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*Recd. Alfred Stubbs
with best respects
from the Author*

THE
APOSTOLICAL AUTHORITY
OF THE
EPISTLE TO THE HEBREWS:

AN INQUIRY,
IN WHICH THE RECEIVED TITLE OF THE GREEK EPISTLE
IS VINDICATED,
AGAINST THE CAVILS OF OBJECTORS, ANCIENT AND MODERN,
FROM ORIGEN TO SIR J. D. MICHAËLIS,
CHIEFLY UPON GROUNDS OF INTERNAL EVIDENCE
HITHERTO UNNOTICED:

COMPRIZING
A COMPARATIVE ANALYSIS OF THE STYLE AND STRUCTURE OF
THIS EPISTLE,
AND OF THE UNDISPUTED EPISTLES OF ST. PAUL,
Tending to throw Light upon their Interpretation.

BY

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CANTERBURY.

"Ἀλλων λόγον κατ' ἰδίαν χρῆζομεν, εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν
ἐπιστολήν. — ORIGEN.

LONDON:
JAMES DUNCAN, 37. PATERNOSTER-ROW.

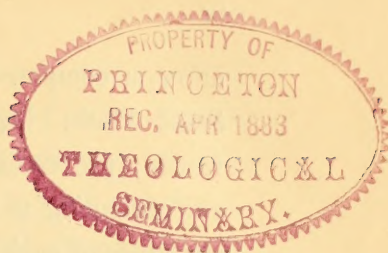
MDCCCXXXVIII.

‘ The wise and well-couched order of Saint Paul’s own words.’ — *Milton*.

‘ Every man whatever has a peculiar style, which may be discovered by nice examination and comparison. . . Those who have a style of eminent excellence, such as Dryden and Milton, can always be distinguished.’ — *Dr. Samuel Johnson*.

‘ What submission is due to the doubts of antiquity, when we have only the doubt transmitted to us, without the reasons upon which it was grounded, I need not inquire ; but, surely, when we have the reasons of the doubt preserved, we have a very good right to judge and inquire for ourselves : and this happens to be the case here . . . The whole doubt is founded upon a piece of criticism, started at first, probably, by some man of learning and figure, and followed implicitly by others.’ — *Bishop Sherlock, Dissertation on the authenticity of II. Peter*.

‘ Who is able or willing to demonstrate the impossibility of advancing religious education ; of improving theological language ; or of contributing to unfold, by some new discovery, the subtle mechanism and organization of the Bible ? ’ — *Phelan’s Remains*.



TO

HIS GRACE

THE ARCHBISHOP OF CANTERBURY.

MY LORD,

WHEN the following Inquiry was commenced at Abington, under the roof and eye of the Author of Sacred Literature, the disposals of Providence could not have been foreseen, which, after an interval of so many years, have brought it to a conclusion, and before the public, by your Grace's sanction and command. The most acceptable acknowledgment in my power, I am aware, will be to convert the privilege of thus publicly addressing you, into an opportunity of giving a slight preliminary insight into the plan and compass of the present work: which, while professedly a vindication of the received title of the greek Epistle to the Hebrews, in fact contains, so far as my more immediate object will

allow, a comparative survey of all the Epistles of Saint Paul; beginning with the comparison of words; proceeding to the comparison of contexts; and extending to the development of the style and structure of each of those Epistles as a whole. A critical analysis, thus, at the same time, minute and comprehensive, necessarily involves the principles of interpretation: which, in the case of Saint Paul peculiarly, were found to receive light no less valuable from the consideration of single words and clauses, than from the examination of whole contexts.

To the adoption of this plan I was originally led, by the nature of the Inquiry itself, and by the course pursued, alike, by the supporters and the opposers of Saint Paul's claim to the authorship of the disputed Epistle: who, however at variance in other respects, are unanimously agreed, as to the mode of investigation essential to any final settlement of the question. Convinced that this mode had not hitherto been done justice to by either party, I began, accordingly, by a complete analysis of the verbal peculiarities of style, common to Saint Paul and Hebrews: and advancing, gradually, from the consideration of words, to the comparison of contexts, ended in the discovery of a peculiar law of composition, affecting the general scheme and structure, which had wholly escaped the commen-

tators ; and which, being common to the whole of Saint Paul's undisputed writings and to the Epistle to the Hebrews, furnished, in support of the received title of this Epistle, a new argument, as comprehensive, as the verbal argument was minute. This law consists in the regular recurrence in Hebrews, and (with the exception of the short letter to Philemon) in *all* Saint Paul's unquestioned Epistles, of certain words and phrases, at certain intervals, marking the return of the same ideas, and standing as keys, both to the subordinate topics, and to the main theme or subject of each letter. Upon first observing and verifying this phenomenon, I was struck with its interpretative bearings : and, upon examination, found, to my great satisfaction, that my first impression was fully borne out : in those Epistles, upon whose general subjects all commentators are agreed, the key-texts invariably coinciding with the subjects ; whence it followed, by parity of reasoning, that, in those Epistles whose themes are still matter of controversy, the subjects must coincide with the key-texts : as, in the one case, the key was found to fit the lock ; so in the other, the lock would be sure to fit the key. This *experimentum crucis*, further, invariably issued, not in abstract or dogmatic, but in practical and experimental views of Christianity.

I mention this law of composition thus early, under the persuasion, that general results of this nature, arising out of the close scrutiny of language, teach the reader, far better than any other kind of proof, the true value of the verbal criticism of Scripture ; and the fruits to be expected from its *disjecta membra*, if only justly selected, and judiciously compared. For, as those crude selections of parallel passages, with which the margins of too many editions of the Bible are filled, must justly be reckoned among the greatest obstructions, so exact selections may, with equal justice, be accounted among the best aids, to sound scriptural interpretation. Somewhat of this exactness of selection it has been my constant study to arrive at, so far as the nature of the work will admit, in these pages : with what success, it is not for the writer, but for his judges to pronounce. I would venture only to suggest the propriety of estimating the intermediate verbal tables, by reference to the results exhibited in the Sections of parallel passages, and of key-texts, and in the Harmony which closes the internal evidences : results, which are the consequences, and, therefore, the just measure, of the mode of examination pursued throughout the previous tables.

Through every stage of this Inquiry, from its

commencement in 1814...17, to its completion in 1836...38, (when, the existence of materials on the subject having become known incidentally to your Grace, it was resumed in deference to the authority best entitled, under Providence, to direct the disposal of my time) the conviction of my mind has grown and gained strength, that the true scope and sense of the writings of Saint Paul can be elicited, in proportion only to the strictness, or, if I may use the word, the severity, with which his readers analyze the *style* and *order* of his Epistles; and to their competence to do so: always remembering, that it was not the ‘unstable’ alone, but the ‘unlearned’ also, who, in the apostolic age, made shipwreck of the faith by their perversion; and that, in the very nature of things, the same causes must, in all after-times, be attended by like lamentable consequences. Hence only can have arisen the strange, yet widespread, misconception (a misconception utterly subversive of the first principles of sound interpretation), which assumes Saint Paul’s Epistles, generally, to be rambling and desultory discourses, and which treats them as such: when, in point of fact and reality, the orations of Demosthenes or Cicero are not more regular and orderly, the logic of Aristotle is not more strictly or closely ratiocinative, than the writings of this great Apostle. For

myself, the longer I have studied these unrivalled productions of inspired genius, the more deeply have I felt the truth and force of the consentient judgments of S. Chrysostom and Bishop Jebb, ‘that, however minute, the variations of phraseology in Sacred Scripture are rarely, if ever, unimportant; that frequently, the addition even of a single letter, may introduce a vast body of conceptions: πολλάκις καὶ ἐνδὲς στοιχείου προσθηκὴ, ὁλοκλήρον νοημάτων εἰσήγαγε δύνανται.’

To my late honoured and lamented friend, under whose authority I would shield my own convictions, among countless other and higher obligations, I owe the suggestion of the plan of tables of verbal parallelisms, adopted in this work: it being Bishop Jebb’s opinion, that, if duly brought together, the parallel passages of Scripture will ever prove their own best interpreters; and that, with reference to Saint Paul, above all the other sacred penmen, owing to the compound difficulties of his subjects and his style, the highest service which could be rendered to *his* readers, would be, to afford full opportunity of studying his trains of reasoning, and the relations subsisting between his several Epistles, (which, to be understood at all, must be deeply studied), by comparison of those Epistles, both within, and between themselves.

In the course of the present humble attempt to give this opportunity, by supplying fresh elements, at least, and materials of future interpretation, I am but too conscious how largely I shall need your Grace's indulgence : but I have, at the same time, the comfort to feel, that I can, at least, acquit myself of haste, or indiligence, in the execution of an undertaking, which has occupied my chief disposable time for study, during five years of my professional course, and my thoughts for more than five and twenty.

Upon the great question primarily at issue, that of the authorship of the greek Epistle to the Hebrews, we know that the composition of this Epistle has been ascribed, successively, by the impugnors of the received title, ancient and modern, to Saint Luke, Saint Barnabas, and Saint Clement of Rome. I will own myself, however, altogether unprepared for the reappearance of a fourth candidate (for the theory has not even the doubtful merit of novelty to recommend it), a claimant altogether unnoticed by Christian antiquity ; and not a little startled to find the ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, of the first century, renewed, in a different application, in the nineteenth, in the recent revival, by a learned Professor of theology at Berlin, of the exploded and forgotten conjecture

of Luther, that *Apollos*, and not Saint Paul, was the true author of the Epistle. Seriously to discuss a theory like this, would be to wrestle with a phantom :...

Ter frustra comprehensa manus effugit imago,
Par levibus ventis, voluerique simillima somno.

Such visionary theorizing recalls to mind the imaginary controversy, commemorated by a late celebrated writer, respecting the parentage of the Pictish language ; of which, by confession of the rival disputants, there survived only a single word ; one syllable of which was strenuously claimed by the champion of the Picts, and the other, no less strenuously, by the advocate of the Scots :—with this difference and disadvantage, however, on the side of the Berlin Professor, that he has not to show, in support of his ingenious theory, of the writing of *Apollos*, so much as that single word.

The hollowness of ground like this could not have been overlooked, had not the more sober judgment of the elder school of German theology been neglected or forgotten : ‘ Si qua Apollonis scriptio exstaret,’ observes the truly learned Wolfe, ‘ ex qua de tractandi vel scribendi ratione, ipsi alias recepta, constare posset, fortasse conjectura hæc ornari magis poterat. Cum vero *nihil* ejusmodi detur, eam firmari amplius posse vix crediderim.’

Even learned fancies, however, when innocent, are not without their use. That now alluded to, for example, if it serve no further purpose, proves anew the necessity of bringing, if possible, to a final determination, the question, respecting the *apostolical authority* of one of the most important portions of the New Testament,—the depository of the great doctrine of the High-priesthood of Christ: a question which has been suffered to remain open (solely, ... as I hope to prove, ... from inadequate examination,) for more than sixteen hundred years.

Submitting the following pages, at once, to your Grace's censure and indulgence,

I have the honour to remain,

My Lord,

Your Grace's most obliged,

And most dutiful humble Servant,

CHARLES FORSTER.

Ash Vicarage, Wingham,

February 16, 1838.

APOSTOLICAL AUTHORITY

OF THE

EPISTLE TO THE HEBREWS.

INTRODUCTION.

THE object of the following pages will, perhaps, be not unsuitably explained, by a simple statement of their origin. Shortly after his entrance into holy orders, in the year 1812, the Author, not wholly a stranger to the controversy respecting the writer of the epistle to the Hebrews, and the language in which this epistle was originally composed, had noted, in the margin of a copy of the Greek Testament, in the course of his daily reading, several remarkable coincidences, between that epistle and the undisputed epistles of Saint Paul. On subsequent examination it appeared, that most of these coincidences had altogether escaped the notice of the critics who have professedly discussed this much-controverted subject. The suspicion thence naturally arose in his mind, that neither the matter, nor the style, of the epistle to the Hebrews, with a view to the settlement of either question,

had yet been analyzed with sufficient care. In order to ascertain how far this apprehension was justly formed, an investigation was commenced in 1814-15, and carried on for nearly three years. The greek text of the epistle to the Hebrews was repeatedly read with attention, and collated with the undisputed epistles of Saint Paul. The collections of the principal commentators, from the internal evidences, were reviewed; and their arguments and inferences examined and compared. The result, after an interval of twenty years, is now submitted to the public.

The question respecting the author and authority of the epistle to the Hebrews, as all biblical students are aware, involves both the external and the internal evidences: the former, with reference to its reception by the primitive Churches and Fathers; the latter, in relation to the style of this epistle, when compared with the undisputed epistles of Saint Paul. The external, or historical branch of the inquiry, when cleared only from the learned dust in which it has hitherto lain shrouded, is comparatively simple and plain; as, it is hoped, will hereafter be made satisfactorily to appear: though partially brought in question, on doctrinal grounds, by some few Churches and Fathers, the tradition of the Church, and the voice of antiquity, decidedly preponderate in favour of the received title. The external evidences, however, are so far imperfect, or rather the judgments formed respecting them have been so affected by a prolonged sceptical debate, that they must depend, for their conclusive-

ness, upon the conclusiveness of the internal, or critical proofs. These now constitute the cause at issue ; and upon this branch of the inquiry, it is an admitted point, entirely rests the hope of any final decision of this long-protracted controversy, upon the most important open question connected with the sacred canon of the New Testament.

The question, therefore, however capable of being discussed on grounds of authority and tradition, claims to be examined, in the first place, as one of internal evidence. In this light, accordingly, (reserving the historical branch of the subject for separate consideration, in a concluding Section,) it will be viewed and treated, exclusively, in the body of the present inquiry. The course pursued in this inquiry was pointed out, by the nature of the critical objections, ancient and modern, advanced against the received title of the epistle ; objections which resolve themselves into the real, or imaginary dissimilitude of its style, when compared with that of Saint Paul, in his uncontroverted epistles.

Now, in a case confessedly to be decided by internal proofs, it would seem most obvious, that a full investigation of the facts, could alone open any prospect of a sound conclusion. This is the course plainly demanded by common sense, and common fairness. Whether, in the conduct of this particular discussion, it has been that heretofore followed, the materials drawn together in this Work, from the internal evidences, if compared only with all that had been previously collected, will qualify readers

conversant with the subject, at once to determine. For the present, may I be permitted simply to state my own impression, the result of a close and careful perusal of every thing within my reach, which has been written upon the internal evidences, that never, probably, in the history of critical inquiry, have the merits of an important question been argued, pro and con., on a slighter induction of proofs. In truth, were we called upon to select an example of the rise, as well as the progress, of sceptical criticism, a more striking example, it may safely be affirmed, could not be found, than in the history of this controversy: insomuch that, but for the authority attaching to names, the influence of time, the force of prejudice, and that accumulation of ‘words without knowledge,’ inseparable from protracted debate, and which never fails ‘to darken the judgment’ of mankind, a simple statement of their rise might well suffice to disabuse the mind, as to the real amount and value of the objections. Such a statement may, at least, predispose the reader to judge of the evidences hereafter to be submitted, less with the eyes of others, and more with his own.

Origen, at the commencement of the third century, following out, apparently, an obscure hint of his master, Clement of Alexandria, first started a doubt as to the *greek* of the epistle to the Hebrews being the composition of Saint Paul; the style, in his opinion, being ἑλληνικωτέρα, purer greek, than that of Saint Paul in his other writings. This doubt, however, regarded not, in the least degree,

the question of authorship. For both Origen and Clement, agreeably to the tradition of the Church in their time, constantly held the epistle to be the production of Saint Paul. The opinion, therefore, pronounced by the former, amounts only to this,—the private judgment of a very eminent, but very fanciful, scholar, on the character of Saint Paul's greek style. Let the reader look back only on the history of critical conjecture, and fairly measure, by the fate of countless similar judgments, hazarded by equally eminent scholars, the value of Origen's opinion. The opinion itself, again, is a naked assertion; and, if to produce conviction without proof, be the test and triumph of criticism, Origen certainly, here, has been eminently successful, and his authority cannot be rated too high. It is one great misfortune, however, of a great name, that its least-weighed judgments are those most sure to find abettors and imitators. The process has been well described by Bishop Sherlock, in terms singularly applicable to the present case: 'The whole doubt is founded upon a piece of criticism, started at first, probably, by some man of learning and figure; and followed implicitly by others.' The doubt of Origen, echoed and magnified by others, gained strength with time. From the day of that *magnus opinator*, (whose spirit of fancifulness and paradox would seem on this occasion, and on this alone, to be forgotten,) to those of the biblical critics of the eighteenth and nineteenth centuries, the authorship of the epistle to the Hebrews has still been debated, on the ground of internal evi-

dence, without adequate production of the proofs. And thus, while the only standard of appeal, the greek epistle itself, is in the hands of all, an individual opinion on the style, couched in terms the most vague and general, and hazarded incidentally in the third century, seems to have usurped ascendancy over the minds of our boldest modern critics, sufficient not only to silence the voice of Christian antiquity, but to stifle, also, the spirit of critical investigation.

From the discussion of the question of style by the modern writers, one great advantage, however, has arisen. The doubts of Origen, or of S. Jerome, are expressed in vague generalities; those of the moderns are embodied into form and shape. With objections like theirs, we are allowed, at least, to grapple: we are no longer condemned to struggle with invisible antagonists. For the impalpable objection of Origen, ἐστὶν ἡ ἐπιστολὴ συνθέσει τῆς λέξεως ἐλληνικωτέρα, we meet the substantive assertion (an assertion so often repeated, as to be too generally admitted), that few, if any, of the words peculiar to Saint Paul, and of so frequent and marked occurrence in his unquestioned epistles, are to be met with in the Epistle to the Hebrews. The charge was one open to proof or disproof; and fairly challenged investigation. It proved to be totally unfounded; but served the useful purpose of suggesting a method of inquiry, hitherto untried, into the real state of the internal evidences.

In resting the question of the authorship of the epistle to the Hebrews, chiefly upon examination

of the epistle itself, I am by no means prepared to admit, to the extent contended for by others, the inconclusiveness of the external evidences. On the contrary, I am fully prepared to maintain, when we reach this branch of the subject, that, if the mist of doubt and suspicion thrown over it by the labours of the learned be once cleared away, by the establishment of the received title on internal grounds, the external evidences will be found to possess a clearness and conclusiveness, altogether at variance with the representations both of Lardner, and of Michaëlis.

In an attempt to authenticate, from internal evidence, Saint Paul's claim to the authorship of the greek epistle, in its present form, before it can be allowable to enter upon the proofs, it will be necessary to examine what has been principally objected. A general dissimilarity, between the style of the epistle to the Hebrews, and Saint Paul's manner of writing greek, forms, we have already seen, the substance and sum of the objections, ancient and modern, which have been advanced, on this ground, against the authorized title. This dissimilarity in the style has been thought of so great weight, that some critics have not hesitated to pronounce it an impossibility, that the greek of the epistle to the Hebrews, and the greek of Saint Paul's undisputed epistles, could have proceeded from the same pen. Of this opinion was the learned J. D. Michaëlis: and, as his statement of the objections is very full and explicit, we may

accept this statement as the representative of what has been offered by others, on the same side.

“The greek epistle to the Hebrews,” says this author, “in the form in which we have it at present, cannot possibly be Saint Paul’s original: for his manner of writing greek was totally different; whether we regard the choice of single words, the mode of connecting them, or the construction and rotundity of the periods.”*

In this passage, the grounds of objection against the received title, derivable from the style of the greek epistle, are proposed, both generally and specifically, so as to leave a fair and open field for discussion. In the first place, we have the general statement of a total diversity in the greek style of the epistle to the Hebrews, from Saint Paul’s manner of writing greek: in the next place, the specific assertion of the existence of this difference, in the selection of single words, in the mode of connecting them, and in the structure and rhythm of the periods.

At present, I shall confine myself to the general objection. And here, in the outset, it will be unreservedly admitted, that, between the greek of the epistle to the Hebrews, and the greek of Saint Paul, in the greater part of his unquestioned epistles, there does exist an apparent, and even striking, discrepancy of manner. For this acknow-

* Introduction to the New Testament, Chap. xxiv. Sect. x. p. 216, 217. edit. London, 1823.

ledged discrepancy, various causes have been assigned, by Carpzov, Wetstein, Cramer, and other supporters of the opinion, that the greek epistle, in its present form, was written by Saint Paul. Before taking this course, it were much to be desired, however, that one important consideration had been duly weighed by these writers : namely, whether the objected and allowed difference of manner, implies a difficulty of so serious a nature, as to require, for its removal, the precarious aids of hypothesis and conjecture? It is obvious that an objection of this kind, to be at all deserving of attention, must be built on the assumption, that, throughout Saint Paul's unquestioned writings, there exists a characteristic *unity* of manner : a unity, at least sufficient to admit the inference, that no portions of his undisputed writings, when compared between themselves, exhibit a difference of style, and manner of expression, equally remarkable with that, which confessedly subsists between his undisputed writings, and the epistle to the Hebrews.

Let us proceed to inquire, how far *unity of manner* can be justly ascribed to Saint Paul, as a property of his style. I shall take the account of this point, and of the character of the Apostle's style, from an authority which, as used in the present argument, must be allowed to be unexceptionable.

‘Saint Paul, again,’ (remarks the authority in question, in a comparative view of the penmen of the New Testament,) ‘is entirely different from

them all. His style is, indeed, neglected, and full of hebraisms ; but he has avoided the concise and verse-like construction of the Hebrew language ; and has, upon the whole, a considerable share of the roundness of grecian composition. It is evident, that he was as perfectly acquainted with the greek manner of expression, as with the hebrew ; and he has introduced them alternately, as either the one or the other suggested itself the first, or was the best approved.' . . . ' In the midst of hebraisms, and words peculiar to himself, which we may call cilicisms, till a more suitable expression can be found, he introduces the best and purest phrases, which are used only by the classic authors of the first rank.'

' In general, Saint Luke's style, in the Acts of the Apostles, is much purer than that of most other books of the New Testament, especially in the speeches delivered by Saint Paul at Athens, and before the Roman governors ; which contain passages superior to any thing even in the epistle to the Hebrews, though the language of this epistle is preferable, in other respects, to that of any other book in the New Testament.' . . . ' The speeches of Saint Paul, which were delivered before a Jewish assembly, are not very different, in their manner, from those of Saint Peter ; and they are wholly dissimilar to those which the same Apostle delivered before an heathen audience, especially in Acts xiii. 16 — 41.' . . . ' Lastly, the speeches delivered by Saint Paul, before assemblies which were

accustomed to grecian oratory, are of a totally different description from any of the preceding: the language is pointed and energetic; and the materials are not only well selected, but judiciously arranged. The speech which Saint Paul delivered at Athens, and the two which he held before the Roman governors of Judæa, are proofs of this assertion.'

'The hebraisms of Saint Paul are not so numerous as those in the Septuagint, and other books of the New Testament; his periods, though devoid of art, are drawn out to a greater length; the parentheses, so frequent in the writings of this apostle, have no tincture of the oriental idiom, and grecian purity appears in numberless examples. If the speeches which Saint Paul made at Athens, and before the Roman governors of Judæa, have been transmitted to us with fidelity, and are not the composition of the historian, he must have been able to speak better greek than we find in his epistles, and harangues before a Jewish assembly. It is true that the language which he used, in addressing a heathen audience, was not entirely devoid of hebraisms; but it differed, in a striking manner, from his common style. This subject will be more fully treated in the Introduction to the Acts of the Apostles, where it will be shewn, that Saint Luke has recorded the speeches of Saint Paul with accuracy and truth.'

The reader will have anticipated my acknowledgment, that the author to whom we are indebted for these statements, is no other than Professor

Michaëlis himself. * If then, according to his own showing, ‘Saint Paul was as perfectly acquainted with the greek manner of expression, as with the hebrew :’ if he has employed these opposite modes of composition ‘alternately, as either the one or the other suggested itself the first, or was the best approved ; . . . in the midst of hebraisms, and words peculiar to himself, introducing the best and purest phrases, which are used only by the classic authors of the first rank :’ if, ‘while the speeches of Saint Paul which were delivered before a Jewish assembly, are not very different, in their manner, from those of Saint Peter’ (the purity of whose greek style is generally allowed to be more questionable, than that of any other writer in the New Testament), ‘those delivered by him at Athens, and before the Roman governors of Judæa,’ form the purest portion of one of the purest books of the New Testament, in point of style, the Acts of the Apostles, ‘and contain passages superior to any thing even in the Epistle to the Hebrews :’ . . . if the character here drawn of the apostle’s usual style and manner of expression be correct (and it has other, and still higher vouchers for its correctness, than the authority of Michaëlis) it follows, that, so far from any thing approaching to unity of style and manner of composition being characteristic of Saint Paul, as a writer of greek, there are three distinct modes of composition, the hebraic, the classic, and the hellenistic or mixed, to be traced in his unques-

* Introduction to the New Testament, Chap. iv. Sections iii. viii. Chap. viii. Sect. iii.

tioned writings and discourses. Upon his own authority, then, and the conclusion inevitable from his own premises, what weight can we rationally allow to our author's general objection, that 'the greek epistle to the Hebrews, in the form in which we have it at present, cannot possibly be Saint Paul's original, because his manner of writing greek is totally different?' The reader, perhaps, will incline rather, with the present writer, to adopt the more cautious judgment, upon the same subject, of a not inferior critic, — '*difficile admodum esse, de styli diversitate ita judicare, ut certus sis, duo scripta, dissimili exarata stylo, ab eodem autore proficisci non potuisse.*'

The objection to Saint Paul's being the author of the greek epistle, grounded on the manner observable in its composition being totally different from the apostle's manner of writing greek, as stated by Michaëlis in general terms, has now been examined; and, on his own showing, has proved to be wholly without foundation. We proceed, in the next place, to consider his circumstantial allegation of the prevalence, throughout the Epistle to the Hebrews, of the objected difference of manner, 'in the choice of single words, in the mode of connecting them, and in the construction and rotundity of the periods.'

In support of the head in this statement, which relates to the selection of single words, and of the argument drawn from this source against the claim of Saint Paul, Professor Michaëlis (Chap. xxiv. sect. x.) refers his readers to the fourth chapter,

and eighth section, of his Introduction to the New Testament, for his own collection of the words peculiar to Saint Paul, and conceived, by this critic, to be characteristic, not only of the style, but also of the native city and country of the apostle. ‘Saint Paul,’ he observes, ‘has made very frequent use of certain words, in a particular sense, which is either seldom, or never, to be found in the Septuagint, or in the classic authors.’ Let us, first, inquire how far the words in question accord with this account of them; and, next, how far, in one way or other, they may affect Saint Paul’s claim to the Epistle to the Hebrews, in its present form. In our author’s catalogue, they stand in the following order. I shall take the liberty of adding references to the texts, in which they occur.

καταργεῖν. Rom. iii. 3. 31. iv. 14. vi. 6. vii. 2. 6.

I. Cor. i. 28. ii. 6. vi. 13. xiii. 8 (bis). 10. 11.

xv. 24. 26. II. Cor. iii. 7. 11. 13. 14. Gal. iii.

17. v. 4. 11. Ephes. ii. 15. II. Thess. ii. 8. II.

Tim. i. 10. Hebrews ii. 14....Saint Luke xiii. 7.

εὐδοκία. Rom. x. 1. (In the sense of ‘wish,’ or ‘desire.’)

προσαγωγή. Rom. v. 2. Ephes. ii. 16. iii. 12. (In the sense of ‘free access.’)

ἐκκαλεῖν. II. Cor. iv. 1. 16. Gal. vi. 9. Ephes. iii.

13. II. Thes. iii. 13...also Saint Luke xviii. 1.

καταναρκάω. II. Cor. xi. 8. xii. 13. 14. (a ciliism, according to S. Jerome.)

καταβραβεύω. Col. ii. 18. (a ciliism, on the same authority.)

Were we to understand the expression ‘very

frequent use,' as referring to the numerical strength of these alleged peculiarities, the slender list supplied by Michaëlis would be altogether irreconcilable with his statement. It is plain, however, from the context, that, by this expression, he means to denote, not the number of peculiar words, but the frequency of their recurrence. In this sense of his assertion, therefore, we will now examine how far the six words, on which it is founded, agree with his own description of them, above cited.

Two of the number, *εὐδοκία*, in the sense of 'wish' or 'desire,' and *καταβραβεύω*, occur, each, *in a single instance*: a third, *καταναρκάω*, in three instances indeed, but only in a single epistle: the fourth example, *προσαγωγή*, in three instances, and two epistles: the fifth, *ἐκκακεῖν*, comes somewhat nearer to our author's description, since it occurs five times, and in four epistles; but this word is used, and in the same peculiar sense, by Saint Luke. The last example, *καταργέω*, is the only one, out of his six specimens, which fully bears out the assertion of Michaëlis, as to 'certain words, of which Saint Paul has made *very frequent use*, in a particular sense, which is either seldom, or never to be found in the Septuagint, or in the classic authors.' *Καταργέω* (used once by Saint Luke, but in its ordinary and etymological sense) occurs no less than twenty-five times in Saint Paul's epistles, and uniformly in senses peculiar to this apostle. But this solitary exemplification of our author's statement, it will be observed, is to be found, also, in the Epistle to the

Hebrews; where it is used, not only in the most remarkable of those peculiar senses, considered altogether unusual, in which it has been used by Saint Paul (for thus much Michaëlis himself fairly admits), but (a point of highest moment, which has altogether escaped his notice) in a context and connection identical, nearly, with those, in which it stands, in three of the most remarkable instances of its occurrence, in as many of the undisputed epistles of Saint Paul, and in the immediate neighbourhood of other words, also and equally peculiar to this apostle. *

But, in the judgment of Michaëlis, the words now under consideration claim our attention, beyond other peculiarities in Saint Paul's style, as *provincialisms*. 'These examples,' he observes, 'I have purposely selected, because they have never been mentioned in the controversy relating to the purity of Saint Paul's language; though they naturally lead to the supposition, that either the words themselves, or the senses applied to them, were more usual in the country of Saint Paul, than in Greece.' How far the acuteness of modern criticism may adventure, with safety, to stamp the words, or phrases, of an ancient author, as barbarous, or provincial, it will not here be presumed in any way to determine. The fact, however, of the noted and numberless instances in which such attempts, in the hands even of the greatest masters of criticism, have failed, however

* See Section ii.

it may shield failure, under like circumstances of difficulty, from discredit, ought to read a lasting lesson of critical hesitancy and reserve. The lesson has been read to others by Professor Michaëlis : it might have been as well, if, on the present occasion, he had read it to himself. ‘The most eminent among the learned have fallen into mistakes upon this topic. Grotius has produced many instances of hebraisms, which, on a more accurate examination, have been found to be purely greek ; *but this is an error to which the deepest critics are exposed.*’* Whether was Grotius among hebraisms, or Michaëlis, among cilicisms, on the surer, or safer ground ?

To return to our author’s catalogue of the provincialisms of Saint Paul. The claims of four, at least, of the six terms marked by him as provincial (including two in which his judgment is sanctioned by the authority of S. Jerome), to be classed with cilicisms, have been satisfactorily disproved in the notes of his Right Reverend translator ; whose references show, that those words are found, and some of them frequently, in the same senses, in the classic writers.

One strange inadvertence, in this argument of Michaëlis, is too characteristic to be allowed to escape unnoticed here. *καταβραβεύω*, a word, it will be observed, which occurs but *in one instance* throughout Saint Paul’s epistles, is quoted as a cilicism, upon the authority of S. Jerome. Our author, at

* Introd. N. T. Chap. iv. Sect. vi. p. 141.

the same time, candidly admits, ‘that passages have been produced from Demosthenes, Polybius, and Plutarch, in which *καταθραβίσω* is used.’... ‘But,’ he proceeds, ‘the passages in which *καταθραβίσω* is found are indecisive; for the provinciality of a word may consist *in its frequent and repeated use*, by an author born in a particular province, whereas a pure writer would use it *but seldom*.’ Quandoque bonus dormitat Homerus!

While the present writer has been, thus far, unavoidably engaged, in following Michaëlis through his verbal argument against Saint Paul’s title to the greek epistle, the reader may, very possibly, have already drawn his own conclusion. It may, not improbably, have occurred to him to remark, that, whatever force must be allowed to the argument, three of Saint Paul’s hitherto undisputed epistles, I. Corinthians, II. Thessalonians, and II. Timothy, in each of which *one* only of the proposed tests is to be met with, are equally exposed to its operation with the epistle to the Hebrews; while, if the terms in question are once admitted to be essential indications of the style of this apostle, whatever proportion of them may be pronounced decisive, five of the thirteen epistles heretofore reputed Saint Paul’s, ... Philippians, I. Thessalonians, I. Timothy, Titus, and Philemon, are, by the operation of this same argument, uncereemoniously removed from the canon.

In what relates, then, to ‘the choice of single words,’ it appears, that the examples adduced, by Michaëlis, to demonstrate this point of objection,

prove too much. Indeed the argument itself is of so slight construction, that some apology might seem due, for troubling my readers with so minute an analysis of it, were it not for the influence still attaching to the name and authority of Michaëlis. Yet we must not hastily arraign, in this instance, the critical judgment of the ingenious author of the Introduction to the New Testament. Grotius, it will be remembered (and whom, upon a question of sacred philology, shall we hear in preference to Grotius?) has not hesitated to assign the greek epistle to the Hebrews to Saint Luke, on grounds of internal evidence certainly not more conclusive. ‘Lucam autem hujus epistolæ scriptorem ostendunt, etiam vocabula et loquendi genera quædam Lucæ velut propria: εὐλαβεῖσθαι et εὐλάβεια, (pro metuere et metu,) εἰς τὸ παντελές (omnino) Luc. xiii. 11. pro εἰς τὸ διηνεκές (in perpetuum) habemus, Heb. vii. 3. μαρτυρούμενος (bonum habens testimonium), et μαρτυρεῖσθαι (bonum testimonium reddere) Actor. vi. 3. xvi. 2. Heb. vii. 8. xi. 2. 5. 39. χρηματίζεσθαι (responsum accipere) Luc. ii. 26. Act. x. 22. Heb. viii. 5. ἡγούμενος. Luc. xxii. 26. Heb. xiii. 7. 17. ἀρχηγός. Act iii. 15. v. 31. Heb. ii. 10. xii. 2. πρὸς, loco particulæ περί, Luc. xviii. 1. xix. 42. xx. 19. Actor. xxviii. 25. Heb. i. 7. 8.’*

* The advocates of Saint Paul’s claim to the authorship of the greek epistle, can afford to cite this passage, because, coupled with another passage of this great critic, it, in the most decided, because most undesigned way, places his suffrage on our side. ‘Sæpe illud observare est, iisdem vocibus uti Paulum, quibus utitur Lucas; ut plane credibile sit habuisse Paulum

This verbal argument is of equally slight construction with that of Michaëlis; yet it was sufficient to satisfy a mind like that of Grotius: and this reflection, if it serve no further end, may dispose the mind of the reader to form a just estimate of the mode of proof; may be our assurance, that, whatever doubt may be justly entertained, in particular instances of its adoption, as to the adequateness of the induction, the method of proof is, in itself, unexceptionable, and, if properly and fully carried out, will become decisive.

In the abortive attempt of Michaëlis to disprove Saint Paul's claim to the authorship of the greek epistle to the Hebrews, from the absence, in this epistle, of a few supposed cilecisms, we have seen an example of a case, in which the method of proof in question has not been properly carried out. At the same time, however, that doubt may well be entertained as to the discoveries of modern scholarship, relative to certain provincial peculiarities of phrase, in words, or expressions, used by Saint Paul, there can be no hesitation in affirming, with this author, 'it is certain that Saint Paul has many words peculiar to himself.' That is to say, numerous examples are to be met with, throughout the writings of this apostle, of the occurrence of words, more or less favourite, not to be met with elsewhere in the New Testament; and also not a

descriptos græce quosdam Domini sermones, quos Lucas libro suo inseruerit. Grot. in S. Luc. xxi. 34. compare Townson's Works, vol. i. p. 205. Michaelis agrees in opinion on this point.

few examples of words, which occur besides, neither in the New Testament, nor in the Septuagint version of the Old, the great verbal treasury of the Apostles and Evangelists. In affirming this of the style of Saint Paul, I affirm only a feature of style in general; a law of composition of universal application. Every writer, in truth, who deserves the name, has peculiarities of a similar nature, by which his style is distinguished; and by which, unless wilfully and studiously disguised, it may commonly be detected. ‘Every man whatever,’ observes the highest authority in our own language, Dr. Samuel Johnson, ‘has a peculiar style, which may be discovered by nice examination and comparison.’ Dr. Johnson further remarks, that, of original writers, this is eminently true: ‘those who have a style of eminent excellence, such as Dryden and Milton, can *always* be distinguished.’ The point has been conceded, and the mode of investigation adopted, by Professor Michaëlis, in his analysis of the style of Saint Peter’s first general epistle. ‘A knowledge,’ he tells his readers, ‘of the peculiarities in the language of Saint Peter’s first epistle will best enable us to determine, whether the second epistle, the authenticity of which has been disputed, was written by the same author, or not.’ He decides this question in the affirmative; and the stress laid, in his examination of it, upon the only words which he has been able to produce as peculiar in themselves, or in their sense, to Saint Peter, in contradistinction to the other writers of the

New Testament, and to the Septuagint version of the Old, will put the reader more clearly in possession of the value attached, by this philologist himself, to the proof arising from such peculiarities of style.*

In the writings of Saint Paul, the occurrence, and the recurrence, of terms thus peculiar, are so marked and frequent, that, were we called upon to select, from amongst authors sacred and profane, the writer whose productions might most readily be authenticated by this standard, the choice, it might almost be assumed, would fall on this apostle ; and, if the Epistle to the Hebrews were proved (for here the assertion even of an Origen must fail to satisfy us) to be barren of such indications of his hand and style, this would be felt, at least by the present writer, to be an argument subversive, not only of other internal marks, and of the ecclesiastical tradition, but almost of direct historical evidence that Saint Paul was the penman of the greek epistle.

If, however, on the contrary, it can be *proved*, that the Epistle to the Hebrews, ‘ in the choice of single words,’ bears marks and characters of the penmanship and peculiarities of Saint Paul, equally numerous and striking with the verbal marks and characters afforded by the generality of his undisputed productions, this must be acknowledged an argument proportionately powerful, in favour of

* See Introd. N. T. Chap. xxvii. Sect. vii., Chap. xxviii. Sect. i.

the apostle's title to the authorship of the greek epistle, as it now stands.

The plain matter of fact, that the Epistle to the Hebrews abounds in single words peculiar to Saint Paul, will fully appear in the course of the present inquiry. In this place, it may suffice to instance a single example. The Epistle to the Romans, in manner as well as matter, will be readily allowed, on all hands, to rank as one of the most characteristic of Saint Paul's undisputed pieces. It will be fair, therefore, by way of specimen, to compare, with reference to the verbal peculiarities, a chapter from this epistle, with a chapter of equal length from the Epistle to the Hebrews. The experiment has been made, and with the most satisfactory result. Upon comparison of the eighth chapter of Romans with the tenth of Hebrews, each chapter consisting of thirty-nine verses, it was found that each returns precisely the same number of single terms, in different degrees peculiar to Saint Paul, viz. each chapter, thirteen words.*

* Rom. viii.

ἀπεκδέχομαι *

ἀποκαταδοκία

ἀπολύτρωσις *

δουλεία *

ἐνίστημι *

ἐνοικέω

ἐννητός

οἰκέω

προορίζω

στενοχωρία

συμπάσχω

υ'οθεσία

ὑψωμα

Heb. x.

ἀνάμνησις

ἐπισυναγωγή

ἐφάπαξ *

θεατρίζομαι

λειτουργέω *

οἰκτιρμός *

ὁμολογία

ὀνειδισμός *

πληροφορία

προσφορά *

τιμωρία

ὑπεναντίος

ὑποστέλλω.

The words marked with asterisks are common to Romans and Hebrews.

It would be foreign from the plan of the present Work to prolong the Introduction, by a detailed comparison of both epistles throughout. But when, on the side of the Epistle to the Hebrews, we balance the allowed equable purity of the style, and the nearly total exclusion, consequently, of the hellenistic idiom, against the opposite character, and greater length, of the Epistle to the Romans, any unbiassed judgment would probably incline beforehand to compute, that, in a comparison of the verbal peculiarities of Hebrews and Romans, a proportion of one to two, or even considerably lower, ought to be considered amply and affirmatively decisive of the verbal argument. Upon investigation, however, it will be found, that the truth much exceeds the assumed proportion; that, between equal portions of the two epistles throughout, the relative number of words peculiar to Saint Paul, is usually, if not uniformly, as two to three.

But the verbal objection, urged by Michaëlis, respects, not only the absence, in the Epistle to the Hebrews, of words peculiar to Saint Paul, but the presence, also, of words, in this epistle, no where to be found in Saint Paul's uncontroverted writings. This point, touched upon in other parts of his 'Introduction to the New Testament,' he professes more particularly to treat Chap. xxiv. Sect. xiv., entitled, 'Remarks on the greek style of the Epistle to the Hebrews;' and his treatment of it, I am bound to say, is as conveniently superficial, as the conclusion which he here draws is presumptuously dogmatic. I gladly accept, however, in its

fullest extent, the fact contended for ; since, instead of a further objection, it constitutes a fresh and strong argument in support of Saint Paul's claim. Indeed, if the fact were not so, a far more cogent argument than any advanced by Michaëlis would necessarily arise, against Saint Paul's being the author of the greek epistle. The learned Professor, in common (with a single honourable exception*) with all who have preceded and followed him on the great question at issue, has wholly overlooked the important fact, that all Saint Paul's undisputed epistles abound with ἁπαξ λεγόμενα, with words, that is to say, (taking the expression in an extended sense,) occurring only once, or occurring only in one epistle. Now to this class, the three or four words objected by our author, with some hundred and fifty more with which I shall beg leave to enrich his catalogue, of necessity belong ; and, unless the Epistle to the Hebrews possessed its full proportion of ἁπαξ λεγόμενα, it would differ,

* In thus alluding to the name of Professor Stuart of Andover, in the United States of N. A., I am bound to add, that, while I have seen incidentally, with sincere and solid satisfaction, more than one independent coincidence between our respective arguments, in support of the received title, I have purposely denied myself the gratification of perusing his leaned work on the Epistle to the Hebrews, until the present volume should be before the public. I have done so, in order that the *subject* may have the benefit of whatever advantages may arise from the concurrences, between two wholly independent arguments; the entire argument of my work having been prepared, several years previously to the appearance of Professor Stuart's volume.

essentially and irreconcilably, from all Saint Paul's unquestioned epistles ; but it does possess its just proportion of ἅπαξ λεγόμενα, which, instead of standing, as Michaëlis would have us believe, as stumbling-blocks in our way, thus triumphantly join in to complete the verbal correspondence.*

In his conduct of the verbal objection advanced by Michaëlis, against Saint Paul's claim to the authorship of the greek epistle, we have seen how slight an induction of particulars will satisfy a modern German Professor, on his own side of an argument. Before we pass on to his succeeding objections, a specimen of a modern German Pro-

* Among the chief causes of the blindness of commentators to the real state of the verbal evidences, I am disposed to place the following,—a misdirected attention to the ἅπαξ λεγόμενα in Saint Paul's undisputed epistles, and in the Epistle to the Hebrews. Hence, as it appears to me, Michaëlis and others have been misled into drawing opposite conclusions, from the same premises. From want of just discrimination, it would seem that, while, in the undisputed epistles, the ἅπαξ λεγόμενα had been unguardedly allowed to swell the muster-roll of Pauline peculiarities, in the controverted Epistle, on the contrary, the ἅπαξ λεγόμενα were not only defrauded, by this procedure, of their fair weight as a set-off, but were actually thrown, in a mass, into the opposite scale, to complete the evidence against the received title. The monstrous ignorance and absurdity of such a proceeding might be merely ludicrous, did not the gravity of the subject render the absence of reflection, and shallowness of research, in which such blundering criticism could alone originate, reprehensible in the highest degree. The argument from the ἅπαξ λεγόμενα is among the independent coincidences between Professor Stuart and myself. How strange that such an argument should have altogether escaped preceding writers !

fessor's mode of dealing with the clearest and most conclusive points of proof, where they make against his argument, shall be submitted to the reader. Perhaps no marks of style are more characteristic of any original writer, than his choice, and mode, of quotation. The most remarkable coincidence in quotation, in both respects, throughout the New Testament, is one between Saint Paul's Epistle to the Romans, and the Epistle to the Hebrews. It is thus disposed of by Professor Michaëlis : ' Heb. Ch. x. 30. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, is a quotation from Deut. xxxii. 35, *which differs both from the hebrew text, and from the Septuagint* : and this passage is again quoted, *in the very same words*, in Rom. xii. 19. This agreement in a reading, *which has hitherto been discovered in no other place*, might form a presumptive argument, that both quotations were made by the same person, and, consequently, that the Epistle to the Hebrews was written by Saint Paul. But the argument is not decisive : for *it is very possible*, that, in the first century, *there were* manuscripts of the Septuagint, with this reading in Deut. xxxii. 35., from which Saint Paul *might* have copied in Rom. xii. 19., and the translator of this epistle, in Heb. x. 30.* !!!

From the objection which relates to 'the choice of single words,' we proceed to consider that which respects 'the mode of connecting them :' for here, too, our author discovers 'a total difference of manner,' between the greek composition in the

* Introd. N. T. Vol. IV. Chap. xxiv. Sect. xvi. p. 256.

Epistle to the Hebrews, and the method of writing greek usual with Saint Paul. Before, however, we venture upon this ground, it may be not unadvisable to make sure that we apprehend, accurately, what our author intends by 'the mode of connecting words.' The most natural idea of his meaning is probably the correct one; namely, that he alludes to a difference observable in the selection and use of *the particles*. That here there is no reference to the arrangement of words, or their disposition in sentences, is placed beyond doubt by the clause immediately following, where he speaks, distinctively, of a difference, 'in the construction and rotundity of the periods.'

The difference of manner, then, here alleged by Michaëlis, 'in the mode of connecting words,' refers, it appears, to the use and selection of the connecting particles. In the fourth chapter, and fifth section, of his 'Introduction to the New Testament,' he instructs us where the objected difference lies. 'In cases where a native Greek would have introduced, as the connection required, perhaps several particles, the writers of the New Testament are obliged to supply their place with the single conjunction $\kappa\alpha\iota$, which they repeat as often as the Hebrew writers their ו præfixum, that gives the structure of their periods a tedious uniformity.'

As applied to 'the Hebrew writers,' this observation is so just, that the kindred and classic copulative $\tau\epsilon$ does not occur, in a single instance, throughout the Septuagint version of the Old Testament.

To the writers of the New Testament, also, the remark so correctly applies, that, excepting the writings of Saint Luke, of Saint Paul, and of the author of the Epistle to the Hebrews, throughout the remainder of that sacred volume, ‘the single copulative $\kappa\alpha\iota$ ’ is varied in not more than eight instances. On the other hand, in the more classic style of the Acts of the Apostles, the conjunction $\tau\epsilon$ gives variety to the composition in very numerous examples; although, throughout the Gospel of the same author, it occurs in five only. In the Epistle to the Hebrews also, it must in candour be owned, we meet no fewer than twenty examples of this conjunction; while, throughout twelve of Saint Paul’s epistles, it can be discovered in no more than seven instances. Such, according to a pretty full induction, is the state of the case.

Thus far, then, the validity of the argument advanced by Michaëlis, against Saint Paul’s being the author of the greek epistle, grounded on a total difference of manner, between the style of the Epistle to the Hebrews, and the style of his undisputed epistles, ‘in the mode of connecting words,’ is ascertained; and, in proportion to the estimate formed of its intrinsic weight, had Saint Paul forborne only to write a thirteenth epistle, must be decisive. Let the reader, however, be pleased to recall the remarkable correspondence, in the amount of verbal peculiarities, which has been already indicated in these pages, between the Epistle to the Hebrews, and one of the undisputed epistles of Saint Paul; and he may be disposed to think that correspondence somewhat

strengthened by the additional circumstance of agreement, that, in the Epistle to the Romans, the classic conjunction τε recurs in not fewer than seventeen examples. Perhaps even the authoritative judgment pronounced by a great ancient upon the style of the Epistle to the Hebrews, that it is συνθέσει τῆς λέξεως ἑλληνικωτέρα, may suffer some abatement in our estimate, from this matter-of-fact proof, in a piece indisputably Saint Paul's, of departure from his customary style and manner 'in the mode of connecting words,' and of conformity with the purer style of the Epistle to the Hebrews.

Besides this conclusive agreement in the mode of connecting words, several coincidences, in the choice of particles, may be noticed, similarly peculiar to Saint Paul's unquestioned epistles and Hebrews: as καθάπερ, μηδέπω, μηδέποτε μήπω, τοιγαροῦν, ὑπεράνω, words which occur no where else in either Testament.

We have now reached the last ground of objection stated by Michaëlis, against the traditional claim of Saint Paul to the authorship of the greek epistle to the Hebrews; namely, a total difference of manner observable, in the style of this epistle, 'in the construction and rotundity of the periods.' By what felicity of argument the learned Professor would reconcile this objection, with the character which he has elsewhere drawn of Saint Paul as a writer, and peculiarly with reference to this very feature of style, as he has not himself thought fit to intimate, his readers are neither called upon, nor qualified, to pronounce. In the extracts made in another part of these prefatory

remarks, the objection itself, however, has been already anticipated and nullified, on his own authority; like Waller's eagle, he has been pierced by a shaft, feathered from his own wing. Some further extracts, at the same time, may here be introduced with advantage; and those who may be most skilled in judging of and mastering the difficulties of composition, will be best qualified to appreciate concessions like the following: 'Saint Paul frequently extends his periods by the insertion of parentheses; yet, if we except the Epistles to the Ephesians and Colossians, *he has not injured the rotundity of his periods*, by such an addition of clause to clause.'... 'As he was born at Tarsus, it is certain that greek was his native language; but he being a Jew, and accustomed, from his childhood, to read the version of the Septuagint, it was natural to suppose, what we find to be a fact, that his language would be tinged with hebraisms. *Yet he appears to have read many of the best Greek authors.*'... 'In the few writings which remain of this apostle are quotations from the Greek poets, in three different places; in each of which passages, he has introduced them with propriety and judgment, a circumstance that implies *intimacy with the Greek poets*; for superficial readers, who quote merely to show their learning, are seldom happy in their application. One of these quotations, τοῦ γὰρ καὶ γένους ἑσμέν, he introduced in an extempore speech; and it appears, from his own observation, that he had read it in several poets.'... 'Saint Paul has all the appearance of a Jew, whose natural style was

unclassic greek, but who, from reading the best authors, had insensibly adopted many of the best expressions.'... 'Though the style of Saint Paul possesses not the turns or graces of Athenian eloquence, *yet he had the language at his command*, even for the purposes of delicate irony, and refined satire: but he seems to have considered an accurate structure of periods as undeserving his attention.'... 'His speeches and writings display, at all times, urbanity and refinement; and it is a remark, which naturally suggests itself, in reading his works, that the author united a knowledge of the world with a cultivated genius. No courtier could have given *a more finely turned reply*, than Saint Paul, in his answer to Agrippa; nor was it possible to express in a more delicate or modest manner his design of imparting spiritual gifts, than in the first chapter of his Epistle to the Romans.'... 'Now, if Saint Paul had a purer language at his command than he generally adopted, independent of the warmth of his character, and the flow of thoughts with which his mind was constantly filled, *he must have had other motives for neglecting elegance of style*. The fear of giving offence to the Jews*, to whom he wisely accommodated, whenever it was allowable, both his doctrine and his manner, in order to win them to his party, and the seeming impropriety of deviating from a language, that was already consecrated to the pur-

* The purity of his greek style was objected as a crime, by his countrymen, to Josephus: the Jews would view, with still more 'jealous eyes,' πρωτοστάτην . . . τῆς τῶν Ναζωραίων αἰρέσεως.

poses of religion, *might have determined him to neglect a style that would have been more elegant*, but, on the subjects which Saint Paul discussed, endued, perhaps, with less energy and precision. The venerable expressions of the Bible, and the terms of religion, which had acquired a prescriptive right from the practice of the synagogue, were highly proper, and even necessary, in delivering the doctrines of Christianity: those once admitted into the dogmatical parts of his discourse, an Attic elegance, in the remainder of his epistles, would have made an useless contrast; especially as the language of Saint Paul, when he wrote without art, or attention to style, is, *at all times*, preferable to that of the Septuagint.'

Without subscribing to the occasional licence of assumption, or fancifulness of conjecture, I am ready to accept these statements (which, in my judgment, fall greatly short of the truth) as a fair general representation of the manner adopted by Saint Paul, in his speeches and writings, under the alternate influence of his attainments, and his position. But, if he had the greek idiom thus at his command, in the most difficult delicacies of language, ... for irony, for satire, for appropriate quotation, for courtier-like compliment, and finely turned reply, ... what becomes of the objection of Michaëlis, against the apostle's claim to the authorship of the greek Epistle to the Hebrews, because of its difference of manner, real or assumed, 'in the construction and rotundity of the periods'?

The truth is, from the general cast of this apostle's style, instead of the foregoing objection, an

argument may be derived to show, that the rotundity of the periods, in the Epistle to the Hebrews, is a strong circumstance *in favour* of his being the author. Michaëlis and others have justly remarked, that Saint Paul, in his unquestioned productions, has contrived to blend the opposite characters of the greek, and of the hebraic idioms. But, if he was thus equal to the delicate, and most difficult task of preserving, amidst the peculiarities of phrase, and the laconic structure, of an oriental dialect†, ‘a considerable share of the roundness of grecian composition,’ . . . what else could we anticipate, from such a master of styles, where, as in the Epistle to the Hebrews (from whatever motive‡),

† ‘The conciseness of oriental composition is the reverse of the roundness of grecian eloquence.’

MICHAELIS, *Introd. N. T.* Ch. iv. Sect. vi. p. 142.

‡ Although the establishment of Saint Paul’s claim to the authorship of the greek epistle, must render comparatively uninteresting the question of a hebrew original, yet the tradition of the ancient church, on this point, is not the less entitled to respect and consideration. I may mention, therefore, a conjecture of my late friend Alexander Knox, Esq., which has this great recommendation, that, if admitted, it would solve all the supposed difficulties. His idea was this, that the Epistle to the Hebrews was originally written, by Saint Paul, in their own idiom, in which we know it was his custom to address the Jews*; and that it was afterwards translated, by the Apostle himself, for the use of the gentile churches. Admitting this hypothesis, it is obvious that the Apostle was freed, in his translation, from all necessity of consulting Jewish prejudices, in his style and language, by writing hellenistic greek, — the greek epistle, on this supposition, being designed, not for Jews, but for gentile converts. It follows that, in the greek epistle to the Hebrews, and in this alone, he could consult grecian purity of expression,

* Acts, xxi. 40, xxii. 2.

he thought fit to lay aside rather the idiom of his nation, than a natural and proportionate increase of conformity to the construction and rotundity of the grecian period?

We shall now take leave of Professor Michaëlis, and close these prefatory observations, in the words (with a slight, but important variation) of this distinguished writer with which we set out; namely, ‘that the greek Epistle to the Hebrews, in the form in which we have it at present, *can* possibly be Saint Paul’s original: for his manner of writing greek is *not essentially* different; whether we regard the choice of single words, the mode of connecting them, or the construction and rotundity of the periods.’

The plan of inquiry adopted in the present work will embrace the following topics.

1. The tabular exhibition of words occurring in the Epistle to the Hebrews, and elsewhere used by no writer of the New Testament but Saint Paul: with their parallel verbal dependencies.

2. The tabular exhibition of words occurring in the Epistle to the Hebrews, and, excepting in the writings and discourses of Saint Paul, used neither in the New Testament, nor in the Septuagint version of the Old, &c.

3. The tabular exhibition of words, occasionally occurring elsewhere in the New Testament, but, in their sense, or frequency, peculiar to Hebrews and Saint Paul, &c.

without incurring those consequences, which Michaëlis has shown were incurred by Josephus, on account of the elegance of his style.

4. The examination of parallel passages of the Epistle to the Hebrews, and the undisputed Epistles of Saint Paul; distinguished from general Scripture parallelisms of sentiment and expression, by the reciprocal occurrence, or by the neighbourhood, of one or more of those characteristic terms.

5. The consideration of certain acknowledged peculiarities of manner in the writings of Saint Paul, especially those pointed out by Dr. Paley, in the *Horæ Paulinæ*; all which peculiarities, it shall be shown, can be exemplified equally from the Epistle to the Hebrews.

6. The consideration of certain peculiarities of manner, in the writings of Saint Paul, which have hitherto escaped notice; and which, like those pointed out by Dr. Paley, occur also, and with equal prominence, in the Epistle to the Hebrews.

7. A synoptical view of the whole internal evidences: or a harmony, exhibiting the text of the Epistle to the Hebrews, in juxta-position with all the parallel passages from Saint Paul's undisputed epistles.

8. A re-examination of the external evidences.

Before we enter, however, upon these heads, it may be right and useful briefly to explain, respecting some of them, the mode of treatment pursued; its reasons, and anticipated results.

The method which I have been led to adopt, in treating the first three topics, (which relate to the verbal peculiarities,) differs essentially from that too generally followed, in inquiries like the present. Both on this particular question, and on similar subjects of biblical contro-

versy, the attention of commentators and critics, so far as it has been turned at all to the consideration of verbal peculiarities, has not extended it is known to every student of the New Testament, beyond the collection of meagre catalogues of insulated words. Their lists, accordingly, however satisfactory to themselves, have generally, and naturally, failed to afford satisfaction to their readers. Indeed, on shadows of evidence like these, it seems impossible to build any solid conclusion. I would exemplify my meaning, from the specimens of verbal argument exposed in these pages, under sanction of the names of Grotius and Michaëlis. Inadequateness of treatment, however, in particular examples of its adoption, is no impeachment whatever of the kind of proof. It is simply a warning and instruction to others, if they would succeed better, to look to the adequateness, as well as the soundness, of their inductions. Now, in an attempt to ascertain, through the medium of peculiar words, in different compositions, the hand of a common author, when we reflect, it is very plain, that the testimony arising from the verbal peculiarities may be susceptible of large increase, from collateral verbal arguments, whether peculiar, or not; and that these coincidences themselves, at the same time, derive altogether a new value, from their connection with such special marks of the author's style. His choice of the most common expressions, in fact, though it requires nicer examination, is no less truly characteristic of any original writer, than his use of the most uncommon words: but nothing remains to be desired, where there is a union of

both. In treating the first topics of this inquiry, it is my purpose, therefore, to corroborate my examples of verbal peculiarity, by whatever aids may be derivable from accompanying, or from neighbouring, verbal indications of the ordinary style and manner of Saint Paul. Each peculiar word will thus become the focus of a mass of internal evidence : while the sum of these masses will present an amount of proof, unparalleled in inquiries of this nature, and to be evaded (an evasion which few, it is presumed, will hazard) only by the total rejection of the doctrine, that a writer can be discovered by his style.

In drawing a conclusion, in favour of the received title, from the frequent occurrence, in the Epistle to the Hebrews, of terms familiar, or even peculiar to Saint Paul, the author is perfectly aware of the noted fact (a fact repeatedly adverted to by biblical critics) that, in the other writers of the New Testament, and especially in the epistles of Saint Peter and Saint James, various examples occur, of expressions, and of single words, which have been obviously borrowed from the writings of Saint Paul.† This fact, in truth, becomes the foundation of a fresh argument. For, as the facility, with which the peculiarities of Saint Paul have been recognized in the writings of his fellow-apostles,

† II. Pet. iii. 15, 16, (which apparently alludes, in particular, to Heb. v. 11, vi. 12, ix. 26, 28, and x. 39,) completely settles the point, in his own case, as to the resemblances in question being imitations, whether unconscious or designed ; by proving that Saint Peter had himself previously, and closely studied, *all the epistles of Saint Paul*.

marks, strikingly, on the one side, the hand of the borrower; so the frequent, yet *unobvious* recurrence of like peculiarities, in the Epistle to the Hebrews, denotes equally, on the other side, the pen of the owner. In the former case, these peculiarities of phrase, like gems in a setting of pure gold, are not the less distinguishable, for the preciousness of the substance in which they lie embedded: in the latter, like diamonds in their native mine, they are undistinguishable in colour, as in substance, from their fellows.

As the evidence arising from verbal peculiarities, common to the Epistle to the Hebrews and the undisputed epistles of Saint Paul, is susceptible of large increase, from the occurrence, in immediate connection with those peculiarities, of *common* words, and terms of expression, belonging to the ordinary style of this apostle, so the proof furnished by parallel passages is no less capable of augmentation, from the occurrence, in those passages, of Pauline verbal *peculiarities*. But, if we would present this branch of the internal evidence in its proper force, and prepare the mind of the reader for doing it justice, the additional proof supplied by the occurrence, in passages generally parallel, of Saint Paul's peculiar words, must be taken in connection with other corroboratives. A few words of preliminary statement, the result of a careful review of the whole of the parallel passages hereafter separately to be considered, will fairly, and, for our present purpose, sufficiently represent. the general nature and amount of their evidence. 1. All contain words peculiar to Saint Paul. 2. In many

instances, the passages taken from the Epistle to the Hebrews, when compared with the corresponding passages in Saint Paul's undisputed epistles, will be found to present a closer and fuller parallel with one or more of these, than these indisputably Pauline passages afford, when compared between themselves. 3. In not a few examples of parallel passages from the Epistle to the Hebrews, the parallelism, in words and sense, is sustained by the separate and further evidence of certain leading peculiarities of manner, so conclusively shown, by Paley, to be characteristics of the hand of Saint Paul: the verbal digression, or '*going off at a word*;' the verbal repetition, or 'being under the dominion of a peculiar word or phrase;' to which I would add, the *paronomasia*, or play upon similar words. It is most worthy of remark, in conclusion, that our examples of these peculiarities of manner, from the Epistle to the Hebrews, prove, in several instances, to hinge upon the very words similarly dwelt on by Saint Paul, in his uncontroverted epistles; and, in one instance, at least, ('the word *riches* (*πλοῦτος*), used *metaphorically* as an augmentative of the idea to which it happens to be subjoined,') upon the very term, which the author of the *Horæ Paulinæ* has selected, as his *single* example of this striking feature of Saint Paul's manner.

With a view to prepare the reader for the examination of the tables of peculiar words, a preliminary sketch of the nature and value of this branch of the evidences, shall be submitted in the first and second sections.

SECTION I.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE
HEBREWS, AND SAINT PAUL'S UNDISPUTED EPISTLES, IN
THE USE OF PECULIAR WORDS.

To all who are conversant with the subject of style, it must be abundantly obvious, that it is not the mere occurrence of a peculiar word, but the manner and connection in which it occurs, that stamps it with the impress of a particular author. It shall be my object, accordingly, now, to show, in a series of instances, that the verbal peculiarities generally, common to the Epistle to the Hebrews and Saint Paul's undisputed writings, will stand the test of this ordeal. Instances of the kind, *ἀόρατος* and *ἄμεμπτος*, for example, have been elsewhere given, incidentally, under the head of Paronomasia. I shall here illustrate this feature of the evidence by a larger induction.

X *ἀγών*, a word borrowed from the grecian games, is not to be found in the Septuagint; and, in the New Testament, occurs only in Hebrews, and the undisputed epistles of Saint Paul. When we compare the occurrences of this term, Heb. xii. 1, I. Tim. vi. 12, and II. Tim. iv. 7, we find it standing in connection with the same words and ideas, . . . *πίστις, ὑπομονή, τελειώω—τελειωτής, δρόμος—τρέχω, ἀγωνίζομαι—ἀνταγωνίζομαι, . . . νέφος μαρτύρων—ἐνώπιον πολλῶν μαρτύρων. κ. λ.*

ἀλλησις, ἀθλέω, συναθλέω, again, are agonistic terms from the games, which occur no where in the Old Testament; and, in the New Testament, only in Hebrews, and Saint Paul's unquestioned writings. On comparison of their occurrences, Heb. x. 32†, Philipp. i. 27, and II. Tim. ii. 5, we obtain a similar result as in the case of the kindred term ἀγών, which occurs, indeed, in connection with συναθλέω, Philipp. i. 30. The idea of *sufferings* is the leading idea in the three contexts: πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων,—ὁμῶν ἐχαρίσθη.... τὸ ὑπὲρ αὐτοῦ πάσχειν,—σὺ οὖν κακοπάησον: and, again, Heb. x. 34, II. Tim. i. 8, ii. 9, τοῖς δεσμοῖς μου συνεπαθήσατε — ἐμὲ τὸν δέσμιον αὐτοῦ... συγκακοπάησον — ἐν ᾧ κακοπάθω μέχρι δεσμῶν. Here, the idea of *sympathy* linked with that of *chains*, indicates, characteristically, the hand of Saint Paul.

ἀπεκδέχομαι is found no where in the Old Testament; and, in the New, only in Hebrews, and Saint Paul's undisputed epistles: where it is confined to one and the same leading idea,...the *expectation* of Christ's second coming, and the future glory. Heb. ix. 28, I. Cor. i. 7, and Philipp. iii. 20, this thought is expressed in the same, or perfectly equivalent terms: — ὁ Χριστὸς... ἐκ δευτέρου... ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. — ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, — ἐξ οὗ καὶ σωτῆρα

† Heb. x. 33, the expression θραυζόμενοι, and, I. Cor. iv. 9, the term θάτρον, peculiar to these epistles in a figurative sense, strengthen the above argument from allusions to the games: allusions which distinguish between Saint Paul, and all the other penmen of the New Testament.

ἀπεκδεχόμεθα, Κύριον Ἰησοῦν Χριστόν. The identity, and peculiarity of thought, in this use of the expression, are equally apparent : ἀπεκδέχομαι *might* have been used to express the expectation of *any* future event ; but, in Hebrews and Saint Paul's unquestioned writings, it denotes, exclusively, the expectation of Christ's second advent, and its consequence to the faithful, salvation.

ἀφιλάργυρος does not occur in the Old Testament ; and, in the New, is peculiar to I. Timothy and Hebrews. In both places (Heb. xiii. 4. I. Tim. iii. 3.) it stands in connection with the virtue of *hospitality* ; the word, φιλοξενία, being also peculiar to Saint Paul ; and the duty recommended, elsewhere, once only, by Saint Peter.

δουλεία occurs, in the New Testament, only in Romans, Galatians, and Hebrews. Heb. ii. 15. and Gal. v. 1, the same hand is to be traced, in its occurrence in the same verbal connection, coupled with ἐνέχω, and ἔνοχος, ... διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας, — μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

ἐνδυναμόω, used once by Saint Luke, is found elsewhere in the New Testament, only in Saint Paul's unquestioned epistles, and in Hebrews. Out of its eight occurrences, the most marked parallelism is between Heb. xi. 34, and Rom. iv. 20, II. Tim. iv. 17, Ephes. vi. 10, and Philipp. iv. 13. We find, in these contexts, the same leading thought, *strength, derived from faith*, and producing *righteousness* : and, Heb. xi. 34, II. Tim. iv. 17, we may observe a very remarkable coincidence of expression, ... ἔφραξαν στόματα λεόντων — ἐρρύσθη ἐκ στόματος λέοντος, — as though the Apostle, in both

places, drew his image from his own experience, I Cor. xv. 32. : again, Heb. xi. 34, Ephes. vi. 10, Philipp. iv. 13, we find the term ἐνδυναμώ coupled with the same adjunct, ἰσχύς, ἰσχυρός* ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ — ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ, — πάντα ἰσχύω, ἐν τῷ ἐνδυναμοῦντί με Χριστῷ : and Heb. xi. 34. Rom. iv. 19, a correspondence of phrase peculiarly Pauline, — διὰ πίστεως ... ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, — καὶ μὴ ἀσθενήσας τῇ πίστει ... ἀλλ' ἐνεδυναμώθη τῇ πίστει.

ἐντυγχάνω is used only in Romans and Hebrews. Rom. viii. 34, and Heb. vii. 25, it expresses the same truth, the intercession of Christ for his Church ; while the hand of the same writer is further visible, in the connection of the idea of Christ's intercession with the same separate idea, that of *his session on the right hand of God* ; this second sentiment being itself expressed, directly, only in Hebrews and Saint Paul's undoubted writings. Rom. viii. 34, the two ideas stand together, Χριστὸς ὁ ἀποθάνων, μᾶλλον δὲ καὶ ἐγερθείς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Heb. vii. 25, viii. 1, they are disjoined by an explanatory parenthesis, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν..... ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς. The difference of manner, here, corresponds exactly with Paley's remarks, on the variations usual in a writer, when treating the same topic at different times.†

εὐάρεστος, εὐαρεστέω, εὐαρέστως, are New Testament expressions found only in Hebrews, or Saint Paul's undisputed epistles : their use, Rom. xii. 1, 2,

† Horæ Paulinæ, Chap. vi. No. i. § 2.

Philipp. iv. 18, and Heb. xiii. 16, 21, being equally peculiar and Pauline; since, in all these contexts, they occur in connection with the idea of *sacrifice*, and in Romans and Hebrews, with that, also, of *the will of God*. Thus, Rom. xii. 1, we have, παραστήσαι τὰ σώματα ὑμῶν θυσίαν... εὐάρεστον τῷ Θεῷ, Philipp. iv. 18, θυσίαν... εὐάρεστον τῷ Θεῷ, and Heb. xiii. 16, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. (In the last two places, *almsgiving* is the common theme): and Rom. xii. 2, εἰς τὸ δοκίμαζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ... εὐάρεστον — Heb. xiii. 21, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ.

Θαῤῥέω is, in one respect, a very peculiar word; since, while it occurs no less than five times, in a single epistle of Saint Paul, it is found nowhere else in the New Testament, except in the Hebrews. II. Cor. v. 6, 9, and Heb. xiii. 6, 16, we have this fresh indication of common authorship, that θαῤῥέω stands, in both contexts, in the neighbourhood of the preceding example, εὐάρεστος.

λατρεία, a word peculiar to Romans and Hebrews, is chiefly remarkable, as a term from the Jewish ritual; and is used, in both epistles, Rom. ix. 4, Heb. ix. 1, 6, with allusion to the Temple-worship.

λειτουργέω, λειτουργία, λειτουργός, are all, like λατρεία, expressions borrowed from the Jewish worship; and all, like it, occur in Hebrews and Saint Paul's undisputed epistles, and nowhere besides in the New Testament; excepting λειτουργία once in Saint Luke's Gospel, and λειτουργέω once, in Acts, with

reference to Saint Paul. The common use, in Romans and Hebrews especially, of terms taken from the Temple service, is what particularly claims our notice here.

μεσίτης occurs once only in the Septuagint, Job ix. 33; and there, without any equivalent in the Hebrew text. This circumstance renders its adoption, where it occurs in the New Testament, the more marked and characteristic. But, its occurrences, in the New Testament, are limited to Hebrews, where it is found in three examples, and to two of Saint Paul's undisputed epistles, Galatians, and first Timothy, where it is met with, also, three times.

Heb. viii. 6, and Gal. iii. 19, 20, μεσίτης is alike introduced, in connection with *the law*, and *the promises*: ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται, in the former context, being met by ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν, in the latter. Heb. ix. 15, and Gal. 19, 20, the parallel, in the use of this term, is drawn still closer, by its occurrence, in both passages, in juxta-position with another term, equally peculiar, with itself, to Saint Paul's undisputed epistles and Hebrews, the word παράβασις, and, in that of Hebrews, in connection with a third Pauline peculiarity, ἀπολύτρωσις:—εἰς ἀπολύτρωσιν* τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων*, τὴν ἐπαγγελίαν. κ. λ. ὁ νόμος, τῶν παραβάσεων* χάριν προσετέθη, ἄχρισ οὐ ἐλήθη τὸ σπέρμα ᾧ ἐπήγγελλται. κ. λ.

But the nicety of correspondence in the use of μεσίτης, in Hebrews and Galatians, to which I would more especially invite attention, lies in the fact,

that, in the two epistles, it is introduced in wholly distinct, yet closely allied applications, whose reunion is absolutely necessary to a perfect sense: that the truth meant to be conveyed consists of two parts, which are divided between the two epistles, so far as the enunciation is concerned, though each really contains the whole: the first part being expressed, and the second implied, in Galatians; the second expressed, and the first implied in Hebrews: each epistle, consequently, containing, in this instance, a tacit reference to the other, necessary to complete the sense.

In the passage of Galatians, the mediatorial office of Moses only is treated of, while the higher mediation of Christ Jesus is left to be gathered by inference: *τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ το σπέρμα ὃ ἐπηγγέλται, διαταγείς δι' ἀγγέλων† ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης, ἐνὸς οὐκ ἔστιν· ὁ δὲ Θεός, εἷς ἔστιν.* Nothing, on the one hand, can be more clear and obvious, than the reference, here, to Moses, as the mediator of the old covenant: nothing, on the other hand, more cryptic and covert, than the implied reference to Christ, as the Mediator of the New. The consequence is, an obscurity, which has greatly perplexed the commentators, and which can be dispelled only by collateral lights of Scripture; and especially, as I hope to show, by comparison with the parallel places of Hebrews.

In the passages of Hebrews, on the contrary, we have the full annunciation of Christ's office, as the Mediator of the New Covenant, while the

† See Heb. iii. 2.

previous mediation of Moses is left wholly to implication. Heb. viii. 6, *νυνὶ δὲ διαφορωτέρας* τέτευχε λειτουργίας**, ὅσα καὶ κρείττονός ἐστι διαθήκης μεσίτης*, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος*, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. Heb. ix. 15, καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν. κ. λ. Heb. iii. 24, καὶ διαθήκης νέας μεσίτη Ἰησοῦ. In these places, although Christ alone is spoken of as mediator, the phrases ‘Mediator of the better covenant,’ and ‘Mediator of the new covenant,’ decisively bear allusion to that mediation of Moses, which is openly set forth in the epistle to the Galatians: the terms themselves, ‘Mediator of the new covenant,’ not only necessarily supposing a mediator of the old, but naturally implying, that the writer who used the one expression, had previously employed the other. It is not, however, until we unite these parallel passages of Hebrews and Galatians, that the whole truth intended comes out in its full light: a result, than which I cannot conceive stronger internal presumption, for both epistles being the work of the one hand.

To complete this presumption, we have only to add, to the evidence, I. Tim. ii. 5: a passage, which, at the same time, throws clearest light on the obscurity in the parallel passage of Galatians, and proves the doctrine of Christ’s mediatorial office, as laid down in Hebrews, to have been a doctrine, elsewhere and exclusively inculcated, in set form, by Saint Paul: εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς. Coincidentally with the three passages from Hebrews, we have here the fullest

annunciation of Christ Jesus, as ‘the mediator of the new covenant:’ while, at the same time, we are hence instructed how to fill up the imperfect proposition (of the nature of an enthymem), Gal. iii. 20. For, since the third party, in Christ’s mediation, is *mankind at large*, the unnamed third party, in that of Moses, must, by parity of reasoning, be *God’s people Israel*. In this view, these parallel texts will stand thus: ‘There is one God, and one Mediator between God and man, the man Christ Jesus.’—‘There is one God, and one mediator between God and his people Israel, the man Moses.’

Thus, in the instance of a most important term of Gospel doctrine, occurring only in three pieces of the New Testament, we find the several contexts in which it occurs, equally essential, and sufficient, to their mutual explanation. And, since two of those pieces are indisputably written by Saint Paul, we reach naturally the inference, that the third is, also, from the same pen.

μιμητής is found neither in the Septuagint, nor the Apocrypha; and, in the New Testament, occurs only in the Hebrews, and Saint Paul’s undisputed epistles; with the exception of a doubtful reading, I. Pet. iii. 13. Its occurrence in Saint Peter, assuming the received to be the genuine reading, serves only to show how differently different writers will employ the same word: the expression here is, τοῦ ἀγαθοῦ μιμηταὶ γένησθε, a phrase obviously opposed to another scriptural expression, τοῦ πονηροῦ,

and peculiar to Saint Peter. I. Cor. iv. 16, xi. 1, Ephes. v. 1, I. Thes. i. 6, ii. 14, and Heb. vi. 12, on the other hand, μιμητῆς uniformly occurs in the one Pauline turn of thought and phrase, alternately inviting the communities addressed, to be imitators of God, of Christ, of the apostle himself, or of those churches, which had eminently approved themselves faithful :—μιμηταί μου γίνεσθε.—γίνεσθε οὖν μιμηταί τοῦ Θεοῦ.—μιμηταί ἡμῶν ἐγενήθητε.—ὁμοῖς γὰρ μιμηταί ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ.—γένησθε μιμηταί δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομουμένων τὰς ἐπαγγελίας. Do not these passages strongly betoken an individuality of mind and phrase? the graduated scale of imitation seems especially significant of the same origin. But the most characteristic coincidence obtains between Hebrews vi. 12, and I. Thes. ii. 14. In the latter passage, Saint Paul commends the Thessalonian christians for this particular cause, their imitation of the churches of God which were in Judæa: in the former, the author exhorts the Hebrew christians to become imitators of those who, through faith and patience, had inherited the promises, i. e. doubtless, of their own worthies, recorded in the eleventh chapter. Now, who can fail to see, at once, the similarity of hand, and the suitability of the variation, in these passages? Their common aim is to inculcate the imitation of those human models, who approached nearest to the Divine pattern of goodness:—to the gentile converts of Thessalonica, are proposed the examples of the

apostle himself, (i. 6.) and of the privileged churches of Judæa (ii. 14.); to the Hebrews, on the other hand, jealous of the apostle of the gentiles, proud of their privileges, and despising their newly-adopted brethren from among the heathen, there is a careful abstinence from both recommendations; and they are invited only to imitate models, looked up to by the Jewish church in all ages. If ever substantial sameness, and a wise circumstantial diversity, were observable, in the treatment of a given topic, in two writings by the same pen, they are surely observable here. And, if ever a writer was characterized by the union of these features, that writer, confessedly and pre-eminently, is Saint Paul. We have here the self-same ‘spirit of wisdom,’ which led him, alternately, to withstand Saint Peter to the face, for an untimely compliance with the Jews of Antioch, and to conform, himself, at Jerusalem, to the rites of the Mosaic law.

When, to the evidence arising from the way of using *μνητῆς*, in first Thessalonians and Hebrews, is added the further consideration, that the immediate contexts of I. Thess. i. 6, and Heb. vi. 12, present one of the strongest and closest parallels existing, between the Epistle to the Hebrews and the undisputed epistles of Saint Paul, it seems difficult to conceive how a stronger case of internal evidence could be made out, for the identity of an author, from the occurrence of any given peculiar word, in any two given parallel contexts.

νεκρώω is a verb of so rare occurrence in greek

writers, that not only it is not found in the Septuagint and Apocrypha, but the single authority quoted for it, in Stephens's Thesaurus, is a passage of Philo Judæus. In the New Testament it is used, in Saint Paul's undisputed epistles only, and the Epistle to the Hebrews; Rom. iv. 19, and Heb. xi. 11, 12. The identity of manner, in using this very singular word, is, at least, as remarkable, as the fact of its occurrence in these contexts. In Romans, it is applied to the case of Abraham; in Hebrews, to that of Sarah:—*μη̄ ἀσθενήσας τῇ πίστει, οὐ κατενόησε* [Ἀβραὰμ] *τὸ ἑαυτοῦ σῶμα ἥδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη* τῇ πίστει. — πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτικεν, ἐπεὶ πιστὸν ἠγάσато τὸν ἐπαγγειλάμενον· διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου. κ. λ.*—In these passages, we have the same persons spoken of; the same theme, faith; the same exercise of faith; and all in conjunction with the same singular words. Rom. iv. 20, moreover, we have the phrase *ἐνεδυναμώθη* τῇ πίστει*, tallying with *πίστει . . . δύναμιν ἔλαβη*, Heb. xi. 11; while the Pauline word *ἐνεδυναμώω*, employed in the passage of Romans, recurs Heb. xi. 34, and in juxtaposition with the same term, *ἀσθενέω*,—*διὰ πίστεως, . . . ἐνεδυναμώθησαν ἀπὸ ἀσθενείας*. Let Heb. xi. 11. be compared, further, with I. Tim. i. 12, and it will appear, that the whole passage is made up of the words and phrases of Saint Paul: while, at the same time, the contexts here collated are woven

with all that variety of manner, which Paley shows to be, at once, the best disproof of plagiarism or imitation, and the strongest kind of internal proof for any two passages, reputed of the same author, being what they are thought.

ὁλοθρευτής. ὁλοθρεύω.* I. Cor. x. 10. Heb. xi. 28.

Upon these words I have only to remark, that these are the single examples of the terms themselves, and the only allusions to the memorable fact which they commemorate, throughout the New Testament. Their occurrence, respectively, in both contexts, in connection with the passage of the Red Sea, and the journeying of the Israelites through the wilderness, bespeaks further, and strongly, the turn of thought of the one writer; while the varied selection of circumstances, from the same part of the Old Testament history, precludes altogether the idea of the agreements being imitation.

ὁμολογία claims a fuller notice. In the New Testament, this word is peculiar to Hebrews, second Corinthians, and first Timothy: occurring three times in the first, once in the second, and twice in the third of these epistles. But the manner is much more conclusive, than the fact of its introduction. For, while its several occurrences, in the Epistle to the Hebrews, will be found to involve an independent proof of the Pauline origin of that epistle, arising

† ὁ ὁλοθρεύων. The participial substantive, here, is peculiarly Pauline. So I. Th. iii. 5. the Tempter is called ὁ πειράζων. I do not call to mind a third example in the N. T.

from a peculiarity of structure common to it and the undisputed epistles of Saint Paul, — its double occurrence, in first Timothy, takes place in a passage, comprizing all the leading points of the parallel places, where *ὁμολογία* occurs in Hebrews, condensed within two verses.

The developement of the peculiarity of structure referred to, belongs to a succeeding part of this Work. It will be enough, at present, to remark, as one common characteristic of Saint Paul's undisputed epistles and the Epistle to the Hebrews, that, both in the announcement of the general subject, and in the treatment of the leading and subordinate topics, there is a uniform return, at certain intervals, to the same ideas, in the same, or equivalent words. Of this most remarkable law of composition, we have the following exemplification, Heb. iii. 1, iv. 14, x. 23, xii. 1. . . 4,† in connection with the use of the word *ὁμολογία* —

† The phraseology, Heb. xii. 1. . . 4. is somewhat varied; but the same sentiments and ideas are conveyed, if not precisely in the same, in perfectly equivalent, expressions: *ἀφορῶντες* and *ἀναλογίσασθε*, answering to *κατανοήσατε*, . . . *τρέχωμεν*, to *προσερχώμεθα*, . . . and *ἀντιλογίαν*, being antithetically parallel to *ὁμολογίαν*, as the *contradiction* of Christ's *confession*.

ἀντιλογίαν.] lxx. *ἀντιλογία*, pro *כִּדְוֶן* Ps. lxxx. 7: pro *רִיב* sæpe. *Contradictio* involvit repugnationem, Joh. xix. 12. Act, xxviii. 19, maximeque denotat indolem *infidelitatis*, sicut *fidem* sequitur *confessio*.—Bengel. in *voc.*, Heb. xii. 3.

ὕθην, ἀδελοφὸι ἄγιοι, κλησεως* ἱεραγίου μέτοχοι*, κατανοήσεται τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας* ἡμῶν Χριστὸν Ἰησοῦν πιστὸν ὅντα τῷ ποιῶντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὕλῃ τῷ οἴκῳ αὐτοῦ καὶ Μωσῆς μὲν πιστὸς ἐν ὕλῃ τῷ οἴκῳ αὐτοῦ, ὡς Θεράπων, εἰς μαρτύριον τῶν λαληθησομένων Χριστὸς δέ, ὡς υἱὸς οὗ οἴκος ἐσμεν ἡμεῖς, ἐάνπερ τὴν παύρησίαν, καὶ τὸ κῆρυγμα* τῆς ἐλπίδος, μέχρι τέλους βεβαίαν* κατάσχωμεν. μέτοχοι* γὰρ γενόμεν τοῦ Χριστοῦ, ἑάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως* μέχρι τέλους βεβαίαν* κατάσχωμεν. §	ἔχοντες οὖν, ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.* οὐ γὰρ ἔχομεν ἀρχιερέα μὴ θυνάμενον συμπαθεῖναι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δε, κατὰ πάντα, καθ' ὁμοίτητα, χωρὶς ἁμαρτίας. προσερχώμεθα οὖν† τὴν ὁμολογίαν* τῆς ἐλπίδος ἀκλινῆ* (πιστὸς γὰρ ὁ ἐπαγγελιάμενος) καὶ κατανοήμεν ἡ ἀλλήλους, εἰς παροξυσμὸν ἀγάπης, καὶ καλῶν ἐργῶν.	ἔχοντες οὖν, ἀδελοφὸι, παύρησίαν εἰς τὸν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ. . . . καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, προσερχώμεθα‡ μετὰ ἀληθινῆς καρδίας ἐν πληροφῳρίᾳ* πίστει, ἐβραντισμένοι τὰς καρδίας, ἀπὸ συνειδήσεως* ποιητῶς, καὶ λελουμένοι τὸ σῶμα ὑδατι καθαφῶ, κατέχωμεν § τὴν ὁμολογίαν* τῆς ἐλπίδος ἀκλινῆ* (πιστὸς γὰρ ὁ ἐπαγγελιάμενος) καὶ κατανοήμεν ἡ ἀλλήλους, εἰς παροξυσμὸν ἀγάπης, καὶ καλῶν ἐργῶν.	τοιγαροῦν* καὶ ἡμεῖς, ποσούτων ἔχοντες περικείμενον ἡμῶν νέφος μαρτύρων, ὅρκου ἀποβέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν† τὸν προκείμενον* ἡμῶν ἀγῶνα,* ἀφορώμεν εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς, ἀπὸ τῆς προκειμένης* αὐτῷ χαρίως, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεινῆκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν,* ἵνα μὴ καήτε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. ὅπως μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.
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† The common idea, in the words marked thus, is the *consideration* or *contemplation*, of our confession.§ The common idea here is, the *laying hold on*, or *holding fast by*, Christ's confession, as our exemplar.‡ The common idea here is, that of *motion* and *progress* heavenward, after the example of the High Priest of our confession.

The *designed* parallelism of these four contexts (which turn on the one subject, the theme of the Epistle to the Hebrews, the High priesthood of Christ) appears in the regular return of the same words and phrases, Heb. iii. 1, κατανοήσατε — x. 24, κατανοῶμεν. iii. 7, κατὰσχωμεν — x. 24, κατέχωμεν. ἀρχιερέα τῆς ὁμολογίας* ἡμῶν, — ἔχοντές οὖν ἀρχιερέα μέγαν, — ἔχοντες οὖν . . . ἱερέα μέγαν. Χριστὸν Ἰησοῦν, — Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, — ἐν τῷ αἵματι Ἰησοῦ, — ἀφορῶντες εἰς τὸν Ἰησοῦν. iii. 2, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, — x. 23, πιστὸς γὰρ ὁ ἐπαγγειλάμενος· ἐν ὅλῃ τῷ οἴκῳ αὐτοῦ, — ἐπὶ τὸν οἶκον τοῦ Θεοῦ. iii. 14, τοῦ Χριστοῦ . . . τὴν ἀρχὴν . . . μέχρι τέλους — xii. 2, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.† Their Pauline character appears, from the occurrences, besides the key-term ὁμολογία, of no fewer than ten other words, equally peculiar to this epistle and Saint Paul's undisputed writings. But it is to the peculiar sense in which ὁμολογία is used in these passages, to which I would, above all, bespeak attention. The term is not employed here, the reader will observe, to denote the profession of Christianity generally, but the confession witnessed by Christ Jesus, and the study and imitation of that confession. Christ is introduced as the ἀρχιερέα τῆς ὁμολογίας ἡμῶν, the High priest of that confession, of which he is himself the great exemplar. *His* confession, accordingly, is what the Hebrew christians are exhorted, in the parallel contexts, to hold fast, and to look up to: — κρατῶμεν τῆς ὁμολογίας, — κατέχωμεν τὴν ὁμολογίαν, — ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν. The context of this last sentence, Heb. xii. 1—4, clearly proves, at the same

† See Heb. ii. 10.

time, the confession treated of throughout to be none other, than that witnessed by our Lord, before the tribunal of Pilate, previously to his crucifixion : the expressions τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτοῦ ἀντιλογίαν, . . . οὐπω μέχρῃς αἵματος ἀντικατέστητε, πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, immediately following ὑπέμεινε σταυρὸν, not only lead at once to this inference, but leave no room for any other.

Let us turn, now, to I. Tim. vi. 12, 13 ; and we shall find the essence of the above parallel passages of Hebrews, extracted as it were, and condensed into two verses : extracted and condensed, it may be affirmed, as none but a master like Saint Paul, dealing with his own thoughts and words, was likely to have done . . . ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. παραγγέλλω σοι, ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. We have here the same distinctive use of the term ὁμολογία, to denote *the confession of Christ*, and the imitation of that confession, with that already noticed in the passages of Hebrews : while the confession, (Heb. xii. 2—4,) clearly implied, is (I. Tim. vi. 13,) explicitly defined to be, that good confession witnessed by our Lord, before Pontius Pilate. The collateral ideas and expressions are all identical with each other : the τὸν προκείμενον ἡμῖν ἀγῶνα, and ἀνταγωνιζόμενοι, of Heb. xii. 1, 4, is the same with the ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, of I. Tim. vi. 12. Again, κλήσεως ἐπουρανίου, Heb. iii. 1, is answered by τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης. νέφος

μαρτύρων, Heb. xii. 1, corresponds with ἐνώπιον πολλῶν μαρτύρων, and with ἐνώπιον . . . Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος, κ. λ. In a word, it seems impossible for a writer, in a professed abridgment of it, to come nearer to his own work, than Saint Paul has come, I. Tim. vi. 12, 13, both in his sense of the term ὁμολογία, and in the connecting thoughts and words, to the contexts in which that peculiar word stands in the Epistle to the Hebrews. Does not the mention of Timothy, at the close of the Epistle to the Hebrews, and of his purposed visit to them in company with the writer, harmonize well, as a clue to the authorship, with the identity of the instruction given, in the above contexts, by the writer of Hebrews, to these christians, and by Saint Paul, to his beloved disciple?

What is meant by τὴν ὁμολογίαν, in the Epistle to the Hebrews, is left to be gathered by inference: the expression is *defined*, I. Tim. vi. 13, by the addition of the words, ἐπὶ Ποντίου Πιλάτου. Thus to complete an important thought, by supplying in one piece, what was omitted in another, is among the most conclusive marks of sameness of hand.

ὁνειδισμὸς occurs twice in Saint Paul's undisputed epistles, Rom. xv. 3, and I. Tim. iii. 7, and three times in the Epistle to the Hebrews: it is found no where else throughout the New Testament. The application of this peculiar word in two places of the latter epistle, Heb. xi. 26, and xiii. 13, compared with its occurrence in Romans, supplies presumptive proof of the highest kind, for its being used, in both epistles, by the one writer. The

reproach spoken of in Hebrews is, the reproach of Christ, τὸν ὀνειδισμόν τοῦ Χριστοῦ—τὸν ὀνειδισμόν αὐτοῦ φέροντες. The appropriation here, like that in the preceding example of ὁμολογία, is still more peculiar than the word, and makes it the property of the author, whoever he may be. Now, on reference to Rom. xv. 3, we there find the word, in a quotation from the Old Testament, on which the appropriation of it, in the Epistle to the Hebrews, is most plainly founded:—καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρξεν· ἀλλὰ καθὼς γέγραπται· οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ. Here is ‘the reproach of Christ,’ Heb. xi. 26, only more fully described and defined: introduced, too, in the preceding verses, in connection with the ‘bearing’ his reproach,’ Heb. xiii. 13:—ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν. κ. λ. The parallelism of these passages is the more conclusive, since it falls under the head of those ‘undesigned coincidences,’ of which Paley has so well illustrated the value. The phrase, ‘the reproach of Christ,’ comes naturally, at the same time, from him, who had previously applied the prediction.

περιποίησις occurs three times in Saint Paul’s undisputed epistles, once in Hebrews, and once, also, in first Peter. Ephes. i. 4, and I. Pet. ii. 9, it is used in one sense: in another, I. Thess. v. 9, II. Thess. ii. 14, and Heb. x. 39. Its latter sense is peculiar to Saint Paul and Hebrews. The *manner*, here, unites with the sense, to indicate a common origin: I. Th. v. 9. εἰς περιποίησιν σωτηρίας. II. Th. ii. 14. εἰς περιποίησιν δόξης. Heb. x. 39. εἰς περιποίησιν ψυχῆς.

συνεῖδησις, to judge by the frequency of its recur-

rence, stands on the same footing as καταργέω and ὑποτάσσω. It is found no less than twenty-one times, in Acts, and Saint Paul's undisputed epistles, and five times in the Epistle to the Hebrews. It occurs, also, once in Saint John's Gospel, and three times in Saint Peter. But Saint Paul's use of the word is distinguished from that of his fellow apostles in this respect, that, while they use it with reference only to conscience generally, he uses it, emphatically, with reference to *his own conscience*. This appeal, indeed, is so frequent, and so marked, as to constitute one of the most characteristic features of Saint Paul's pre-eminently characteristic manner: thus, Acts xxiii. 1, we find the apostle alleging, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ, xxiv. 16, ἐν τούτῳ δὲ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν, πρὸς τὸν Θεόν, καὶ τοὺς ἀνθρώπους διαπαντός, Rom. ix. 1, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, II. Cor. i. 12, ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, iv. 2, συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ, II. Tim. i. 3, χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω, ἀπὸ προγόνων, ἐν καθαρᾷ συνείδησει. Here are six several appeals to the testimony of his own conscience, where, throughout the whole New Testament beside, there occurs but one instance more of an appeal of the same personal kind. Now the point to which I would here invite special attention is, that this instance is found *in the Epistle to the Hebrews*: προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς δέλοντες ἀναστρέφεισθαι· περισσοτέρως* δέ. κ.λ.

But, most peculiar and characteristic as is this coincidence, it yet constitutes part only of the

evidence for Saint Paul's claim to the authorship of the epistle, arising out of this one context; since, Heb. xiii. 18, 7, we find *συνειδήσις* occurring with *ἀναστρέφω* and *ἀναστροφῇ*, the very expression, used in the same way, with which it is coupled by the apostle himself, II. Cor. i. 12, ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σάρκεϊκῃ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστρέψαμεν ἐν τῷ κόσμῳ, περισσοτέρως* δὲ πρὸς ὑμᾶς. The Pauline character of the terms *ἀναστρέφω* and *ἀναστροφῇ* may be further seen, Ephes. ii. 3, I. Tim. iii. 15, iv. 12, and Gal. i. 13. In the last two contexts, especially, the apostle's peculiar manner is marked, on the one hand, by the exhortation to the pastor of Ephesus to be an example to his flock,—τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ... ἐν πίστει on the other hand, by the mention to the Galatian christians, of his own former conversation,—ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ. In Hebrews xiii. 18, we have already seen the same habit of reference to the writer's own conversation: and, Heb. xiii. 7, it may be remarked in conclusion, we find the exhortation addressed, I. Tim. iv. 16, to the shepherd to become an example of a good conversation to his flock, μετὰ τὴν ἀναστροφὴν σου ὡς ἀγαθὸν ἑκείνου, ἀναθεωροῦντες* τὴν ἐκθεσιν* τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. The one advice answering to the other, like the sides of a tally.

τιμωρέω, *τιμωρία*, are used, the former twice by

Saint Paul, the latter once in the Hebrews. The point of coincidence important to be noticed, between Acts xxii. 5, xxvi. 11, and Heb. x. 29, in which these terms respectively occur, is that they are employed, in all three contexts, with reference to the punishments for violation of the Mosaic law. And as Saul of Tarsus was himself the inflicter of the penalties alluded to in Acts, there is an antecedent congruity in such a reference, by the converted persecutor, to the penalties under the Mosaic law, the witnesses demanded by it (whose testimony he had himself received in person, at the martyrdom of Saint Stephen), and, as we actually find, in the parallel place of Hebrews: a congruity, it is conceived, no less indicative of the apostle's hand, than proofs of a directer kind.

Acts xxii. 4, 5, we find the apostle stating, — ταύτην τὴν ὁδὸν διώξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας. ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξιόμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορεύομην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.* Acts xxvi. 9—11, we find him repeating his statement thus,—ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. ὁ καὶ ἐποίησα ἐν Ἱεροσολυμοῖς· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαθὼν· ἀναιρουμένων τε αὐτῶν, κατήνεγκα ψῆφον. καὶ, κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν* αὐτοὺς, ἠνάγκαζον βλασφημεῖν. Again, Acts xxii. 20, we read his own reference to his part in the martyrdom of Stephen:—καὶ ὅτε ἐξεχρεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφeskτῶς, καὶ

συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιροῦντων αὐτόν.

A mind thus filled with recollections like these, and whose ascertained habit it was to make his own past experience a lesson and a warning to his infatuated countrymen, must, with peculiar force and fitness, have had them present to the mind's eye, in writing to his own people. This antecedent probability is realized as follows, in the tenth chap. of the Epistle to the Hebrews. Heb. x. 28, 29, ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οἰκτιρμῶν* ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει. πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας*, ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθή, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυθρίσας; οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις*, ἐγὼ ἀνταποδώσω*, λέγει Κύριος.† In all the details of the judicial process here described, as accuser, as witness, and as judge, Saint Paul, we have seen, before his conversion, had been personally a partaker; and, assuming the epistle to be his, we have here his written, as before his spoken, experience of the law of Moses, introduced, to establish on it an *a fortiori* argument. On the other hand, supposing the question of the authorship still open, may it not fearlessly be asked, who, in the whole christian world of that day, was so likely to have written this passage as Saint Paul? But, when

† This quotation, which is not found in the Septuagint, and belongs in common, and exclusively, to Hebrews and Romans, rivets the entire proof here advanced, from the use of the terms τιμωρέω and τιμωρία.

the passage is found in an epistle, all but universally ascribed to this Apostle; and stands only as one, among countless proofs of his claim; does not its evidence reach a degree of probability, bordering, at lowest, upon the precincts of moral demonstration?

φιλοξενία is a Pauline word, unknown in the Septuagint, and found elsewhere, in the New Testament, only Heb. xiii. 2; where, as in his undisputed epistles, it stands in close connection with φιλαδελφία; as, also, with ἀφιλάργυρος, another counsel and expression peculiar to Saint Paul. From the nature of the precepts, which are of general obligation, we should expect to find the words elsewhere in the New Testament: but we do not: a fact which greatly heightens the presumption, that, where found, they are his.

φράττω, a Septuagint term, occurs only Rom. iii. 19, II. Cor. xi. 10, and Heb. xi. 33; in which last passage, it stands amidst a host of like Pauline peculiarities. The parallelism of phrase which marks its occurrence in Romans and Hebrews, requires no comment: Rom. iii. 19, we have, ἵνα πᾶν στόμα φραγῇ, — Heb. xi. 33, ἔφραξαν στόματα λεόντων. In II. Corinthians, if the reading be true, the sense is different. If we compare Heb. xi. 33, with I. Cor. xv. 32, and II. Tim. iv. 17, we may see fresh cause to ascribe the phrase ἔφραξαν στόματα λεόντων to Saint Paul.

I shall close this selection from the verbal peculiarities, with the notice of one or two peculiar phrases, found only in Hebrews and Saint Paul's

undisputed epistles, and, therefore, fairly to be taken as marks of his hand. Thus Heb. xiii. 20, our Lord is styled τὸν ποιμένα τῶν προβάτων τὸν μέγαν ...τόν Κύριον ἡμῶν Ἰησοῦν, and Titus ii. 13, we read, τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. The epithet μέγας, it will be observed, is applied to Christ, in no third instance, throughout the New Testament, except in Hebrews; a fact which gives the highest possible force, as the mark of a common origin, to its occurrences in these contexts: while the use of it, in Hebrews xiii. 20, determines the application to Christ of the phrase τοῦ μεγάλου Θεοῦ, in Titus; and thus most forcibly, because quite incidentally, *identifies* Christ with God.

The phrase διὰ βραχέων ἐπέστειλα ὑμῖν, Heb. xiii. 22, has called the attention of commentators to its peculiarity, and exercised their ingenuity upon its meaning. Now the only parallel expressions in the New Testament, are,—πρόεγραψα ἐν ὀλίγῳ, Ephes. iii., and ἴδετε πηλικοῖς* ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ — which have similarly engaged and divided the critics. Our concern here is with the sameness of manner, in all three phrases, as marks of the sameness of hand.

The mention of Timothy, Heb. xiii. 23, has been often remarked, among the indications of the epistle being the work of Saint Paul. But I have not yet seen any thing like justice done to the argument, arising from this occurrence of the name of Saint Paul's friend and companion. A comparison of the passage of Hebrews, with some of the parallel places in Saint Paul's undisputed writings, will

show, that this mention of Timothy is one of the most truly Pauline notices of ‘his own son in the faith,’ on record in the New Testament. 1. At the opening of second Corinthians, and of Colossians, Timothy is styled Τιμόθεος ὁ ἀδελφός, ‘Timothy, the brother:’ at the close of the epistle to the Hebrews, and there alone beside, we meet the same peculiar compellation, τὸν ἀδελφὸν Τιμόθεον, ‘Timothy, the brother.’ 2. I. Cor. xvi. 10, we read, ἐὰν δὲ ἔλθῃ Τιμόθεος, I. Thess. iii. 6, ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ’ ὑμῶν, and Philipp. ii. 19. 24, ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως * πέμψαι ὑμῖν. . . . πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως* ἐλεύσομαι. Let these mentions be collated, simply, with that in Heb. xiii. 23, and they will be seen to tally nearly word for word. γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον· μεθ’ οὗ (ἐὰν τάχιον ἔρχηται) ὄψομαι ὑμᾶς. The phrases, ταχέως πέμψαι, and ταχέως ἐλεύσομαι, of Philippians, throw a clear Pauline light upon the ἐὰν τάχιον ἔρχηται of Hebrews; which is greatly strengthened, further, by the *joint* ministration of the apostle and his favourite disciple, contemplated in both contexts. The single phrase, in the passage of Hebrews, not paralleled in the others, is the expression ὄψομαι ὑμᾶς. It is not, however, the less Pauline: on the contrary, it is a peculiarly nice note of his hand: for Acts xx. 25, Saint Paul has this very expression, applied, in like manner, to himself,—οὐκ ἔτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες. The choice of Timothy, a circumcized fellow-labourer, as the companion of the writer in his purposed visit to the Hebrews, may be noticed, in the last place, as in most perfect

keeping with all the accompanying marks of Saint Paul's pen.

Among other distinguishing features of Saint Paul's style, frequent notice has been taken, by the learned, of his use of terms and phrases borrowed from the greek philosophy. The philosophical cast of his language has been very generally admitted : but some writers have observed, further, that the style of this apostle betrays, in particular, strong marks of familiarity with the writings of the celebrated Philo Judæus. Now, it so happens, that precisely the same allegation of familiarity with the works of the philosophic Jew, has been made, independently, by others, against the author of the Epistle to the Hebrews. Whether the notion of either party be well-founded, or otherwise, matters little to our present purpose : perhaps, we may more safely refer the philosophic phraseology, in both cases, to a general familiarity with the Platonic school : but, whatever be the source of the coincidence, the coincidence itself must rank among the most characteristic exemplifications of that identity of manner, which, in the present section, has been shown so largely to obtain, between the Epistle to the Hebrews and Saint Paul's undisputed epistles, in the use of peculiar words.

Nor do Saint Paul's undisputed epistles and Hebrews correspond only in the use of the terms of philosophy ; they correspond also, in numerous examples, in the use of *the same* philosophic terms. Several of the most remarkable of these common verbal peculiarities, I have myself verified, in a

similar sense and connection, in Aristotle, Plato, and, especially, in Epictetus. It would be easy to multiply instances, did this point require fuller consideration in a work like the present.

The Epistle to the Hebrews, again, has been remarked for a more classic phraseology, than prevails in most other books of the New Testament. But if, instead of dealing in learned generalities, facts had here been examined into, it would have been found, that many of its most purely classical terms, and turns of expression, are common to it and Saint Paul's undisputed writings.

Upon the subject of peculiar words it would be easy to enlarge the selection, both of these, and of their depending verbal coincidences. But both branches of proof will presently be unfolded in full, in the tables of peculiar words. It is enough for my object, if the remarks in this section serve, on the one hand, to familiarize the reader with the use and value of those tables, as a study of the evidences; and, on the other hand, to prepare him for the more ready perception of the argument, as a whole, supplied by the Harmony† between the text of Hebrews, and all the parallel passages from Saint Paul's undisputed epistles.

† Section xii.

SECTION II.

IDENTITY OF MANNER, BETWEEN THE EPISTLE TO THE HEBREWS, AND SAINT PAUL'S UNDISPUTED EPISTLES, IN THE USE OF THE WORD *καταργέω*.

‘It is evident,’ observes Professor Michaëlist, ‘that Saint Paul, who seems to have been acquainted with the best Greek writers, and to have had it in his power to write better greek, if purity and elegance of language had been objects of his attention, has made very frequent use of certain words in a particular sense, which is either seldom, or never to be found in the Septuagint, or in the classic authors. *Καταργεῖν* is a very unusual word, and, in those few instances where it is used, it retains the primitive sense of cessare facio ab opere, which it derives from *ἀργός*. In this sense alone it is given by Julius Pollux, Lib. III. § 123. Suidas has entirely omitted it; and, in the very complete indexes to Herodotus. Thucydides, Diodorus Siculus, as well as in the index to Lucian, published by Reitz, that contains every word of the author, no instance can be discovered of *καταργεῖν*. In the Septuagint it is used four times, but simply in its proper sense of *בטל*, Ezra iv. 21. 23. v. 5. vi. 8. Except in the epistles of St. Paul, it is used only once, in all the remaining books of the New Testament, viz. Luke xiii. 7. where it is likewise used in its primi-

† Chap. IV. Sect. viii.

tive sense, since the Greeks applied the epithet ἀργός, to a barren country. But, in the epistles of Saint Paul alone, this unusual word is introduced not less than twenty-six times; and taken in the different senses of “remove, destroy, kill, make free;” and it frequently occasions obscurity, as it is often difficult to determine which of these meanings†, the apostle intended to attribute to an expression, which is almost peculiar to himself.’

Upon the peculiarity of this word there can be no question: and as little question that its occurrence, in his peculiar sense, in any writing presumed to be from the pen of Saint Paul, affords as strong corroboration of the presumption, as can be afforded by a single term. But the verb καταργέω, in Saint Paul’s *most* peculiar sense, does occur in the Epistle to the Hebrews. And, accordingly, Michaëlis, after remarking, (in animadversion on the list of Pauline peculiarities collected from the epistle to the Hebrews by the learned Carpzov,) ‘nor do the other words peculiar to St. Paul, of which I have taken notice in the first volume of this Introduction, occur in the Epistle to the Hebrews, except καταργεῖν, which we find in one instance, namely, ch. ii. 14,’... follows up his remark, by a full acknowledgment of the weight, in point of evidence, of this single word: ‘This example, which Carpzov overlooked, affords a stronger proof, than all the examples which he has collected: but the use (he proceeds) of a single favourite word

† Introd. N. T. Vol. I. Chap. iv. Sect. viii. pp. 149, 150.

of St. Paul, and that, too, only in one instance, is hardly sufficient to warrant the conclusion, that St. Paul wrote the greek Epistle to the Hebrews, since a greek translator may have derived it from his intercourse with St. Paul, as St. Luke has done.'†

Now who that reads this last observation, but must take it for granted, that the learned Professor, before coming to his conclusion on this point of the evidence, had examined all the passages of Saint Paul's undisputed epistles, in which the verb *καταργέω* occurs; and had ascertained that, between these passages and the context of Heb. ii. 14, there subsists no further affinity, than the occurrence of this one unusual word? When, however, we come to inquire for ourselves, it will at once appear, that no shadow of such an examination had been instituted by Michaëlis: otherwise, he could not possibly have overlooked the decisive fact, that, between the contexts of Heb. ii. 14, and I. Cor. xv. 26, (the most marked instance of the use of *καταργέω* in Saint Paul's undisputed writings) there subsists a parallelism of thought, word, and even figure of speech, peculiarly Pauline throughout; amounting to actual identity; and altogether unequalled by the agreements which obtain, between the whole twenty-five places of the occurrence of *καταργέω* in Saint Paul's undisputed epistles, compared among themselves. This statement I leave it to the passages themselves to verify.

† Introd. T. N. Vol. IV. Chap. xxiv. Sect. viii. p. 220.

I. Cor. xv. 26 . . . 28.

ἔσχατος ἐχθρὸς καταργεῖται ὁ
Θάνατος.

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας
αὐτοῦ.

ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται,
δηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ
τὰ πάντα.

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα,
πότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
τῷ ὑποτάξαντι αὐτῷ τὰ πάντα.

Heb. ii. 8. 14.

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν
αὐτοῦ.

ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα,
οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον.

νῦν δὲ
οὕτω ὀρώμεν
αὐτῷ τὰ πάντα ὑποτεταγμένα.

ἵνα διὰ τοῦ Θανάτου καταρ-
γήσῃ τὸν τὸ κράτος ἔχοντα τοῦ
Θανάτου, τουτέστι, τὸν διάβολον.

In these parallel contexts, the sentiment, the words, and the play upon words, are alike identical, and alike indicative of the peculiar manner of Saint Paul. Their common subject is, the final triumph of Christ over death: expressed in Corinthians, more concisely, by, ‘The last enemy that shall be *destroyed* is death;’ in Hebrews, more copiously, by, ‘That, through death, he might *destroy* him that had the power of death, that is, the devil.’ The same Pauline play occurs, in both passages, upon the same word, ὑποτάσσω, a word, as well as its neighbour καταργέω, itself peculiar to Saint Paul and Hebrews, (though occurring elsewhere in the New Testament) both as respects the manner of its introduction, and the frequency of its recurrence; being used no less than twenty-four times in his undoubted epistles, and, in several instances, as Rom. viii. 20. xiii. 1 . . . 5, the changes being rung on it, and other compounds of τάσσω, after the manner of I. Cor. xv. 27, 28, and Heb. ii. 5, 8: while, in the latter context, the words

βέβαιος, βεβαιῶ, παράθασις, παρακοή, ἔνδικος, μετέγω, δουλεία, all, like καταργέω, peculiar to Saint Paul, add their united force to render the second chapter of the Epistle to the Hebrews, one of the most Pauline specimens of Saint Paul's peculiar style, any where to be found, whether in Hebrews, or in his undisputed epistles.

Besides the correspondence in words, exhibited above, between the contexts of Heb. ii. 14, and I. Cor. xv. 28, the hand of one and the same writer is here further to be traced, in a correspondence, throughout, in the main idea, ... the triumph of Christ over death, *by the establishment of his kingdom* : in first Corinthians, this last thought is expressed by δεῖ γὰρ αὐτὸν βασιλεῦειν, κ.τ.λ. ; in Hebrews, by βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα* τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστὲ φανερόν, κ.τ.λ.

In the last place I would observe, on the principle admirably laid down by Paley, in his comparison of Ephes. i. 19. ii. 5, inclusive, with Col. ii. 12, 13, that the differences between these parallel contexts, serve only as additional vouchers for their coming from the same pen : the inversion of the order, in the position of the word καταργέω, which stands first in the passage of first Corinthians, but last in that from Hebrews, together with the break of the parenthesis interposed, Heb. ii. 10...13, between the parts of this parallelism, precluding, on the one hand, all thought of plagiarism or imitation, while, on the other hand, they are in perfect unison with the known manner of Saint Paul! The two contexts, in a word, when placed side by side,

stand complete exemplifications of the ways in which, as Paley has shown, a writer will naturally repeat himself.† The importance of the internal evidence arising out of the use of *καταργέω*, Heb. ii. and I. Cor. xv., makes it essential to this part of the argument that it shall be submitted as a whole.

I. Cor. xv. 25 ... 28.

Δεῖ γὰρ αὐτὸν βασιλεῦσιν,

ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς
ὑπὸ τοὺς πόδας αὐτοῦ.

ἔσχατος ἐχθρὸς καταργεῖται ὁ
θάνατος.

Heb. i. 13. ii. 5. 14.

Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκε πότε.
κάθου ἐκ δεξιῶν μου,

ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον
τῶν ποδῶν σου.

(.
οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην
τὴν μέλλουσαν,
περὶ ἧς λαλοῦμεν. διεμαρτύρατο δέ που
τις, λέγων·

τί ἐστὶν ἄνθρωπος, ὅτι μιμήσκη αὐτοῦ·
ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτὸν ;
ἡλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέ-
λους·

δόξῃ καὶ τιμῇ § ἐστὲ φάνωσας
αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ
ἔργα τῶν χειρῶν σου.)

† ‘Whoever writes two letters, or two discourses, nearly upon the same subject, and at the same time, but without any express recollection of what he had written before, will find himself repeating some sentences, in the very order of the words, in which he had already used them; but he will *more frequently* find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases, expressive of ideas rising up at the time; or, in many instances, repeating, not single words, nor yet whole sentences, but parts and fragments of sentences.’ *Horæ Paulinæ*, Chap. vi. No. i. pp. 190, 191. This reasoning applies to two kindred and contemporary letters of Saint Paul; as applied, in the present instance, to passages from Hebrews and I. Corinthians, epistles neither written nearly at the same time, nor on the same subjects, it becomes an argument *a fortiori*.

‡ Ephes. i. 20.

§ I Tim. i. 17.

I. Cor. xv. 25 . . . 28.

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας
αὐτοῦ·

ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται,
δηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ
τὰ πάντα.

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα,
τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
πῶ ὑποτάσσονται αὐτῷ τὰ πάντα.

Heb. i. 13. ii. 5 14.

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν
αὐτοῦ.

ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα,
οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον·
νῦν δὲ οὐπω ὤρῳμεν αὐτῷ τὰ πάντα
ὑποτεταγμένα.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλατ-
τωμένον

βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ
θανάτου,

δόξῃ καὶ τιμῇ ἑστῇ φανερόν,
ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται
θανάτου,

(ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα,
καὶ δι' οὗ τὰ πάντα†,

πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα,
τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
διὰ παθημάτων τελειῶσαι,

ὅ, τε γὰρ ἀγιάζων, καὶ οἱ ἀγια-
ζόμενοι,

ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ
ἐπαισχύνεται

ἀδελφοὺς αὐτοὺς καλεῖν. λέγων·
ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελ-
φοῖς μου,

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.
καὶ πάλιν·

ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
πάλιν·

ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδω-
κεν ὁ Θεός.)

ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκει σαρκὸς
καὶ αἵματος,

καὶ αὐτὸς παραπλησίως μετέσχε τῶν
αὐτῶν,

ἵνα διὰ τοῦ θανάτου καταρ-
γήσῃ τὸν τὸ κράτος ἔχοντα τοῦ
θανάτου, τουτέστι, τὸν διάβολον·

The passage from first Corinthians is continuous :
that from Hebrews is twice broken by parentheses.
‘ Out of the long quotation from the Hebrews, take
away the parentheses, and you have left a sentence

† Rom. xi. 36.

almost in terms the same as the short quotation from first Corinthians.' The test here proposed, it will be remembered, is a test of the strongest and strictest kind ; since it is that applied by the author of the *Horæ Paulinæ*, in proof of the common origin of Ephesians and Colossians, *the* two of Saint Paul's epistles most nearly corresponding with each other, in virtue of their having been written at the same time, and upon similar subjects.

Such is the matter-of-fact amount of the internal evidence, immediately connected with the use of the verb *καταργέω* (confessedly the most peculiar of all Saint Paul's verbal peculiarities) in the Epistle to the Hebrews. And it is in the face of this mass of evidence (which, if ever the claim to a disputed work could be decided by a single passage, might alone determine the authorship of the Epistle) that Michaëlis undertakes to dispose of the question, as one confined to the single use of a single word : ' The use of a single favorite word of St. Paul, and that, too, only in one instance, is hardly sufficient to warrant the conclusion, that St. Paul wrote the greek Epistle to the Hebrews, since a greek translator may have derived it from his intercourse with St. Paul, as St. Luke has done.'

After this specimen of the boasted research of modern Germany, the reader may be not indisposed to acquiesce in the conclusion, that, whatever the science of biblical criticism may lose, it has nothing to gain, by the results of such pretending, at once, and shallow investigation.

SECTION III.

TABLES OF NEW-TESTAMENT WORDS, PECULIAR TO THE EPISTLE
TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT
PAUL: WITH THEIR PARALLEL VERBAL DEPENDENCIES.

1. *ἀγών.*] occurs twice in lxx. Isaiah vii. 13.
occurs seven times in Apocrypha.
occ. five times in undisputed epistles.
Philipp. i. 30. *ἀγῶνα.*
Col. ii. 1. *ἀγῶνα.*
I. Thess. ii. 2. *ἐν ἀγῶνι.*
I. Tim. vi. 12. *ἀγῶνα.*
II. Tim. iv. 7. *ἀγῶνα τὸν καλόν.*
occ. once in Hebrews.
Heb. xii. 1. *τὸν προκείμενον* ἀγῶνα.*

Further verbal agreements.

Ordinary N. T. words.

- Heb. xii. 1. *ἔχοντες ... ἀγῶνα.*
Philipp. i. 30. *ἀγῶνα ἔχοντες.*
Col. ii. 1. *ἀγῶνα ἔχω.*
Heb. xii. 4. *ἀνταγωνιζόμενοι.*
Col. i. 29. *ἀγωνιζόμενος.*
I. Tim. vi. 12. *ἀγωνίζου.*
II. Tim. iv. 7. *ἡγώνισμαι.*
Heb. xii. 1, 2. *ἀγῶνα ... τῆς πίστεως.*
.... x. 32. *πολλὴν ἄθλησιν ὑπερμείνατε.*
I. Tim. vi. 12. *ἀγῶνα τῆς πίστεως.*

* The words, in these tables, and in the present work throughout, marked with an asterisk, are words peculiar to Hebrews and S. Paul's undisputed epistles.

II. Tim. iv. 7.	ἀγῶνα ... τὴν πίστιν.
Philipp. i. 27.	συναθλοῦντες τῇ πίστει.
Heb. xii. 1.	τρέχωμεν.
Philipp. ii. 16.	ἔδραμον.
II. Tim. iv. 7.	δρόμον.
Heb. xii. 1.	περικείμενον.
... xii. 2.	προκειμένης.*
Philipp. i. 28.	ἀντικειμένων.
... i. 17.	κεῖμαι.
Col. i. 5.	ἀποκειμένην.
II. Tim. iv. 8.	ἀπόκειται.
Heb. xi. 36.	δεσμῶν καὶ φυλακῆς.
Philipp. i. 13.	δεσμούς μου.
II. Tim. ii. 9.	μέχρι δεσμῶν.
II. Cor. vi. 5.	ἐν φυλακαῖς.
Heb. xii. 2.	σταυρόν.
Philipp. ii. 8.	σταυροῦ.
Col. ii. 14.	σταυρῶ.
Heb. xii. 2.	τελειωτὴν Ἰησοῦν.
Col. i. 28.	τέλειον ἐν Ἰησοῦ.
II. Tim. iv. 7.	τὸν δρόμον τετέλεκα.
Heb. xii. 2.	Ἰησοῦν, ὃς ἐν δεξιᾷ τοῦ Θεοῦ ἐκά- θισεν.
Col. iii. 1.	Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
Heb. xii. 15.	ἐπισκοποῦντες.
Philipp. ii. 4.	σκοπεῖτε.
... iii. 17.	σκοπεῖτε.
Heb. xii. 16.	πόρνος.
Col. iii. 5.	πορνείαν.
Heb. xii. 12.	γόνατα.
Philipp. ii. 10.	γόνυ.

Heb. xii. 21.	ἐκφοβος καὶ ἔντρομος.
Philipp. ii. 12.	φόβου καὶ τρόμου.
Heb. xii. 19.	σάλπιγγος ἤχῳ.
I. Thess. i. 8.	ἐξήχηται.
..... iv. 16.	σάλπιγγι Θεοῦ.
Heb. xi. 37.	ὕστερούμενοι — θλιβόμενοι.
Col. i. 24.	ὕστερήματα θλίψεων.
I. Thess. iii. 4.	θλίβεσθαι.
Philipp. i. 17.	θλίψιν.
Heb. xi. 38.	πλανώμενοι.
I. Tim. vi. 10.	ἀπεπλανήθησαν.
II. Tim. iii. 13.	πλανώμενοι.
Heb. xii. 17.	ἀπεδοκιμάσθη.
I. Thess. ii. 4.	δεδοκιμάσμεθα.
Heb. xii. 1.	νέφος μαρτύρων.
I. Tim. vi. 12.	πολλῶν μαρτύρων.
II. Tim. ii. 2.	πολλῶν μαρτύρων.
Heb. xii. 5.	παρακλήσεως.
Philipp. ii. 1.	παράκλησις.
Col. ii. 2.	παρακληθῶσιν.
I. Thess. iii. 7.	παρεκλήθημεν.
I. Tim. vi. 2.	παρακάλεσι.
II. Tim. iv. 2.	παρακάλεσον.
I. Thess. ii. 3.	παράκλησις.
Heb. xi. 37.	ἐπειράσθησαν.
I. Thess. iii. 5.	ἐπείρασεν ὑμᾶς ὁ πειράζων.
Heb. xi. 39.	διὰ τῆς πίστεως.
Col. ii. 7.	ἐν τῇ πίστει.
I. Tim. vi. 10.	ἀπὸ τῆς πίστεως.
II. Tim. iii. 15.	διὰ πίστεως.
Heb. xii. 5.	ἐλεγχόμενος.

I. Tim. v. 20.	ἔλεγχε.
II. Tim. iv. 2.	ἔλεγξον.
Heb. xii. 11.	ἀποδίδωσι.
... xii. 16.	ἀπέδοτο.
I. Tim. v. 4.	ἀποδιδόναι.
II. Tim. iv. 8.	ἀποδώσει.
..... iv. 14.	ἀποδώ.
Heb. x. 19, 20.	εἴσοδον ζῶσαν.
I. Thess. i. 9.	εἴσοδον ζῶντι.
I. Thess. ii. 1.	εἴσοδον.
Heb. xii. 2.	σταυρὸν αἰσχύνης.
Philipp. iii. 18, 19.	τοῦ σταυροῦ — αἰσχύνῃ.
Heb. xiii. 5.	ἐγκαταλείπω.
... x. 25.	ἐγκαταλείποντες.
II. Tim. iv. 10.	ἐγκατέλιπεν.
..... iv. 16.	ἐγκατέλιπον.
Heb. x. 30.	ἀνταποδώσω ... Κύριος κρινεῖ.
II. Tim. iv. 8.	ἀποδώσει ... Κύριος κριτής.
Heb. xi. 25.	συγκαουχεῖσθαι.
II. Tim. i. 8.	συγκακοπάθησον.
Heb. xii. 4.	ἀντικατέστητε.
II. Tim. iv. 15.	ἀνθέστηκε.
Heb. xii. 15.	πικρίας.*
Col. iii. 19.	πικραίνεσθε.
Heb. xii. 15.	ρίζα πικρίας.*
I. Tim. vi. 10.	ρίζα κακῶν.

Pauline words.

ἁγιασμός.	Heb. xii. 14. I. Thess. iv. 3, 4.
ἀνταποδίδωμι.	Heb. x. 30. I. Thess. iii. 9.
ἀόρατος.	Heb. xi. 27. Col. i. 15, 16.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.

ἀπολείπω.	Heb. x. 26. I. Tim. iv. 13. 20.
ἀπολύτρωσις.	Heb. xi. 35. Col. i. 14.
βεβαιόω.	Heb. xiii. 9. Philipp. i. 7. Col. ii. 7.
βέβηλος.	Heb. xii. 16. I. Tim. vi. 20. II. Tim. ii. 16.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. vi. 20. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδυναμόω.	Heb. xi. 34. Philipp. iv. 13. I. Tim. i. 12. II. Tim. iv. 17.
εὐαρέστω.	Heb. xii. 28. Philipp. iv. 18. Col. iii. 20.
εἶγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
λειτουργέω.	Heb. x. 11. ix. 21. viii. 2. Phi- lipp. ii. 17. 25. 30.
νεκρόω.	Heb. xi. 12. Col. iii. 5.
οἰκτιρίζω.	Heb. x. 28. Philipp. ii. 1. Col. iii. 12.
ὁμολογία.	Heb. x. 23. I. Tim. vi. 12. 13.
ὀρέγομαι.	Heb. xi. 16. I. Tim. vi. 10.
παιδεία.	Heb. xii. 5. II. Tim. iii. 16.
πληροφορία.	Heb. x. 22. Col. ii. 2. I. Thess. i. 5.

2. ἁδόκιμος.] occurs twice in lxx.

occ. six times in undisputed epistles.

Rom. i. 28.	ἁδόκιμον νοῦν.
I. Cor. ix. 27.	ἁδόκιμος γένωμαι.
II. Cor. xiii. 5.	ἁδόκιμοί ἐστε.
. . . . xiii. 6.	ἐσμὲν ἁδόκιμοι.
. . . . xiii. 7.	ἁδόκιμοι ὤμεν.
II. Tim. iii. 8.	ἁδόκιμοι.
Tit. i. 16.	ἁδόκιμοι.

occ. once in Heb.

Heb. vi. 8.	γῇ . . . ἁδόκιμος.
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Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 12. διὰ πίστεως.
II. Cor. xiii. 5. ἐν τῇ πίστει.
II. Tim. iii. 8. περὶ τὴν πίστιν.

Heb. vi. 10. τοῦ ἔργου.
Rom. ii. 6. τὰ ἔργα.
I. Cor. ix. 1. τὸ ἔργον.
II. Tim. iv. 14. τὰ ἔργα.
Titus i. 16. ἔργον ἀγαθόν.

Heb. vi. 5. δυνάμεις τε.
Rom. i. 20. δύναμις καὶ.
II. Cor. xiii. 4. δυνάμεως Θεοῦ.
. . . . xiii. 4. δυνάμεως Θεοῦ.
II. Tim. iii. 5. δύναμιν αὐτῆς.

Heb. vi. 7. εὐλογίας.
. . . vi. 14. εὐλογῶν.
. . . vi. 14. εὐλογήσω.
Rom. i. 25. εὐλογητός.
I. Cor. x. 16. εὐλογίας.
. . . x. 16. εὐλογοῦμεν.

Heb. vi. 7. δι' οὓς γεωργεῖται, μεταλαμβάνει.
II. Tim. ii. 6. γεωργὸν μεταλαμβάνειν.
I. Cor. iii. 9. Θεοῦ γεώργιον . . . ἔστε.

Heb. vi. 8. ἀδόκιμος . . . εἰς καῦσιν.
I. Cor. iii. 15. κατακαήσεται.
. . . . iii. 13. τὸ πῦρ δοκιμάσει.

Heb. vi. 8. ἀδόκιμος.
Rom. i. 28. ἐδοκίμασαν.
II. Cor. iii. 5. δοκιμάζετε.

Heb. vi. 10.	τοῦ κόπου.
I. Cor. iii. 8.	τὸν κόπον.
II. Tim. ii. 6.	τὸν κοπιῶντα.
Heb. vi. 1.	θεμέλιον καταβαλλόμενοι.
I. Cor. iii. 10.	θεμέλιον τέθεικα.
Heb. vi. 2.	βαπτισμῶν.
I. Cor. i. 16.	ἐβάπτισα δέ.
. . . x. 2.	ἐβάπτισαντο.
. . . xii. 13.	ἐβάπτισθημεν.
Heb. vi. 2.	ἐπιθέσεως* τε χειρῶν.
II. Tim. i. 6.	ἐπιθέσεως* τῶν χειρῶν μου.
Heb. vi. 2.	κρίματος αἰωνίου.
Rom. ii. 2.	κρίμα τοῦ Θεοῦ.
Heb. vi. 6.	εἰς μετάνοιαν.
Rom. ii. iv.	εἰς μετάνοιαν.
II. Tim. ii. 25.	μετάνοιαν εἰς.
II. Cor. xii. 21.	μετανοησάντων.
Heb. vi. 12.	μακροθυμίας.
Rom. ii. 4.	μακροθυμίας.
II. Tim. iii. 10.	μακροθυμία.
Heb. vi. 4.	φωτισθέντες.
Rom. ii. 19.	φῶς τῶν ἐν σκοτει.
II. Tim. i. 10.	φωτίσαντος.
Heb. vi. 5.	μέλλοντος αἰῶνος.
II. Tim. iv. 10.	τὸν νῦν αἰῶνα.
Tit. ii. 12.	ἐν τῷ νῦν αἰῶνι.
Heb. vi. 18.	ἀδύνατον ψεύσασθαι Θεόν.
Tit. i. 2.	ὁ ἀψευδὴς Θεός.
Rom. i. 25.	Θεοῦ ἐν τῷ ψεύδει.
. . . viii. 3.	ἀδύνατον . . . ὁ Θεός.
II. Cor. xi. 31.	ὁ Θεὸς . . . ὅτι οὐ ψεύδομαι

Heb. vi. 20.	πρόδρομος* ἡμῶν.
. . . xii. 1.	τρέχωμεν.
I. Cor. ix. 24.	οἱ τρέχοντες.
. . . ix. 24.	τρέχουσιν.
. . . ix. 24.	τρέχετε.
. . . ix. 26.	ἐγὼ τρέχω.
II. Tim. iv. 7.	τὸν δρόμον.*

Pauline words.

ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
διάκρισις	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15. II. Cor. viii. 24. II. Tim. iv. 14. Tit. ii. 10. iii. 2.
ἐπίθεσις.	Heb. vi. 2. II. Tim. i. 6.
μετέχω.	Heb. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17.
πληροφορία.	Heb. vi. 11. II. Tim. iv. 5. 17.

3. αἰρέομαι.] occ. six times in lxx.

occ. once in Apocr.

occ. twice in undis. epist.

Philipp. i. 22. αἰρήσομαι.

II. Thess. ii. 13. εἰλετο ὁ Θεός.

occ. once in Heb.

Heb. xi. 25. ἐλόμενος . . τοῦ Θεοῦ.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 8.	ὑπήκουσεν.
Philipp. ii. 8.	ὑπήκοος.
. . . . ii. 12.	ὑπηκούσατε.
Heb. xi. 16.	οὐκ ἐπαισχύνεται.
. . . . xii. 12.	αἰσχύνης καταφρονήσας.
Philipp. i. 20.	ἐν οὐδενὶ αἰσχυνθήσομαι.

- Heb. xii. 11. καρπὸν δικαιοσύνης.
 . . . xiii. 15. καρπὸν χειλέων.
 Philipp. i. 11. καρπῶν δικαιοσύνης.
 i. 22. καρπὸς ἔργου.
 Heb. xi. 10. πόλιν.
 Philipp. i. 27. πολιτεύεσθε.
 . . . iii. 20. πολίτευμα.
 Heb. ix. 14. ἁμαρμον τῷ Θεῷ.
 Philipp. ii. 15. Θεοῦ ἀμώμητα.
 Heb. ix. 27. ἀπόκειται.
 . . . xi. 26. ἀπέβλεπε.
 Philipp. i. 19. ἀποδύσεται.
 Heb. ix. 27. ἀποθανεῖν.
 Philipp. i. 21. ἀποθανεῖν.
 Heb. xi. 13. ὁμολογήσαντες.
 . . . xiii. 15. ὁμολογούντων.
 Philipp. ii. 11. ἐξομολογήσεται.
 Heb. x. 30. ἐγὼ ἀνταποδώσω.*
 II. Thess. i. 6. Θεῷ ἀνταποδοῦναι.*
 Heb. x. 30. ἐμοὶ ἐκδίκησις, λέγει Κύριος.
 II. Thess. i. 7. 8. τοῦ Κυρίου Ἰησοῦ . . . ἐκδίκησιν.
 Heb. xi. 37. θλιβόμενοι.
 II. Thess. i. 7. θλιβομένοις.
 Heb. xii. 29. ὁ Θεὸς πῦρ.
 II. Thess. i. 8. ἐν πυρὶ . . Θεόν.
 Heb. xii. 27. μὴ σαλευόμενα.
 II. Thess. ii. 2. μὴ σαλευθῆναι.
 Heb. x. 39. εἰς ἀπώλειαν.
 II. Thess. ii. 3. τῆς ἀπωλείας.
 Heb. x. 39. εἰς περιποίησιν* ψυχῆς.
 II. Thess. ii. 14. εἰς περιποίησιν* δόξης.

Pauline words.

ἀγών.	Heb. xii. i. Philipp. i. 30.
ἀπεκδέχομαι.	Heb. ix. 28. Philipp. iii. 20.
ἐνδυναμόω.	Heb. xi. 34. Philipp. iv. 13.
ἐνιστημι.	Heb. ix. 9. II. Thess. ii. 2.
ἐπισυναγωγή.	Heb. x. 25. II. Thess. ii. 1.
εὐαρεστέω.	Heb. xi. 5. xiii. 21. Philipp. iv. 18.
λειτουργός.	Heb. viii. 2. Philipp. ii. 25.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
οἰκτιρμός.	Heb. x. 28. Philipp. ii. 1.

4. ἄκακος.] occ. eleven times in lxx.

occ. once in Apocr.

occ. once in undis. epist.

Rom. xvi. 18. τῶν ἀκάκων.

occ. once in Heb.

Heb. vii. 26. ἄκακος.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 14.	κακοῦ.
Rom. xiv. 20.	κακόν.
Heb. v. 14.	καλοῦ τε.
Rom. xiv. 21.	καλὸν τό.
Heb. v. 14.	καλοῦ τε καὶ κακοῦ.
Rom. vii. 21.	τὸ καλὸν . . . τὸ κακόν.
Heb. vii. 26.	ἄκακος, ἀμίαντος.
Rom. xvi. 19.	ἀκεραίους† εἰς τὸ κακόν.
Heb. vii. 21.	ιερεὺς.
. . . vii. 24.	ιερωσύνην.
Rom. xv. 16.	ιερουργοῦντα.
Heb. v. 8.	τὴν ὑπακοήν.
Rom. xvi. 26.	εἰς ὑπακοήν.

† Heb. iv. 2. μὴ συγκεκραμένος.

Heb. vii. 21. οὐ μεταμεληθήσεται.

Rom. xi. 29. ἀμεταμέλητα.

Heb. vii. 13. τῷ θυσιαστηρίῳ.

Rom. xi. 3. τὰ θυσιαστήρια.

Heb. vi. 7. εὐλογίας.

Rom. xvi. 18. εὐλογίας.

Heb. vii. 16. σαρκικῆς.

Rom. xv. 27. σαρκικοῖς.

Pauline words.

ἀδόκιμος. Heb. vi. 8. Rom. xiv. 18. xvi.
10. i. 28.

διάκρισις. Heb. v. 14. Rom. xiv. 1.

διάφορος. Heb. viii. 6. ix. 10. Rom. xii. 6.

λειτουργέω. Heb. x. 11. Rom. xv. 27.

λειτουργός. Heb. viii. 2. Rom. xiii. 6. xv.
16.

ὀνειδισμός. Heb. xi. 26. Rom. xv. 3.

προσφορά. Heb. x. 5. Rom. xv. 16.

συνείδησις. Heb. ix. 9. Rom. xiii. 5.

5. ἀνακαινίζω.] occ. four times in lxx. once in Apocrypha.

ἀνακαινόω, occ. S. Paul only.

ἀνακαίνωσις, occ. S. Paul only.

ἐγκαινίζω, occ. eleven times in lxx. five times in Apoc.

ἀνακαινόω, occ. twice in undisp. epist.

ἀνακαίνωσις, occ. twice in undisp. epist.

II. Cor. iv. 16. ἀνακαινοῦται.

Col. iii. 10. ἀνακαινούμενον.

Rom. xii. 2. ἀνακαινώσει.

Tit. iii. 5. ἀνακαινώσεως.

ἀνακαινίζω, occ. once in Heb.

ἐγκαινίζω, occ. twice in Heb.

Heb. vi. 6.	ἀνακαινίζειν.
... ix. 18.	ἀγκεκαίνισται.
... x. 20.	ἐνεκαίνισεν.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 14.	καλοῦ τε καὶ κακοῦ.
Rom. xii. 17.	ἀντὶ κακοῦ . . καλά.
Heb. vi. 10.	διακονήσαντες τοῖς ἁγίοις.
Rom. xii. 13.	τῶν ἁγίων κοινωνοῦντες.
... xv. 25.	διακονῶν τοῖς ἁγίοις.
Heb. vi. 7.	εὐλογίας.
Rom. xv. 29.	εὐλογίας.
Heb. vi. 14.	εὐλογῶν εὐλογήσω.
Rom. xii. 14.	εὐλογεῖτε.
Heb. vi. 7, 8.	εὐλογίας . . . κατάρας.
Rom. xii. 14.	εὐλογεῖτε καὶ μὴ καταρᾶσθε.
Heb. vi. 6.	παραπέσοντας.
Rom. xi. 22.	πεσόντας.
Heb. x. 4.	ἀφαιρεῖν ἁμαρτίας.
Rom. xi. 27.	ἀφέλωμαι ἁμαρτίας.
Heb. x. 5.	εἰσερχόμενος.
Rom. xi. 25.	εἰσέλθῃ.
Heb. x. 3. 7.	ὁ ἐρχομένος ἤξει.
Rom. xi. 26.	ἤξει ἐκ Σιών ὁ ῥυόμενος.
Heb. vii. 22.	κρεῖττονος διαθήκης.
... ix. 15.	διαθήκης καινῆς.
... ix. 15.	πρώτη διαθήκη.
... x. 16.	αὕτη ἡ διαθήκη.
Rom. xi. 27.	αὕτη ἡ διαθήκη.
II. Cor. iii. 14.	παλαιᾶς διαθήκης.
... iii. 6.	καινῆς διαθήκης.

Heb. ix. 17.	ὁ διαθέμενος.
. . . . 16.	τοῦ διαθεμένου.
II. Cor. v. 19.	Θεὸς . . . θέμενος.
Heb. ix. 28.	πολλῶν ἀνενεγκεῖν ἁμαρτίας . . . χωρὶς ἁμαρτίας.
II. Cor. v. 21.	τὸν μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν.
Heb. x. 38.	δικαίος ἐκ πίστεως ζήσεται.
Rom. i. 17.	δικαίος ἐκ πίστεως ζήσεται.
II. Cor. iv. 10.	ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν.
. . . . v. 21.	ἡμεῖς δικαιοσύνη Θεοῦ ἐν αὐτῷ.
Heb. x. 31.	φοβερον . . Θεοῦ.
II. Cor. v. 11.	φόβον τοῦ Κυρίου.
Heb. x. 33.	θλίψεσι.
II. Cor. iv. 17.	θλίψεως ἡμῶν.
Heb. x. 35.	μὴ ἀποβάλητε.
II. Cor. iv. 9.	καταβαλλόμενοι, ἀλλ' οὐκ.
Heb. x. 36.	ἵνα κομίσησθε.
II. Cor. v. 10.	ἵνα κομίσηται.
Heb. x. 39.	οὐκ . . ἀπώλειαν.
II. Cor. iv. 9.	οὐκ ἀπολλύμενοι.
Heb. x. 39.	ἀλλὰ πίστεως.
II. Cor. iv. 13.	ἔχοντες . . πίστεως.
Heb. xi. 4.	πίστει . . . ἔτι λαλεῖται.
II. Cor. iv. 13.	ἐπίστευσα, διὸ ἐλάλησα.
. . . iv. 13.	πιστεύομεν, διὸ καὶ λαλοῦμεν.
Heb. xi. 1.	ἔστι δὲ πίστις.
II. Cor. iv. 13.	τὸ πνεῦμα τῆς πίστεως.
Heb. xi. 1.	[πραγμάτων ἔλεγχος], οὐ βλεπομέ- νων.

II. Cor. iv. 18.	μὴ [σκοπούντων ἡμῶν] τὰ βλεπό- μενα,
.	[ἀλλὰ] τὰ μὴ βλεπόμενα.
.	τὰ γὰρ βλεπόμενα, [πρόσκαιρα']
.	τὰ δὲ μὴ βλεπόμενα, [αἰώνια.]
Heb. xi. 7.	πίστει τῶν μηδέπω βλεπομένων.
II. Cor. v. 7.	διὰ πίστεως, οὐ διὰ ἔδους.
Heb. xiii. 9.	οἱ περιπατήσαντες.
II. Cor. v. 7.	περιπατοῦμεν.
Heb. xi. 3.	πίστει νοοῦμεν.
II. Cor. iv. 4.	νοήματα τῶν ἀπίστων.
Heb. xi. 9.	ἐν σκηναῖς κατοικήσας.
II. Cor. v. 1.	οἰκία τοῦ σκήνους.
Heb. xi. 9.	παρῶκησεν εἰς τὴν γῆν.
II. Cor. v. 1.	ἡ ἐπίγειος ἡμῶν οἰκία.
Heb. xi. 10.	θεμελίους ἔχουσιν πόλιν, ἧς . . . ὁ Θεός.
II. Cor. v. 1.	οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον.
. 2.	οἰκητήριον ἡμῶν ἐξ οὐρανοῦ.
[I. Cor. iii. 11.]	θεμέλιον . . . Ἰησοῦς ὁ Χριστός.]
Heb. x. 38.	εὐδοκεῖ.
II. Cor. v. 8.	εὐδοκοῦμεν.
Heb. x. 1.	εἰκόνα τῶν.
II. Cor. iv. 4.	εἰκὼν τοῦ Θεοῦ.
Col. iii. 10.	εἰκόνα τοῦ κτίσαντος αὐτόν
Heb. vi. 1.	τὴν τελειότητα.*
Col. iii. 14.	τῆς τελειότητος.*
Heb. vi. 10.	τοῦ ἔργου.
Col. iii. 17.	ἐν ἔργῳ.

Heb. vi. 10.	τῆς ἀγάπης.
Col. iii. 14.	τὴν ἀγάπην.
Heb. vi. 12.	μακροθυμίας.
Col. iii. 12.	μακροθυμίαν.
Heb. vi. 1.	τὸν . . τοῦ Χριστοῦ λόγον.
Col. iii. 16.	ὁ λόγος τοῦ Χριστοῦ.
Heb. vi. 1.	ἀπὸ νεκρῶν ἔργων.
Col. ii. 13.	ὑμᾶς νεκροὺς ὄντας.
Heb. x. 1.	σκιὰν τῶν μελλόντων.
Col. ii. 17.	σκιὰ τῶν μελλόντων.
Heb. x. 12.	ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.
Col. iii. 1.	ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
Heb. vi. 12.	κληρονομοῦντων.
Col. iii. 24.	κληρονομίας.
Tit. iii. 17.	κληρονόμοι.
Heb. x. 23.	λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.
Tit. iii. 5.	διὰ λουτροῦ παλιγγενεσίας.
. . . ii. 14.	ἵνα λυτρώσῃται . . καὶ καθάρισι.
Heb. x. 24.	εἰς παροξυσμὸν† καλῶν ἔργων.
Tit. ii. 14.	ζηλωτὴν καλῶν ἔργων.
Heb. vi. 16.	εἰς βεβαίωσιν.*
Tit. iii. 8.	διαβεβαιουῖσθαι.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. Tit. i. 16.
ἀνταποδίδωμι.	Heb. x. 30. Rom. xii. 19.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀπολύτρωσις.	Heb. ix. 15. Rom. viii. 23. Col. i. 14.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.

† Acts xv. 39.

διάφορος ⁹ .	Heb. ix. 10. Rom. xii. 6.
ἐνδείκνυμι.	Heb. vi. 11. II. Cor. viii. 24. Tit. iii. 2.
εὐάρεστος.	Heb. xiii. 21. Rom. xii. 2. II. Cor. v. 9. Col. iii. 20. Tit. ii. 9.
κοσμικόν.	Heb. ix. 1. Tit. ii. 12.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3. Col. iii. 12.
πλάξ.	Heb. ix. 4. II. Cor. iii. 3.
πληροφορία.	Heb. vi. 11. Col. ii. 2.
στοιχεῖον.	Heb. v. 12. Col. ii. 20.
τελειότης.	Heb. vi. 1. Col. iii. 14.

6. ἀνωφελής.] occ. three times in lxx : once in Apocr.

occ. once in undisp. epist.

Tit. iii. 9. ἀνωφελεῖς.

occ. once in Heb.

Heb. vii. 18. ἀνωφελές.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 17.	κληρονόμοις.
Tit. iii. 7.	κληρονόμοι.
Heb. vii. 19.	κρείττονος ἐλπίδος.
Tit. iii. 7.	ἐλπίδα ζωῆς αἰωνίου.
. . . ii. 13.	μακαρίαν ἐλπίδα.
Heb. ix. 12.	αἰωνίαν λύτρωσιν εὐράμενος.
Tit. ii. 14.	ἵνα λυτρώσῃται ἡμᾶς.
Heb. ix. 14.	καθαριεῖ τὴν συνείδησιν* ὑμῶν.
Tit. ii. 14.	καθάρισις ἑαυτῶ λαόν.
. . . i. 15.	καθαρὰ . . ἡ συνείδησις.*
Heb. ix. 13.	καθαρότητα.
Tit. i. 15.	καθαρὰ . . καθαροῖς . . . καθαρόν.

Pauline words.

ἀδοκιμός.	Heb. vi. 8. Tit. i. 16.
ἀνακαινίζω.	Heb. vi. 6. Tit. iii. 5.
ἀνυπότακτος.	Heb. ii. 8. Tit. i. 10.
γενεαλογέομαι.	Heb. vii. 6. Tit. iii. 9.
ἐνδείκνυμι.	Heb. vi. 10. 11. Tit. ii. 10. iii. 2.
κοσμικόν.	Heb. ix. 1. Tit. ii. 12.

7. ἄόρατος.] occ. twice in lxx.: once in Apoc.
occ. four times in undisp. epist.

Rom. i. 20.	τὰ γὰρ ἄόρατα αὐτοῦ.
Col. i. 16.	τὰ ὁρατὰ καὶ τὰ ἀόρατα.
. . . i. 15.	τοῦ Θεοῦ τοῦ ἀοράτου.
I. Tim. i. 17.	τῷ βασιλεῖ . . . ἀοράτῳ.

occ. once in Heb.

Heb. xi. 27.	τὸν γὰρ ἄόρατον ὡς ὁρῶν.
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Further verbal agreements.

Ordinary N. T. words.

Heb. x. 38.	ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
Rom. i. 17.	ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
Heb. xi. 3.	νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας.
Rom. i. 20.	ἀπὸ κτίσεως κόσμου νοούμενα.
Col. i. 16.	ἐν αὐτῷ ἐκτίσθη τὰ πάντα.
. . . i. 16.	τὰ πάντα δι' αὐτοῦ ἐκτισται.
Heb. xi. 7.	κατέκρινε τὸν κόσμον.
Rom. ii. 1.	σεαυτὸν κατακρίνεις.
. . . . iii. 6.	κρινεῖ τὸν κόσμον.
I. Cor. xi. 32.	σὺν τῷ κόσμῳ κατακριθῶμεν.
Heb. xi. 8.	πίστει . . . ὑπήκουσεν.
Rom. i. 5.	ὑπακοὴν πίστει.

Heb. xii. 1.	δι' ὑπομονῆς.
Rom. ii. 7.	καθ' ὑπομονήν.
Col. i. 11.	εἰς ὑπομονήν.
Heb. vi. 12.	διὰ μακροθυμίας.
Rom. ii. 4.	καὶ μακροθυμίας.
Col. i. 11.	καὶ μακροθυμίαν.
I. Tim. i. 16.	τὴν μακροθυμίαν.
Heb. xii. 1.	τὸν προκείμενον* ἡμῖν ἀγῶνα.*
Col. i. 5.	τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν.
Heb. xii. 2.	ἀντὶ τῆς προκειμένης* χαρᾶς, ὑπέμεινε.
Col. i. 11.	εἰς ὑπομονήν μετὰ χαρᾶς.
Heb. xi. 28.	τὰ πρωτότοκα.
Col. i. 15.	πρωτότοκος.
Heb. xi. 40.	ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.
Col. i. 28.	ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον.

Pauline words.

ἁγιασμός.	Heb. xii. 14. Rom. vi. 19. I. Tim. ii. 15.
ἀγών.	Heb. xii. 1. Col. ii. 1. I. Tim. vi. 12.
αἰδώς.	Heb. xii. 28. I. Tim. ii. 9.
ἀπολύτρωσις.	Heb. xi. 35. Rom. iii. 4. Col. i. 14.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βεβαιόω.	Heb. xiii. 9. Col. ii. 7.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9.
γενεαλογέομαι.	Heb. vii. 6. I. Tim. i. 4.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. I. Tim. i. 12.

ἐφάπαξ.	Heb. x. 10. Rom. vi. 18.
θίγω.	Heb. xi. 28. Col. ii. 21.
ίλαστήριον.	Heb. ix. 5. Rom. iii. 25.
μεσίτης.	Heb. xii. 24. I. Tim. ii. 5.
νεκρώω.	Heb. xi. 12. Rom. iv. 19. Col. iii. 5.
οἰκτιρμός.	Heb. x. 28. Col. iii. 12.
ὁμολογία.	Heb. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. xi. 26. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
παράβασις.	Heb. ix. 15. Rom. ii. 23. I. Tim. ii. 14.
πόρονος.	Heb. xii. 16. I. Tim. i. 10.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13. I. Tim. iii. 2.
φράττω.	Heb. xi. 33. Rom. iii. 19.

8. ἀγάζω.] occ. seven times in lxx.

ἀπαύγασμα. occ. once in Apocr.

ἀγάζω. occ. once in undisp. epist.

II. Cor. iv. 4. ἀγάζσαι αὐτοῖς,

ἀπαύγασμα, occ. once in Hebrews.

Heb. i. 3. ἀπαύγασμα τῆς.

Further verbal agreements.

Ordinary N. T. words.

Heb. i. 3. ὅς ὢν ἀπαύγασμα* τῆς δόξης.

II. Cor. iv. 4. ἀγάζσαι* αὐτοῖς . . . τῆς δόξης τοῦ
Χριστοῦ.

. 6. τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ
Ἰησοῦ Χριστοῦ.

II. Cor. iii. 18. τὴν δόξαν Κυριοῦ κατοπτρίζόμενοι.
 ἀπὸ δόξης εἰς δόξαν.

Heb. i. 3. καὶ χαρακτὴρ τῆς ὑποστάσεως*
 αὐτοῦ.

II. Cor. iv. 4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

[Acts, xvii. 29. χαράγματι . . . τὸ θεῖον.]

Heb. x. 1. αὐτὴν τὴν εἰκόνα.

II. Cor. iii. 18. τὴν αὐτὴν εἰκόνα.

Heb. xi. 26. τῶν . . . θησαυρῶν . . . τοῦ Χριστοῦ.

II. Cor. iv. 6. 7. Ἰησοῦ Χριστοῦ . . . τὸν θησαυρὸν
 τοῦτον.

Heb. i. 3. τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.

II. Cor. iv. 7. ἵνα ἡ . . . τῆς δυνάμεως ἡ τοῦ Θεοῦ.

Pauline words.

καθάπερ. Heb. iv. 2. v. 4. II. Cor. iii.
 12. 13.

καταργέω. Heb. ii. 14. II. Cor. iii. 7. 11.
 13. 14.

καύχημα. Heb. iii. 6. II. Cor. i. 14. v. 2.

μέτοχος. Heb. i. 9. iii. 1. 14.

μετοχή. II. Cor. vi. 14.

ὁμολογία. Heb. iii. 1. II. Cor. ix. 13.

παρακοή. Heb. ii. 2. II. Cor. x. 6.

ὑπόστασις. Heb. i. 3. iii. 14. II. Cor. ix. 4.
 xi. 17.

9. βεβαίωσις.] occ. once in lxx.

occ. once in undisp. epist.

Philipp. i. 7. βεβαιώσῃ τοῦ εὐαγγελίου.

occ. once in Heb.

Heb. vi. 16. εἰς βεβαίωσι.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 1.	τῆς ἀρχῆς . . . ἐπὶ τὴν τελείότητα.
Philipp. i. 6.	ὁ ἐναρξάμενος . . . ἐπιτελέσει.
Heb. vi. 10.	τοῦ ἔργου ὑμῶν.
Philipp. i. 6.	ἐν ὑμῖν ἔργον.
Heb. vi. 9.	πεπείσμεθα δέ.
Philipp. i. 6.	πεποιθώς αὐτό.
Heb. vi. 10.	διακονήσαντες . . καὶ διακονοῦντες.
Philipp. i. 5.	ἐπὶ τῇ κοινωνίᾳ ὑμῶν. κ. λ.
Heb. vi. 11.	ἄχρι τέλους.
Philipp. i. 5.	ἄχρι τοῦ νῦν.
Heb. x. 32.	τὰς πρότερον ἡμέρας.
Philipp. i. 5.	ἀπὸ πρώτης ἡμέρας.
Heb. x. 32.	πολλὴν ἄβλησιν.*
Philipp. i. 27.	συναθλοῦντες.
Heb. x. 34.	τοῖς δεσμοῖς μου.*
Philipp. i. 13.	τοὺς δεσμούς μου.
Heb. x. 34.	μετὰ χαρᾶς.
Philipp. i. 4.	μετὰ χαρᾶς.
Heb. x. 34.	τὴν ἀρπαγὴν τῶν ὑπαρχόντων.
Philipp. ii. 6.	ὑπάρχων, οὐκ ἀρπαγμόν.
Heb. x. 33.	κοινωνοὶ τῶν.
Philipp. i. 7.	συγκοινωνοὺς μου.
Heb. x. 34.	κρεῖττονα ὑπαρξιν ἐν οὐρανοῖς.
Philipp. i. 23.	σὺν Χριστῷ εἶναι . . . κρεῖττον.
. . . iii. 20.	ἐν οὐρανοῖς ὑπάρχει.
Heb. x. 39.	οὐκ ἐσμὲν . . . εἰς ἀπώλεια.
Philipp. iii. 19.	ὦν τὸ τέλος ἀπώλεια.
Heb. ii. 8.	ὑποτάξαι αὐτῷ τὰ πάντα.
Philipp. iii. 21.	ὑποτάξαι ἑαυτῷ τὰ πάντα.

Pauline words.

ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Philipp. iii. 20
ἐνδείκνυμι. } ἐνδειξις. }	Heb. vi. 11. Philipp. i. 28.
καύχημα.	Heb. iii. 6. Philipp. i. 26. ii. 16.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2. Philipp. ii. 25.

10. βέβηλος.] occ. seven times in lxx: once in Apocr.

occ. four times in undis. epist.

I. Tim. i. 9. βεβήλοις.

. . . iv. 7. βεβήλους.

. . . vi. 20. βεβήλους.

II. Tim. ii. 16. βεβήλους.

occ. once in Heb.

Heb. xii. 16. βέβηλος.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 3. νοοῦμεν.

I. Tim. i. 7. νοοῦντες.

II. Tim. ii. 7. νόει.

Heb. xi. 37. θλιβόμενοι.

I. Tim. v. 10. θλιβομένοις.

Heb. xii. 15. ῥίζα πικρίας.*

I. Tim. vi. 10. ῥίζα κακῶν.

Heb. xii. 17. ἀπεδοκιμάσθη.

I. Tim. iii. 10. δοκιμαζέσθωσαν.

II. Tim. ii. 15. δόκιμον.

Heb. xii. 17. μετὰ δακρύων.

II. Tim. i. 4. τῶν δακρύων.

Heb. xii. 17.	μετανοίας γάρ.
II. Tim. ii. 25.	μετάνοιαν εἰς.
Heb. xii. 25.	ἀποστρεφόμενοι.
II. Tim. i. 15.	ἀπεστράφησαν.
Heb. xii. 9.	ἐνετρεπόμεθα.
II. Tim. ii. 18.	ἀνατρέπουσι.
Heb. xiii. 5.	ἀρκοῦμενοι.
I. Tim. vi. 6.	αὐταρκείας.
. . . . vi. 8.	ἀρκεσθησόμεθα.
Heb. xii. 11.	καρπὸν . . . γεγυμνασμένοις.
I. Tim. iv. 7.	γύμναζε δὲ σεαυτόν.
. . . . iv. 8.	γυμνασία.
II. Tim. ii. 6.	κοπιῶντα . . . τῶν καρπῶν.
Heb. xiii. 5.	ὁ τρόπος.
II. Tim. iii. 8.	ὃν τρόπον.
Heb. xii. 28.	διὸ βασιλείαν, κ. λ.
II. Tim. ii. 12.	συμβασιλεύσομεν.
Heb. xi. 33.	στόματα λεόντων.
II. Tim. iv. 17.	στόματος λέοντος.
Heb. xiii. 4.	τίμιος ὁ γάμος.
I. Tim. iv. 3.	κωλύόντων γαμεῖν.
Heb. xiii. 9.	οὐ βρώμασι.
I. Tim. iv. 3.	ἀπέχεσθαι βρωμάτων.
Heb. xiii. 9.	διδαχαῖς ποικίλαις καὶ ξέναις.
I. Tim. iv. 1.	διδασκαλίαις δαιμονίων.
II. Tim. iii. 6.	ἐπιθυμίαις ποικίλαις.
Acts xvii. 18.	ξένων δαιμονίων.

Pauline words.

ἀγών.

Heb. xii. 1. I. Tim. vi. 12.

II. Tim. iv. 7.

αἰδώς.	Heb. xii. 28. I. Tim. ii. 9.
ἀνυποτάκτος.	Heb. ii. 8. xii. 9. I. Tim. i. 9.
ἀόρατος.	Heb. xi. 27. I. Tim. i. 17.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3. II. Tim. iii. 2.
βεβαιός.	Heb. xiii. 9. I. Tim. i. 7.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. I. Tim. i. 16. II. Tim. iv. 14.
ἐνδυναμός.	Heb. xi. 34. I. Tim. i. 12. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. xi. 9. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. I. Tim. iv. 14. II. Tim. i. 6.
μεσίτης.	Heb. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. x. 23. I. Tim. vi. 12.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδεία.	Heb. xii. 5. 7. 8. 11. II. Tim. iii. 16.
παιδεύω.	Heb. xii. 6. 7. 10. I. Tim. i. 20. II. Tim. ii. 25.
παραιτέομαι.	Heb. xii. 19. 25 <i>bis</i> . I. Tim. iv. 7. v. 11. II. Tim. ii. 23.
πόρνος.	Heb. xii. 16. I. Tim. i. 10.
συνείδησις	Heb. ix. 9. 14. x. 2. 22. xiii. 18. I. Tim. i. 5. 19. iii. 9. iv. 2. II. Tim. i. 3.
συγκακουχέομαι.	} Heb. xi. 25. 37. xiii. 3. II. Tim. i. 8. ii. 3. 9. iv. 5.
συγκακοπαθέω.	

11. διάκρισις.] occ. once in lxx.

occ. twice in undisp. epist.

Rom. xiv. 1. διακρίσεις διαλογισμῶν.

I. Cor. xii. 10. διακρίσεις πνευμάτων.

occ. once in Heb.

Heb. v. 14. διάκρισιν καλοῦ τε καὶ κακοῦ.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 14. καλοῦ τε καὶ κακοῦ.

Rom. xii. 17. ἀντὶ κακοῦ ... καλά.

.... vii. 21. τὸ καλὸν ... τὸ κακόν.

Heb. v. 14. πρὸς διάκρισιν.

I. Cor. xi. 29. μὴ διακρίνων.

Heb. vi. 2. βαπτισμῶν διδαχῆς.

I. Cor. xii. 13. ἐν ἐνὶ πνεύματι ἐβαπτίσθημεν.

Heb. vi. 5. δυνάμεις μέλλοντος αἰῶνος.

Rom. xv. 13. δυνάμει πνεύματος ἁγίου.

.... xv. 19. δυνάμει σημείων καὶ τεράτων.

I. Cor. xii. 10. ἄλλω ... δυνάμεων.

.... xii. 28. δυνάμεις.

Heb. vi. 8. εἰς καῦσιν.

I. Cor. xiii. 3. καυθήσομαι.

Heb. v. 13. νήπιος.*

I. Cor. xiii. 11. νήπιος.*

Heb. vi. 1. πίστεως.

I. Cor. xiii. 13. πίστις.

Heb. vi. 11. ἐλπίδος.

I. Cor. xiii. 13. ἐλπίς.

Heb. vi. 10. ἀγάπης.

I. Cor. xiii. 13. ἀγάπη.

- Heb. v. 13. 14. νήπιος* γάρ ἐστι· τελείων δέ.
 I. Cor. xiv. 20. νηπιάζετε .. δὲ τέλειοι γίνεσθε.
 iii. 1. ὡς νηπίοις* ἐν Χριστῷ.
- Heb. vi. 1. ἀρχῆς Χριστοῦ λόγον.
 I. Cor. xv. 3. ἐν πρώτοις ὅτι Χριστός.
- Heb. v. 2. ἀναστάσεώς τε νεκρῶν.
 I. Cor. xv. 12. ἀνάστασις νεκρῶν.
- Heb. vi. 10. τοῦ ἔργου ὑμῶν.
 I. Cor. xv. 58. τῷ ἔργῳ τοῦ Κυρίου.
- Heb. vi. 10. τοῦ κόπου τῆς ἀγάπης.
 I. Cor. xv. 58. ὁ κόπος ὑμῶν.
 xv. 10. ἐκοπίασα.
- Heb. vi. 10. διακονήσαντες τοῖς ἁγίοις.
 I. Cor. xvi. 1. περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους.
 xvi. 15. εἰς διακονίαν τοῖς ἁγίοις.
- Heb. v. 12. τῶν λογίων.
 I. Cor. xvi. 2. λογίαι.
- Heb. vi. 6. παραπεσόντας.
 Rom. xi. 22. ἐπὶ τοὺς πεσόντας.
 I. Cor. x. 12. μὴ πέση.
- Heb. vi. 6. παραδειγματίζοντες.
 I. Cor. iv. 9. ἀπέδειξεν.
- Heb. vi. 1. θεμέλιον.
 I. Cor. iii. 10. θεμέλιον.
- Heb. vi. 7. γεωργεῖται.
 I. Cor. iii. 9. γεώργιον.
- Heb. v. 12. γάλακτος καὶ οὐ τροφῆς.
 ... xiii. 9. οὐ βρώμασιν.
 I. Cor. iii. 2. γάλα καὶ οὐ βρῶμα.

Pauline words.

ἀδόκιμος.	Heb. vi. 18. Rom. i. 28. xiv. 18. xvi. 10. I. Cor. ix. 27.
ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 25. 26.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. Rom. xii. 4. I. Cor. xii. 12.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. ix. 15. 16.
λειτουργός.	Heb. viii. 2. i. 7. Rom. xiii. 6. xv. 16.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. Rom. xv. 3.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
προσφορά.	Heb. x. 5. Rom. xv. 16.
σκληρύνω.	Heb. iv. 7. Rom. ix. 18.
τάξις.	Heb. vi. 20. I. Cor. xiv. 40.

12. διαφορός.] occ. three times in lxx.

occ. five times in Apocr.

occ. once in undisp. epist.

Rom. xii. 6. χαρίσματα διάφορα.

occ. three times in Heb.

Heb. i. 4. διαφορώτερον ὄνομα.

. . . viii. 6. διαφορωτέρας λειτουργίας.*

. . . ix. 10. διαφόροις βαπτισμοῖς.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 8.	ὑπέταξας.
. . . ii. 8.	ὑποτάξαι.
. . . ii. 8.	ἀνυπότακτον.
. . . ii. 8.	ὑποτεταγμένα.
Rom. xiii. 1.	ὑποτασσέσθω.
. . . xiii. 1.	τεταγμένοι.
. . . xiii. 2.	ἀντιτασσόμενος.
. . . xiii. 2.	διαταγῇ.
. . . xiii. 5.	ὑποτάσσεσθαι.
Heb. ii. 7.	τιμῇ.
. . . ii. 9.	τιμῇ.
Rom. xiii. 7.	τῷ τὴν τιμὴν, τὴν τιμήν.
Heb. i. 1.	τοῖς πατράσιν.
Rom. xi. 28.	διὰ τοὺς πατέρας.
Heb. i. 3.	ἐκάθισεν ἐν δεξιᾷ τῆς μεγ. ἐν ὑψηλ.
. . . viii. 1.	ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου. κ. λ.
. . . x. 12.	ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.
. . . xii. 2.	ἐν δεξιᾷ τοῦ θρόνου τοῦ Θεοῦ ἐκά- θισεν.
Rom. viii. 34.	ὅς . . ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ.
Heb. viii. 1.	κεφάλαιον δέ.
Rom. xiii. 9.	ἀνακεφαλαιοῦται.
Heb. vii. 11.	νενομοθέτητο.
. . . viii. 6.	νενομοθέτηται.
Rom. ix. 4.	νομοθεσία.
Heb. viii. 9.	ἐν τῇ διαθήκῃ μου.
. . . viii. 10.	αὕτη ἡ διαθήκη ἣν διαθήσομαι.
Rom. xi. 27.	αὕτη ἡ παρ' ἐμοῦ διαθήκη.
. . . ix. 4.	αἱ διαθῆκαι.

Heb. ii. 7.	δόξῃ .. αὐτόν.
Rom. xi. 36.	αὐτοῦ ἢ δόξα.
. . . ix. 4.	ἢ δόξα.
Heb. viii. 10.	τῷ οἴκῳ Ἰσραήλ.
Rom. x. 1.	ὕπὲρ τοῦ Ἰσραήλ.
Heb. viii. 13.	καινὴν — πεπαλαίωκε.
Rom. vii. 6.	καινότητι — παλαιότητι.

Pauline words.

ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀπειθεία	Heb. iv. 6. 11. Rom. xi. 30. 32.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 24. viii. 23.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.
εὐάρεστος.	Heb. xi. 5. xii. 28. xiii. 21. Rom. xii. 1. 2. xiv. 18.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 4.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. i. 7. viii. 2. Rom. xiii. 6. xv. 16.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. Rom. xv. 3.
προσφορά.	Heb. x. 5. Rom. xv. 16.
σκληρύνω.	Heb. iii. 8. Rom. ix. 18.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

13. δουλεία.] occ. forty-four times in lxx.

occ. once in Apocr.

occ. four times in undispr. epist.

Rom. viii. 15. δουλείας.

. . . viii. 21. δουλείας.

Gal. iv. 24. δουλείαν.

. . . v. 1. δουλείας.

occ. once in Heb.

Heb. ii. 15. δουλείας.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 15. θανάτου . . . δουλείας.

Rom. vii. 24, 25. θανάτου . . . δουλεύω.

Heb. ii. 15. φόβω . . . δουλείας.

Rom. viii. 15. δουλείας . . . εἰς φόβον.

Heb. ii. 17. ὁμοιωθῆναι . . . εἰς ἁμαρτίας.

Rom. viii. 3. ὁμοιώματι . . . περὶ ἁμαρτίας.

Heb. ii. 5. οὐ ὑπέταξε.

Rom. viii. 7. οὐχ ὑποτάσσεται.

Heb. ii. 8. ὑπέταξας . . . ὑποτεταγμένα.

Rom. viii. 20. ὑπετάγη . . . ὑποτάξαντα.

Heb. ii. 9. διὰ τὸ πάθημα . . . δόξῃ.

Rom. viii. 17. συμπάσχομεν ἵνα συνδοξασθῶμεν.

Heb. ii. 10. εἰς δόξαν . . . διὰ παθημάτων.

Rom. viii. 18. τὰ παθήματα . . . πρὸς δόξαν.

Heb. i. 3. ἐκάθισεν ἐν δεξιᾷ.

Rom. viii. 34. ἔστιν ἐν δεξιᾷ.

Heb. iv. 12. μάχαιραν.

Rom. viii. 35. μάχαιρα.

Heb. iv. 13.	οὐκ κτίσις.
Rom. viii. 39.	οὔτε κτίσις.
Heb. iv. 15.	ταῖς ἀσθενείαις ἡμῶν.
Rom. viii. 26.	ταῖς ἀσθενείαις ἡμῶν.
Gal. iv. 15.	δι' ἀσθένειαν . . . ὑμῖν.
Heb. i. 1, 2.	υἱῷ, κληρονόμον πάντων, δι' οὗ. κ. λ.
Rom. viii. 17.	εἰ δὲ τέκνα, καὶ κληρονόμοι
.	κληρονόμοι Θεοῦ, συγκληρονόμοι
	Χριστοῦ.
Gal. iv. 7.	εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ
	Χριστοῦ.
Heb. ii. 15.	ἔνοχοι . . . δουλείας.
Gal. v. 1.	δουλείας ἐνέχεσθε.
Heb. ii. 16.	οὐ γὰρ ἀγγέλων.
Gal. iii. 19.	δι' ἀγγέλων.
Heb. ii. 16.	σπέρματος Ἀβραάμ.
Gal. iii. 16.	τῷ δὲ Ἀβραάμ, καὶ τῷ σπέρματι
	αὐτοῦ.
.	τῷ σπερματί σου, ὅς ἐστι Χριστός.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19.
	Gal. v. 5.
βέβαιος.	Heb. ii. 2. iii. 6. 14. Rom. iv. 16.
ἐνδίκος.	Heb. ii. 2. Rom. iii. 8.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
καύχημα.	Heb. iii. 6. Rom. iv. 2. Gal.
	vi. 4.
παράθεσις.	Heb. ii. 2. Rom. v. 14.
παρακλή.	Heb. ii. 2. Rom. v. 19.
πηλίκος.	Heb. vii. 4. Gal. vi. 11.

14. ἔκθασις.] occ. three times in Apocr.

occ. once in undis. epist.

I. Cor. x. 13. τὴν ἔκθασιν.

occ. once in Heb.

Heb. xiii. 7. τὴν ἐκθάσιν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 10. θυσιαστήριον ἐξ οὗ φαγεῖν.

I. Cor. x. 18. ἐσθίουντες . . τοῦ θυσιαστηρίου.

Heb. xiii. 10. φαγεῖν οὐκ ἔχουσιν ἐξουσίαν.

I. Cor. ix. 4. οὐκ ἔχομεν ἐξουσίαν φαγεῖν.

Heb. xiii. 9. χάριτι οὐ βρώμασι.

I. Cor. x. 30. 31. χάριτι . . ἐσθίετε.

. . . . x. 3. βρῶμα πνευματικὸν ἔφαγον.

. . . . viii. 8. βρῶμα οὐ παρίστησι τῷ Θεῷ.

Heb. xiii. 4. τίμιος ὁ γάμος.

I. Cor. vii. 38. ὁ ἐκγαμίζων, καλῶς ποιεῖ.

. . . vii. 38. ὁ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

Heb. xiii. 4. πόρνου* δὲ καὶ μοιχοῦς.

I. Cor. vi. 9. οὔτε πόρνοι*, οὔτε μοιχοί.

Heb. xii. 17. κληρονομήσαι τὴν εὐλογίαν . . οὐχ εὖρε.

. . . xii. 28. βασιλείαν . . Θεῷ.

I. Cor. vi. 9. βασιλείαν Θεοῦ οὐ κληρονομήσουσι.

Heb. xii. 17. ἀπεδοκιμάσθη.

I. Cor. ix. 27. ἀδόκιμος* γένωμαι.

Heb. xii. 1. τρέχωμεν.

I. Cor. ix. 24. 6. τρέχοντες - τρέχουσιν - τρέχετε -
τρέχω.

Heb. xii. 4. ἀνταγωνιζόμενοι.

I. Cor. ix. 25. ἀγωνιζόμενος.

Heb. xii. 6.	ὃν ἀγαπᾷ Κύριος παιδεύει.
I. Cor. xi. 32.	ὑπὸ Κυρίου παιδευσόμεθα.
Heb. xiii. 16.	κοινωνίας . . . θυσίαις.
I. Cor. x. 18.	θυσίας, κοινωνοί.
Heb. xiii. 20.	ποιμένα τῶν προβάτων.
I. Cor. ix. 7.	ποιμαίνει ποίμνην . . ποιμένης.

Pauline words.

ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἐνίστημι.	Heb. ix. 9. I. Cor. vii. 26.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
ὀλοθρεύω.	Heb. xi. 28.
ὀλοθρευτής.	I. Cor. x. 10.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
τάξις.	Heb. vii. 21. I. Cor. xiv. 40.

15. ἐκτρέπομαι.] occ. once in lxx.

occ. four times in undisp. epist.

I. Tim. i. 6.	ἐξετράπησαν εἰς.
. . . . v. 15.	ἐξετράπησαν ὀπίσω.
. . . . vi. 20.	ἐκτρεπόμενος.
II. Tim. iv. 4.	ἐκτραπήσονται.

occ. once in Heb.

Heb. xii. 13.	ἐκτραπή.
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Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 3.	νοοῦμεν.
I. Tim. i. 7.	νοοῦντες.
II. Tim. ii. 7.	νόει.
Heb. xi. 33.	στόματα λεόντων.
II. Tim. iv. 17.	στόματος λέοντος.

Heb. xi. 37.	θλιβόμενοι.
I. Tim. v. 10.	θλιβομένοις.
Heb. xii. 15.	ρίζα πικρίας.*
I. Tim. vi. 10.	ρίζα κακῶν.
Heb. xii. 17.	ἀπεδοκιμάσθη.
I. Tim. i. 10.	δοκιμαζέσθωσαν.
II. Tim. ii. 15.	δόκιμον.
Heb. xii. 17.	μετανοίας γάρ.
II. Tim. ii. 25.	μετάνοιαν εἰς.
Heb. xii. 17.	μετὰ δακρύων.
II. Tim. i. 4.	τῶν δακρύων.
Heb. xii. 11.	καρπὸν . . γεγυμνασμένοις.
I. Tim. iv. 7.	γύμναξε σεαυτόν.
. . . . iv. 8.	γυμνασία.
II. Tim. ii. 6.	κοπιῶντα . . τῶν καρπῶν.
Heb. xii. 9.	ἐνετρεπόμεθα.
II. Tim. ii. 18.	ἀνατρέπουσι.
Heb. xii. 25.	ἀποστρεφόμενοι.
II. Tim. i. 15.	ἀπεστράφησαν.
Heb. xiii. 5.	ἀρκούμενοι.
I. Tim. vi. 6.	αὐταρκείας.
. . . . vi. 8.	ἀρκεσθυσόμεθα.
Heb. xii. 28.	διὸ βασιλείαν. κ. λ.
II. Tim. ii. 12.	συμβασιλεύσομεν.
Heb. xiii. 4.	τίμιος ὁ γάμος.
I. Tim. iv. 3.	κωλύόντων γαμεῖν.
Heb. xiii. 9.	οὐ βρώμασι.
I. Tim. iv. 3.	ἀπέχεσθαι βρωμάτων.
Heb. xiii. 9.	διδαχαῖς ποικίλαις καὶ ξέναις.
I. Tim. iv. 1.	διδασκαλίαις δαιμονίων.

- II. Tim. iii. 6. ἐπιθυμίαις ποικίλαις.
 Acts xvii. 18. ξένων δαιμονίων.

Pauline words.

See under βέβηλος.

16. ἔλεγχος.] occ. twenty-two times in lxx.
 occ. seven times in Apocr.
 occ. once in undisp. epist.
 II. Tim. iii. 16. ἔλεγχον.
 occ. once in Heb.
 Heb. xi. 1. ἔλεγχος.

Further verbal agreements.

Ordinary N. T. words.

- Heb. x. 36. ὑπομονῆς ἔχετε χρεῖαν. κ. λ.
 . . . xii. 28. βασιλείαν παραλαμβάνοντες.
 II. Tim. ii. 12. εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.
 Heb. x. 23. λελουμένοι ὕδατι καθαρῶ.
 II. Tim. ii. 21. εἰς ἐκκάθαρσιν ἑαυτόν.
 Heb. x. 26. τὴν ἐπίγνωσιν τῆς ἀληθείας.
 II. Tim. iii. 7. εἰς ἐπίγνωσιν ἀληθείας.

Pauline words.

See under βέβηλος.

17. ἐμμένω.] occ. eleven times in lxx.
 occ. nine times in Apocr.
 occ. once in Acts.
 Acts xiv. 22. ἐμμένειν τῇ πίστει.
 occ. once in undisp. epist.
 Gal. iii. 10. ἐμμένει ἐν πᾶσι.
 occ. once in Heb.
 Heb. viii. 9. ἐνέμειναν ἐν τῇ διαθήκῃ.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 10.	ἐπιγράψω.
Gal. iii. 1.	προεγράφη.
. 10.	τοῖς γεγραμμένοις.
Heb. viii. 10.	νόμους μου.
Gal. iii. 10.	τοῦ νόμου.
Heb. viii. 8.	διαθήκην.
Gal. iii. 17.	διαθήκην.
Heb. viii. 8.	συντελέσω.
Gal. iii. 3.	ἐπιτελεῖσθε.
Heb. viii. 10.	ἐπὶ καρδίας αὐτῶν.
Gal. iv. 6.	εἰς καρδίας ὑμῶν.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Gal. v. 5.
μεσίτης.	Heb. viii. 6. ix. 15. Gal. iii. 19.
	20.
παιδεύω.	Heb. xii. 6, 7. 10. Acts xxii. 3.
τιμωρία	Heb. x. 29.
τιμωρέω	Acts xxii. 5. xxvi. 11.
ὑποστέλλω.	Heb. x. 38. 39. Acts xx. 28. 27.

18. ἐνδείκνυμι.] occ. eleven times in lxx.

occ. four times in Apocr.

occ. nine times in undisput. epist.

Rom. ii. 15.	ἐνδείκνυνται.
. . . ix. 17.	ἐνδείξωμαι.
. . . ix. 22.	ἐνδείξασθαι.
II. Cor. viii. 24.	εἰς αὐτοὺς ἐνδείξασθε.
Ephes. ii. 7.	ἐνδείξεται.
I. Tim. i. 16.	ἐνδείξεται.
II. Tim. iv. 14.	ἐνδείξατο.

Tit. ii. 10.	ἐνδεδεικνυμένους.
. . . iii. 2.	ἐνδεδεικνυμένους.

occ. twice in Heb.

Heb. vi. 10.	ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ.
. . . vi. 11.	ἐνδείκνυσθαι.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 10.	τοῦ ἔργου ὑμῶν.
. . . x. 24.	καλῶν ἔργων.
. . . xiii. 21.	ἔργῳ ἀγαθῷ.
Rom. ii. 15.	τὸ ἔργον τοῦ νόμου.
. . . ii. 6.	ἔργα αὐτοῦ.
. . . ii. 7.	ἔργου ἀγαθοῦ.
. . . ix. 32.	ἔργων νόμου.
II. Cor. ix. 8.	ἔργον ἀγαθόν.
Ephes. ii. 10.	ἔργοις ἀγαθοῖς.
I. Tim. ii. 10.	ἔργων ἀγαθῶν.
II. Tim. iv. 14.	τὰ ἔργα αὐτοῦ.
Tit. i. 16.	ἔργον ἀγαθόν.
. . . ii. 7.	καλῶν ἔργων.
. . . iii. 1.	ἔργον ἀγαθόν.
. . . iii. 8.	καλῶν ἔργων.

Heb. vi. 12.	μακροθυμίας.
Rom. ii. 4.	μακροθυμίας.
. . . ix. 22.	μακροθυμία.
I. Tim. i. 16.	μακροθυμίαν.
II. Tim. iv. 2.	μακροθυμία.

Heb. vi. 10.	διακονήσαντες τοῖς ἁγίοις.
II. Cor. ix. 1.	τῆς διακονίας εἰς τοὺς ἁγίους.

Heb. vi. 10.	τῆς ἀγάπης . . . τοῖς ἁγίοις.
II. Cor. viii. 24.	τῆς ἀγάπης . . .

II. Cor. ix. 1. εἰς τοὺς ἁγίους.
Ephes. i. 15.	τὴν ἀγάπην εἰς τοὺς ἁγίους.
Heb. vi. 11.	τὴν αὐτὴν σπουδὴν.
II. Cor. viii. 16.	τὴν αὐτὴν σπουδὴν.
. . . viii. 7.	πάσῃ σπουδῇ.
Heb. vi. 11.	πρὸς πληροφορίαν.*
II. Tim. iv. 5.	πληροφόρησον.
Heb. vi. 11.	τῆς ἐλπίδος.
Ephes. i. 18.	ἡ ἐλπίς.
Tit. ii. 13.	τὴν ἐλπίδα.
. . . iii. 7.	κατ' ἐλπίδα.
Heb. vi. 12.	διὰ πίστεως.
Rom. ix. 32.	ἐκ πίστεως.
Ephes. ii. 8.	διὰ πίστεως.
I. Tim. i. 14.	μετὰ πίστεως.
II. Tim. iii. 15.	διὰ πίστεως.
Tit. ii. 10.	πίστιν πᾶσαν.
Heb. vi. 12.	κληρονομούντων τὰς ἐπαγγελίας.
Ephes. i. 13, 14.	ἐπαγγελίας . . τῆς κληρονομίας.
. . . i. 18.	κληρονομίας αὐτοῦ.
Tit. iii. 7.	κληρονόμοι . . . ζωῆς.
Heb. vi. 6.	εἰς μετάνοιαν.
Rom. ii. 4.	εἰς μετάνοιαν.
II. Cor. vii. 9.	εἰς μετάνοιαν.
II. Tim. ii. 25.	μετάνοιαν εἰς.
Heb. x. 26.	τὴν ἐπίγνωσιν τῆς ἀληθείας.
I. Tim. ii. 4.	εἰς ἐπίγνωσιν ἀληθείας.
. . . . iv. 3.	ἐπεγνωκόσι τὴν ἀλήθειαν.
II. Tim. ii. 25.	εἰς ἐπίγνωσιν ἀληθείας.
. . . . iii. 7.	εἰς ἐπίγνωσιν ἀληθείας.
Rom. i. 28.	Θεὸν . . ἐν ἐπιγνώσει.

Rom. iii. 20.	ἐπίγνωσις ἁμαρτίας.
. . . ii. 20.	τῆς γνώσεως τῆς ἀληθείας.
Heb. vi. 9.	πεπεισμένοι δέ.
Rom. ii. 19.	πέποιθάς τε.
Heb. vi. 4.	φωτισθέντες.
Rom. ii. 19.	φῶς τῶν ἐν σκότει.
Ephes. iii. 9.	φωτίσαι.
Heb. v. 12. 13.	διδάσκαλοι . . . νήπιος.*
Rom. ii. 20.	διδάσκαλον νηπίων.*
Heb. viii. 8.	μεμφόμενος γάρ.
Rom. ix. 19.	τί ἔτι μέμφεται;
Heb. viii. 6.	διαθήκης μεσίτης.*
Rom. ix. 4.	αἱ διαθήκαι.
Heb. viii. 6.	ἐπαγγελίαις νενομοθέτηται.
Rom. ix. 4.	ἡ νομοθεσία, καὶ αἱ ἐπαγγελίαι.
Heb. viii. 5.	λατρεύουσι.
Rom. ix. 4.	ἡ λατρεία.
Heb. vi. 10.	τῆς ἀγάπης ἐνδείξασθε.
II. Cor. viii. 24.	τὴν ἐνδείξιν τῆς ἀγάπης ἐνδείξασθε.
Heb. vi. 10.	διακονήσαντες τοῖς ἁγίοις.
II. Cor. ix. 1.	τῆς διακονίας εἰς τοὺς ἁγίους.
Heb. vi. 7.	εὐλογίας.
II. Cor. ix. 6.	ἐπ' εὐλογίαις.
Heb. viii. 1.	ἐκάθισεν ἐν τοῖς οὐρανοῖς.
Ephes. ii. 6.	συνεκάθισεν ἐν τοῖς ἐπουρανοῖς.
Heb. ix. 11. 24.	χειροποιήτου.
Ephes. ii. 11.	χειροποιήτου.
Heb. vi. 1.	θεμέλιον.
Ephes. ii. 20.	ἐπὶ τῷ θεμέλῳ.

- Heb. vi. 1. ἀπὸ νεκρῶν ἔργων.
 Ephes. ii. 1. νεκροὺς ταῖς ἁμαρτίαις.
 . . . ii. 5. νεκροὺς τοῖς παραπτώμασι.
 Heb. vi. 4. μετόχους* Πνεύματος ἁγίου.
 Ephes. iii. 6. συμμετόχα* ἐν τῷ Χριστῷ.
 Heb. vi. 4. τῆς δωρεᾶς τῆς ἐπουρανίου.
 Ephes. iii. 7. κατὰ τὴν δωρεάν . . τοῦ Θεοῦ.
 Heb. vi. 5. δυνάμεις τε μέλλοντος αἰῶνος.
 Ephes. iii. 7. τῆς δυνάμεως αὐτοῦ.
 Heb. vi. 11. 12. ἐνδείκνυσθαι . . μακροθυμίας.
 I. Tim. i. 16. ἐνδείξεται . . μακροθυμίαν.
 Heb. vi. 11. ἄχρι τέλους.
 I. Tim. i. 5. τὸ δὲ τέλος.
 Heb. vi. 12. τὰς ἐπαγγελίας.
 I. Tim. i. 5. τῆς παραγγελίας.
 Heb. vi. 10. ἀγάπης.
 I. Tim. i. 5. ἀγάπη.
 Heb. vi. 12. διὰ πίστεως.
 I. Tim. i. 5. ἐκ πίστεως.
 Heb. vi. 10—12. τῆς ἀγάπης . . πίστεως καὶ μακροθυμίας.
 II. Tim. iii. 10. τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ.
 Tit. ii. 2. τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.
 Heb. vi. 10. τοῦ ἔργου ὑμῶν.
 II. Tim. iii. 17. πρὸς πᾶν ἔργον ἀγαθόν.
 Tit. iii. 1. πρὸς πᾶν ἔργον ἀγαθόν.
 Heb. vi. 10. 11. διακονοῦντες . . πρὸς πληροφορίαν.*
 II. Tim. iv. 5. τὴν διακονίαν σου πληροφορήσον.
 . . . iv. 17. ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. Rom. i. 28. II. Tim. iii. 8. Tit. i. 16.
ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀνυπότακτος.	Heb. ii. 8. I. Tim. i. 9. Tit. i. 6. 10.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀόρατος.	Heb. xi. 27. Rom. i. 20. I. Tim. i. 17.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20. II. Tim. ii. 16.
γενεαλογέομαι.	Heb. vii. 6. I. Tim. i. 4. Tit. iii. 9.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.
διάφορος.	Heb. viii. 6. ix. 10. Rom. xii. 6.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. I. Tim. i. 12. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. I. Tim. iv. 14. II. Tim. i. 6.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 4.
καταργέω.	Heb. ii. 14. Rom. iii. 3. vii. 2. II. Tim. i. 10.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6.

μεσίτης.	Heb. viii. 6. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. Rom. xv. 3. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδεία.	Heb. xii. 5. I. Tim. iii. 16.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
παιδεύω.	Heb. xii. 6. I. Tim. i. 20. II. Tim. ii. 25. Tit. ii. 12.
παράδασις.	Heb. ii. 2. ix. 15. Rom. ii. 23. iv. 15. v. 14. II. Tim. ii. 14.
παραίτεομαι.	Heb. xii. 19. 25. I. Tim. iv. 7. v. 11. II. Tim. ii. 23. Tit. iii. 10.
παρακοή.	Heb. ii. 2. Rom. v. 19.
πικρία.	Heb. xii. 15. Rom. iii. 14.
σκληρόνως.	Heb. iii. 8. iv. 7. Rom. ix. 18.
φράττω	Heb. xi. 33. Rom. iii. 19.

19. ἐνδυναμόω]. occ. twice in lxx.

occ. seven times in undisp. epist.

Rom. iv. 20.	ἐνεδυναμώθη.
Ephes. vi. 10.	ἐνδυναμοῦσθε.
Philipp. iv. 13.	ἐνδυναμοῦντι.
I. Tim. i. 12.	ἐνδυναμώσαντι.
II. Tim. ii. 1.	ἐνδυναμοῦ.
. . . . iv. 17.	ἐνεδυνάμωσε.

occ. once in Heb.

Heb. xi. 34.	ἐνεδυναμώθησαν.
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Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 33. 34.	διὰ πίστεως . . . ἐδυναμώθησαν.
Rom. iv. 20.	ἐνεδυνάμωθη τῇ πίστει.

- I. Tim. i. 12. ἐνδυναμώσαντί . . . πιστόν.
 Heb. xi. 11. ἐπεὶ πιστὸν ἡγήσατο.
 . . . xi. 24, 26. πίστει . . . ἡγησάμενος.
 I. Tim. i. 12. ὅτι πιστόν με ἡγήσατο.
 Heb. xi. 7. κατὰ πίστιν δικαιοσύνης.
 . . . xi. 33. διὰ πίστεως . . δικαιοσύνην.
 Rom. iv. 13. διὰ δικαιοσύνης πίστεως.
 . . . iv. 11. δικαιοσύνης πίστεως.
 . . . iv. 9. πίστις εἰς δικαιοσύνην.
 . . . iv. 5. πίστις εἰς δικαιοσύνην.
 Philipp. iii. 9. διὰ πίστεως . . δικαιοσύνην.
 II. Tim. ii. 22. δικαιοσύνην, πίστιν.
 Heb. xi. 33, 34. διὰ πίστεως . . ἀπὸ ἀσθενείας.
 Rom. iv. 19. μὴ ἀσθενήσας . . πίστει.
 . . . v. 6. ὄντων ἡμῶν ἀσθενῶν.
 Heb. xi. 33. διὰ πίστεως . . ἐπαγγελιῶν.
 Rom. iv. 13. ἐπαγγελία . . διὰ . . πίστεως.
 Heb. xi. 34. ἐνεδυναμώθησαν . . . ἰσχυροί.
 Ephes. vi. 10. ἐνδυναμοῦσθε . . . ἰσχύος.
 Philipp. iv. 13. ἰσχύω . . . ἐνδυναμοῦντί με . .
 Χριστῷ.
 Heb. xi. 33, 34. διὰ πίστεως . . ἔσβεσαν δύναμιν
 πυρός.
 Ephes. vi. 16. πίστεως . . δυνήσεσθε πεπυρωμένα
 σβέσαι.
 Heb. xi. 37. ὑστερούμενοι.
 Philipp. iv. 12. ὑστερεῖσθαι.
 Heb. xi. 40. τελειωθῶσι.
 Philipp. iii. 12. τετελείωμαι.
 Heb. xi. 27. ἐκαρτέρησε.
 Ephes. vi. 18. προσκαρτερήσει.

- Heb. xii. 1. προκείμενον.*
 . . . xii. 1. περικείμενον.
 I. Tim. i. 10. ἀντίκειται.
 II. Tim. iv. 8. ἀπόκειται.
 Heb. xii. 1. ἡμῖν νέφος μαρτύρων.
 I. Tim. vi. 12. πολλῶν μαρτύρων.
 II. Tim. ii. 2. πολλῶν μαρτύρων.
 I. Thess. iv. 17. ἡμεῖς . . . σὺν αὐτοῖς . . . ἐν νεφέλαις.
 Heb. xi. 33. ἔφραξαν* στόματα λεόντων.
 II. Tim. iv. 17. ἐβρόύσθην ἐκ στόματος λέοντος.
 Heb. xi. 33. διὰ πίστεως κατηγωνίσαντο.
 II. Tim. iv. 7. ἠγώνισμαι . . . τὴν πίστιν.
 Heb. xi. 33. βασιλείας.
 II. Tim. iv. 18. εἰς τὴν βασιλείαν.
 Heb. xiii. 20. ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν Κ. ἡμῶν Ἰ.
 Rom. iv. 24. τὸν ἐγείραντα Ἰ. τὸν Κ. ἡμῶν ἐκ
 νεκρῶν.
 Heb. xi. 33. βασιλείας . . . δικαιοσύνην.
 . . . vi. 4. τῆς δωρεᾶς τῆς ἐπουρανίου.
 Rom. v. 17. τῆς δωρεᾶς τῆς δικαιοσύνης.
 . . . v. 17. βασιλεύσουσι.
 Heb. xi. 35. ἔλαβον.
 Rom. v. 17. λαμβάνοντες.
 Heb. xii. 4. μέχρις αἵματος.
 Ephes. vi. 12. πρὸς αἶμα.
 Heb. xii. 4. ἀντικατέστητε.
 Ephes. vi. 13. ἀντιστῆναι.
 Heb. xi. 33. εἰργάσαντο δικαιοσύνην.
 Ephes. vi. 13. 14. κατεργασάμενοι . . . δικαιοσύνης.
 Heb. x. 32. ἄθλησιν.
 Philipp. iv. 3. συνήθλησαν.
 II. Tim. ii. 5. ἐὰν ἀθλῇ.

Heb. xi. 36. 37.	ἔτι δεσμῶν ... κακουχούμενοι.*
II. Tim. ii. 3.	σὺ οὖν κακοπάθησον.*
. 9.	κακοπαθῶ* μέχρι δεσμῶν.
Heb. xi. 33.	ἐπέτυχον ἐπαγγελιῶν.
II. Tim. ii. 10.	ἵνα σωτηρίας τύχωσι.
Heb. xi. 11.	πιστὸν τὸν ἐπαγγελιάμενον.
. . . x. 23.	πιστὸς ὁ ἐπαγγελιάμενος.
II. Tim. ii. 13.	πιστὸς μένει.
. i. 1.	κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χ. 'Ι.
Heb. xiii. 5.	ἀρκούμενοι τοῖς παροῦσιν.
Philipp. iv. 11.	ἐν οἷς εἰμι αὐτάρκης.

Pauline words.

ἀγών.	Heb. xii. 1. Philipp. i. 30. II. Tim. iv. 7.
αἰδώς.	Heb. xii. 28. I. Tim. ii. 9.
αἰρέομαι	Heb. xi. 25. Philipp. i. 22.
ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. Philipp. iii. 20.
ἀπολύτρωσις.	Heb. ix. 15. 36. Rom. iii. 24. viii. 23. Ephes. i. 7. 13. iv. 30.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20. II. Tim. ii. 16.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15. ix. 17. 22. Ephes. ii. 7. I. Tim. i. 16. II. Tim. iv. 14.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. II. Tim. iii. 1.

εὐαρεστος.	Heb. xi. 5. 6. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18. Ephes. v. 10. Philipp. iv. 18.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 26.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. i. 7. viii. 2. Rom. xiii. 6. xv. 16.
μεσίτης.	Heb. xii. 24. I. Tim. ii. 5.
νεκρώ.	Heb. xi. 12. Rom. iv. 19.
οἰκτιρισμός.	Heb. x. 28. Rom. xii. 1. Philipp. ii. 1.
ὀνειδισμός.	Heb. xi. 26. Rom. xv. 3. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδεία.	Heb. xii. 5. Ephes. vi. 4. II. Tim. iii. 16.
παιδεύτης.	Heb. xii. 9. Rom. ii. 20.
παιδεύω.	Heb. xii. 6. 10. I. Tim. i. 20. II. Tim. ii. 25.
παράδοσις.	Heb. ii. 2. ix. 15. Rom. ii. 23. iv. 15. v. 14. II. Tim. ii. 14.
πικρία.	Heb. xii. 15. Rom. iii. 14. Ephes. iv. 31.
προσφορά.	Heb. x. 5. 18. Rom. xv. 16. Ephes. v. 2.
συγκακουχέομαι.	} Heb. xi. 25. II. Tim. i. 8.
συγκακοπαθέω.	
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.
φράττω.	Heb. xi. 33. Rom. iii. 19.

20. ἐνίστημι.] occ. once in lxx.

occ. six times in Apoc.

occ. six times in undisp. epist.

Rom. viii. 38. ἐνεστῶτα.

I. Cor. iii. 22. ἐνεστῶτα.

. . . vii. 26. ἐνεστῶσαν.

Gal. i. 4. ἐνεστῶτος.

II. Thess. ii. 2. ἐνέστηκεν.

II. Tim. iii. 1. ἐνστήσονται.

occ. once in Heb.

Heb. ix. 9. ἐνεστηκότα.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 12. ἐν δεξιᾷ τοῦ Θεοῦ.

Rom. viii. 34. ἐν δεξιᾷ τοῦ Θεοῦ.

Heb. ix. 6. τὰς λατρείας.

Rom. ix. 4. ἡ λατρεία.

Heb. ix. 15. τῇ διαθήκῃ.

Rom. ix. 4. αἱ διαθήκαι.

Heb. ix. 15. τὴν ἐπαγγελίαν.

Rom. ix. 4. αἱ ἐπαγγελίαι.

Heb. ix. 11. κτίσεως.

Rom. viii. 39. κτίσις.

Heb. ix. 11. μελλόντων.

Rom. viii. 38. μέλλοντα.

I. Cor. iii. 22. μέλλοντα.

Heb. x. 19. 20. Ἰησοῦ . . ἡμῖν ὁδόν.

. . . iii. 10. τὰς ὁδοὺς μου.

I. Cor. iv. 17. τὰς ὁδοὺς μου τὰς ἐν Χριστῷ.

Heb. x. 32.	ἀναμνησκέσθε.
I. Cor. iv. 17.	ἀναμνήσει.
II. Tim. ii. 14.	ὑπομνήσκει.
Heb. x. 33.	θραυτίζόμενοι.*
I. Cor. iv. 9.	θραυτον* ἐγενήθημεν.
Heb. x. 28.	ἀπετήσας.
I. Cor. i. 19.	ἀπετήσω.
Gal. ii. 21.	ἀπετώ.
. . . iii. 15.	ἀπετεῖ.
I. Tim. v. 12.	ἠθέτησαν.
Heb. vii. 12.	μετατιθεμένης.
Gal. i. 6.	μετατίθειςθε.
Heb. ix. 9.	καιρὸν ἐνεστηκότα.*
II. Tim. iii. 1.	ἐνστήσονται* καιροί.
Heb. x. 26.	τὴν ἐπίγνωσιν τῆς ἀληθείας.
II. Tim. ii. 25.	εἰς ἐπίγνωσιν ἀληθείας.
. . . . iii. 7.	εἰς ἐπίγνωσιν ἀληθείας.
Heb. x. 30.	ἐμοὶ ἐκδίκησις ἐγὼ ἀνταποδώσω.*
II. Thess. i. 6. 8.	Θεῷ ἀνταποδοῦναι* ... ἐκδίκησιν.

Pauline words.

αἰρέομαι.	Heb. xi. 25. II. Thess. ii. 13.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀνταποδιδῶμι.	Heb. x. 30. II. Thess. i. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 25. I. Cor. i. 7. Gal. v. 5.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 24. viii. 23. I. Cor. i. 30.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21. Gal. iv. 24. v. 1.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. II. Tim. iv. 14.

ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. II. Tim. ii. 1. iv. 17.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
ἐπισυναγωγή.	Heb. x. 25. II. Thess. ii. 1.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10. I. Cor. xv. 6.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
νεκρόω.	Heb. xi. 12. Rom. iv. 19.
ὀλοθρεύω.	Heb. xi. 28.
ὀλοθρευτής. }	I. Cor. x. 10.
παράβασις.	Heb. ii. 2. ix. 15. Rom. ii. 23. iv. 15. v. 14. Gal. iii. 19.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
σκληρύνω.	Heb. iii. 8. iv. 7. Rom. ix. 18.
στοιχεῖον.	Heb. v. 12. Gal. iv. 3. 9.
ὑποστέλλω.	Heb. x. 38. Gal. ii. 12.

21. ἐπίθεις.] occ. twice in lxx. (sense different.)
occ. three times in Apocr. (sense different.)

occ. once in Acts.

occ. twice in undisp. epist.

I. Tim. iv. 14. ἐπιθέσεως τῶν χειρῶν.

II. Tim. i. 6. ἐπιθέσεως τῶν χειρῶν.

occ. once in Heb.

Heb. vi. 2. ἐπιθέσεώς τε χειρῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 12. 13. τροφῆς . . . λόγου.

. . . v. 14. vi. i. τροφή . . . λόγον.

I. Tim. iv. 6. ἐντρεφόμενος τοῖς λόγοις.

Heb. vi. 1.	Χριστοῦ λόγον. . . . πίστεως.
I. Tim. iv. 6.	Χριστοῦ . . λόγοις πίστεως.
II. Tim. i. 13.	λόγων . . . πίστει . . . Χριστῷ.
Heb. v. 12. 14.	διδάσκαλοι καλοῦ.
. . . vi. 5.	καλὸν Θεοῦ ῥῆμα.
I. Tim. iii. 6.	καλῆς διδασκαλίας.
II. Tim. i. 14.	καλὴν παρακαταθήκην.
Heb. v. 14.	γεγυμνασμένα*
I. Tim. iv. 7.	γύμναζε.
. 8.	γυμνασία.
Heb. vi. 5.	μέλλοντος αἰῶνος.
I. Tim. iv. 8.	ζωῆς . . μελλούσης.
Heb. v. 12.	στερεᾶς.
. . . . 14.	στερεά.
II. Tim. ii. 19.	στερεός.
Heb. vi. 1.	Θεμέλιον . . ἐπὶ Θεόν.
II. Tim. ii. 19.	Θεμέλιος τοῦ Θεοῦ.
Heb. vi. 1. 5.	Θεμέλιον . . . καλὸν . . μέλλοντος.
I. Tim. vi. 19.	Θεμέλιον καλὸν εἰς τὸ μέλλον.
Heb. vi. 4.	Πνεύματος ἁγίου.
II. Tim. i. 14.	Πνεύματος ἁγίου.
Heb. vi. 6.	εἰς μετάνοιαν.
II. Tim. ii. 25.	μετάνοιαν εἰς.
Heb. vi. 8.	ἀδόκιμος.*
II. Tim. ii. 15.	δόκιμον.
Heb. vi. 10.	ὁ Θεὸς . . τοῦ ἔργου.
II. Tim. ii. 15.	τῷ Θεῷ, ἐργάτην.
Heb. vi. 10.	τοῦ κόπου.
II. Tim. ii. 6.	τὸν κοπιῶντα.
Heb. vi. 7.	γεωργεῖται, μεταλαμβάνει.
II. Tim. ii. 6.	γεωργὸν . . . μεταλαμβάνειν.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. II. Tim. iii. 8.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20. II. Tim. ii. 16.
γενεαλογέομαι.	Heb. vii. 6. I. Tim. i. 4.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἐνδείκνυμι.	Heb. vi. 10. 11. I. Tim. i. 16. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. I. Tim. i. 12. II. Tim. ii. 1. iv. 7.
ἐντυγχάνω.	Heb. vii. 25. (Rom. viii. 27. 34. xi. 2.)
ἐντευξις.	I. Tim. ii. 1. iv. 5.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 6. I. Tim. iii. 1. vi. 10.
συγκακουχέομαι.	Heb. xi. 25. xi. 37. xiii. 3.
συγκακοπαθέω.	II. Tim. i. 8. ii. 3. 9. iv. 5.

22. ἐπισυναγωγή.] occ. once in Apocr.

occ. once in undisp. epist.

II. Thess. ii. 1. ἐπισυναγωγῆς ἐπ' αὐτόν.

occ. once in Heb.

Heb. x. 25. ἐπισυναγωγὴν ἑαυτῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 25.	ἐγγίζουσιν τὴν ἡμέραν.
II. Thess. ii. 2.	ἐνέστηκεν* ἡ ἡμέρα.
Heb. x. 27.	ἐκδοχὴ κρίσεως.
II. Thess. i. 5.	ἐνδείγμα κρίσεως.

- Heb. x. 27. πυρὸς ζῆλος.
 II. Thess. i. 8. πυρὶ φλογός.
 Heb. x. 27. ὑπεναντίους.*
 I. Thess. ii. 15. ἐναντίων.
 Col. ii. 14. ὑπεναντίον.*
 Heb. x. 30. ἐμοὶ ἐκδίκησις, λέγει Κύριος.
 II. Thess. i. 8. ἐκδίκησιν τοῦ Κυρίου,
 . . . i. 9. δίκην . . ἀπὸ τοῦ Κυρίου.
 Heb. x. 32. ὑπεμείνατε παθημάτων.*
 II. Thess. i. 4. 5. ὑπομονῆς . . πάσχετε.
 Heb. x. 33. καὶ θλίψεσι.
 II. Thess. i. 4. καὶ θλίψεσιν.
 Heb. x. 37. ὁ ἐρχόμενος ἔξει.
 II. Thess. i. 10. ὅταν ἔλθῃ.
 Heb. x. 39. οὐκ εὐδοκεῖ.
 II. Thess. i. 11. καὶ εὐδοκίαν.
 Heb. x. 15. μαρτυρεῖ ἡμῖν.
 II. Thess. i. 10. μαρτύριον ἡμῶν.
 Heb. x. 22. πληροφορία* πίστεως.
 II. Thess. i. 3. πίστις . . πλεονάζει.
 Heb. x. 24. ἀλλήλους . . εἰς . . ἀγάπης.
 II. Thess. i. 3. ἀγάπη εἰς ἀλλήλους.
 Heb. x. 24. καλῶν ἔργων.
 II. Thess. i. 11. ἔργον πίστεως.
 Heb. x. 29. ἀξιωθήσεται . . τοῦ Θεοῦ.
 II. Thess. i. 11. ἀξιώσῃ . . ὁ Θεός.
 Heb. x. 39. πίστεως, εἰς περιποίησιν* ψυχῆς.
 II. Thess. ii. 13. 14. πίστει . . εἰς περιποίησιν* δόξης.
 Heb. xii. 27. τὰ μὴ σαλευόμενα.
 II. Thess. ii. 2. τὸ μὴ σαλευθῆναι.

Heb. xi. 11.	πίστει . . . δύνανμιν.
II. Thess. i. 11.	ἔργον πίστεως ἐν δυνάμει.
Heb. xi. 4.	πίστει . . . ἐμαρτυρήθη.
II. Thess. i. 10.	ἐπιστεύθη τὸ μαρτύριον.

Pauline words.

ἀγιασμός.	Heb. xii. 14. II. Thess. ii. 13.
ἀνταποδίδωμι.	Heb. x. 30. (I. Thess. iii. 9.) II. Thess. i. 6.
ἐκδίκησις.	Heb. x. 30. II. Thess. i. 8.
ἐνίστημι.	Heb. ix. 9. II. Thess. ii. 2.
περιποίησις.	Heb. x. 39. II. Thess. ii. 14.

23. εὐάρεστος.] occ. twice in Apocr.

occ. eight times in undisp. epist.

Rom. xii. 1.	εὐάρεστον τῷ Θεῷ.
... .. 2.	εὐάρεστον.
... xiv. 18.	εὐάρεστος τῷ Θεῷ.
II. Cor. v. 9.	εὐάρεστοι αὐτῷ.
Ephes. v. 10.	εὐάρεστον τῷ Κυρίῳ.
Phil. iv. 18.	εὐάρεστον τῷ Θεῷ.
Col. iii. 20.	εὐάρεστον τῷ Κυρίῳ.
Tit. ii. 9.	εὐαρέστους.

εὐάρεστος. }
εὐαρεστέω. } occ. eleven times in lxx.
εὐαρέστως. }

occ. five times in Heb.

Heb. xiii. 21.	εὐάρεστον ἐνώπιον αὐτοῦ.
... .. 16.	εὐαρεστεῖται ὁ Θεός.
... xi. 5.	εὐηρεστηκέναι τῷ Θεῷ.
... .. 6.	εὐαρεστῆσαι . . τῷ Θεῷ.
... xii. 28.	εὐαρέστως τῷ Θεῷ.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 4.	θυσίαν ᾿Αβελ.
... xiii. 15.	θυσίαν αἰνέσεως.
... . . . 16.	θυσίαις εὐαρεστέϊται ὁ Θεός.
Rom. xii. 1.	θυσίαν .. εὐάρεστον τῷ Θεῷ.
Philipp. iv. 18.	θυσίαν .. εὐάρεστον τῷ Θεῷ.
Heb. xii. 28.	λατρεύωμεν εὐαρέστως τῷ Θεῷ.
Rom. xii. 1.	εὐάρεστον τῷ Θεῷ τὴν λατρείαν ὑμῶν.
Heb. xii. 28.	ἔχωμεν χάριν.
Rom. xii. 3.	διὰ τῆς χάριτος.
Tit. ii. 11.	χάρις ἡ σωτήριος.
Heb. xii. 25.	ἀποστρεφόμενοι.
Rom. xi. 26.	ἀποστρέψει.
Tit. i. 14.	ἀποστρεφόμενων.
Heb. xii. 14.	εἰρήνην διώκετε μετὰ πάντων.
Rom. xii. 18.	μετὰ πάντων εἰρηνεύοντες.
... xiv. 19.	εἰρήνης διώκωμεν εἰς ἀλλήλους.
Heb. xii. 16.	βρώσεως.
Rom. xiv. 17.	βρώσις.
Heb. xii. 15.	μή τις ῥίζα.
Rom. xi. 16.	εἰ ἡ ῥίζα.
Ephes. iii. 18.	ἐρριζωμένοι.
Col. ii. 9.	ἐρριζωμένοι.
Heb. xii. 11.	χαρᾶς .. καρπὸν εἰρηνικὸν .. δικαιοσύνης.
Rom. xiv. 17.	δικαιοσύνη, εἰρήνη, καὶ χαρά.
Ephes. v. 9.	καρπὸς .. ἐν δικαιοσύνῃ.
Philipp. iv. 17.	καρπὸν .. εἰς λόγον ὑμῶν.
Heb. xii. 28.	διὸ βασιλείαν . . . τῷ Θεῷ.
Rom. xiv. 17.	ἡ βασιλεία τοῦ Θεοῦ.

Ephes. v. 5.	ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
Col. iv. 11.	εἰς τὴν βασιλείαν τοῦ Θεοῦ.
Heb. xii. 4.	ἀντικατέστητε.
Rom. xiii. 2.	ἀνθέστηκεν.
... ..	ἀνθεστηκότες.
Heb. xii. 9.	ὑποταγησόμεθα.
Rom. xiii. 1.	ὑποτασσέσθω.
Ephes. v. 22.	ὑποτάσσεσθε.
Philipp. iii. 21.	ὑποτάξαι.
Col. iii. 18.	ὑποτάσσεσθε.
Tit. ii. 9.	ὑποτάσσεσθαι.
Heb. xiii. 1.	ἡ φιλαδελφία.
Rom. xii. 10.	τῇ φιλαδελφίᾳ.
Heb. x. 36.	τὸ θέλημα τοῦ Θεοῦ.
... xiii. 21.	τὸ θέλημα αὐτοῦ.
Rom. xii. 2.	τὸ θέλημα τοῦ Θεοῦ.
Ephes. v. 17.	τὸ θέλημα τοῦ Κυρίου.
Heb. x. 36.	ἵνα κομίσησθε.
... xi. 39.	οὐκ ἐκομίσαντο.
II. Cor. v. 10.	ἵνα κομισῇται.
Heb. x. 37.	ὁ ἐρχόμενος ἤξει.
Rom. xi. 26.	ἤξει ὁ ῥυόμενος.
Heb. x. 39.	οὐκ ... εἰς ἀπώλειαν.
Rom. xiv. 15.	μὴ ... ἀπόλλυε.
... ix. 22.	εἰς ἀπώλειαν.
II. Cor. iv. 9.	οὐκ ἀπολλύμενοι.
Philipp. iii. 19.	ὣν τὸ τέλος ἀπώλεια.
Heb. x. 36.	ἵνα .. ποιήσαντες, κομίσησθε.
II. Cor. v. 10.	ἵνα κομισῇται ... πρὸς ἃ ἐπραξεν.
Ephes. vi. 8.	ὅτι ποιήσῃ ... τοῦτο κομίζεται.
Col. iii. 23. 25.	ὅτι ἐὰν ποιῇτε ... κομίζεται.

Heb. xi. 1.	οὐ βλέπομένων.
... .. 3.	τὰ βλέπομένα.
... .. 7.	τῶν μηδέπω βλέπομένων.
II. Cor. iv. 18.	τὰ βλέπομένα.
... ..	τὰ μὴ βλέπομένα.
... ..	τὰ βλέπομένα.
... ..	τὰ μὴ βλέπομένα.
Heb. xi. 1.	πίστις ἔλεγχος* οὐ βλέπομένων.
II. Cor. v. 7.	διὰ πίστεως ... οὐ διὰ εἰδους.
Heb. xi. 9.	ἐν σκηναῖς κατοικήσας.
II. Cor. v. 1.	οἰκία τοῦ σκήνους.
... .. 4.	ὄντες ἐν τῷ σκηνῇ.
Heb. xi. 36.	μαστίγων .. καὶ φυλακῆς.
II. Cor. vi. 5.	ἐν πληγαῖς, ἐν φυλακαῖς.
Heb. x. 32. 33.	πολλὴν ἄθλησιν ὑπεμείνατε ... ὀνειδισμοῖς* καὶ θλίψεσι θεατριζόμενοι.
Rom. xii. 12.	τῇ θλίψει ὑπομένοντες.
II. Cor. vi. 4.	ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν.
I. Cor. iv. 9.	θέατρον ἐγενήθημεν.
Philipp. iv. 3.	συνήθλησάν μοι.

Pauline words.

ἀνακαινίζω.	Heb. vi. 6. ix. 18. x. 20.
ἀνακαινώω.	II. Cor. iv. 16. Col. iii. 10.
ἀνακαινίσαι.	Rom. xii. 2. Tit. iii. 5.
ἀνταποδίδωμι.	Heb. x. 30. Rom. xi. 35. xii. 19.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32. Ephes. v. 6. Col. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25. Philipp. iii. 20.
βεβαιόω.	Heb. xiii. 9. Rom. xv. 8. II. Cor. i. 21. Col. ii. 7.

βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. II. Cor. viii. 24. Ephes. ii. 7. Tit. ii. 10. iii. 2.
ἐνδυναμω.	Heb. xi. 34. Rom. iv. 20. Ephes. vi. 10. Philipp. iv. 13.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34. xi. 2.
εἶγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12. Philipp. ii. 17. 30.
λειτουργός.	Heb. i. 7. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3. Philipp. ii. 1.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3.
προσφορά.	Heb. x. 5. 8. 10. 14. 18. Rom. xv. 16. Ephes. v. 2.
στοιχεῖον.	Heb. v. 12. Col. ii. 8. 20.
συνείδησις.	Heb. xiii. 18. Rom. ix. 1. II. Cor. i. 12. v. 11.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

24. θαρσέω.] occ. twelve times in lxx.

occ. three times in Apocr.

occ. five times in undis. epist.

II. Cor. v. 6.	θαρσούντες οὖν.
. 8.	θαρσούμεν δέ.
. vii. 16.	θαρσῶ ἐν ὑμῖν.
. x. 1.	θαρσῶ εἰς ὑμᾶς.
. 2.	θαρσῆσαι τῇ.

occ. once in Heb.

Heb. xiii. 6. *δαρρῶντας ἡμᾶς.*

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 7. 9. *τὴν πίστιν . . . οἱ περιπατήσαντες.*

II. Cor. v. 7. *διὰ πίστεως γὰρ περιπατοῦμεν.*

. . . . x. 2. *κατὰ σάρκα περιπατοῦντας.*

Heb. xiii. 10. *τῇ σκηνῇ.*

II. Cor. v. 1. *τοῦ σκηνους.*

. 4. *τῷ σκηνει.*

Heb. xi. 9. *ἐν σκηναῖς κατοικήσας.*

II. Cor. v. 1. *οἰκία τοῦ σκηνους.*

Heb. xii. 21. *φοβερὸν ἦν.*

. . . . x. 31. *φοβερὸν . . . Θεοῦ.*

II. Cor. v. 11. *φόβον τοῦ Κυριοῦ.*

. vii. 11. *κατὰ Θεὸν . . φόβον.*

Heb. xii. 21. *ἔκφοβος καὶ . . ἔντρομος.*

II. Cor. vii. 15. *μετὰ φόβου καὶ τρόμου.*

. x. 9. *ἐκφοβεῖν* ὑμᾶς.*

Heb. xiii. 5. *οὐ μή σε ἐγκαταλίπω.*

II. Cor. iv. 9. *οὐκ ἐγκαταλειπόμενοι.*

Heb. xiii. 6. *Κύριος ἐμοὶ βοηθός.*

II. Cor. vi. 2. *ἐβοήθησά σοι.*

Heb. iv. 16. *εὐκαιρον βοήθειαν.*

II. Cor. vi. 2. *καιρῷ δεκτῷ . . ἐβοήθησά σοι.*

Heb. xiii. 11. *περὶ ἁμαρτίας.*

. . . . iv. 15. *χωρὶς ἁμαρτίας.*

II. Cor. v. 21. *τὸν μὴ γνόντα ἁμαρτίαν.*

ὑπὲρ ἡμῶν ἁμαρτίαν.

Heb. xiii. 14. *μένουσαν πόλιν.*

II. Cor. iii. 11. *τὸ μένον.*

Heb. xiii. 13. *τὸν ὀνειδισμὸν* αὐτοῦ φέροντες.*

II. Cor. iv. 10. *τὴν νέκρωσιν* τοῦ Κ. Ἰ. περιφέροντες.*

Heb. xiii. 11.	τὰ σώματα.
II. Cor. iv. 10.	ἐν τῷ σώματι.
Heb. xiii. 16.	τῆς δὲ εὐποιίας.
. . . xiii. 21.	τὸ ποιῆσαι.
II. Cor. viii. 10.	τὸ ποιῆσαι.
11.	
Heb. xiii. 16.	καὶ κοινωνίας.
II. Cor. viii. 4.	τὴν κοινωνίαν.
Heb. xiii. 17.	ἀγρυπνοῦσιν.
II. Cor. vi. 5.	ἐν ἀγρυπνίαις.
Heb. xiii. 22.	ἀνέχεσθε τοῦ λόγου.
II. Cor. xi. 1.	ἀνείχεσθέ μου.
.... .	ἀνέχεσθέ μου.
Heb. xiii. 22.	τοῦ λόγου . . . ἐπέστειλα.
II. Cor. x. 11.	τῷ λόγῳ δι' ἐπιστολῶν.
Heb. xiii. 20.	ὁ δὲ Θεὸς τῆς εἰρήνης.
II. Cor. xiii. 11.	ὁ Θεὸς τῆς εἰρήνης.
Heb. xiii. 21.	καταρτίσαι ὑμᾶς.
II. Cor. xiii. 11.	καταρτίζετε.
Heb. xiii. 24.	ἀσπάσασθε πάντας τοὺς ἁγίους.
II. Cor. xiii. 12.	ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ.
Heb. xiii. 24.	ἀσπάζονται ὑμᾶς. κ. λ.
II. Cor. xiii. 12.	ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
Heb. xiii. 25.	ἡ χάρις μετὰ πάντων ὑμῶν.
II. Cor. xiii. 13.	ἡ χάρις . . . μετὰ πάντων ὑμῶν.

Pauline words.

ἀδόκιμος.

ἐνθὺς ἰκνυμι.

καθάπερ.

Heb. vi. 8. II. Cor. xiii. 5. 6.

Heb. vi. 10. 11. II. Cor. viii. 24.

Heb. iv. 2. v. 4. II. Cor. i. 14.

iii. 13. 18. viii. 11.

καταργέω.	Heb. ii. 14. II. Cor. iii. 7. 11. 13. 14.
καύχημα.	Heb. iii. 6. II. Cor. i. 14. v. 12. ix. 3.
οἰκτιρμός.	Heb. x. 28. II. Cor. i. 3.
ὁμολογία.	Heb. x. 23. II. Cor. ix. 13
παρακοή.	Heb. ii. 2. II. Cor. x. 6.
ὑπόστασις.	Heb. i. 3. iii. 14. xi. 1. II. Cor. ix. 4. xi. 17.

25. θίγω.] occ. once in lxx.

Exod. xix. 12. τὸ ὄρος . . . θίγειν.
. ὁ ἀψάμενος τοῦ ὄρους.

occ. once in undis. epist.

Col. ii. 21. μὴ ἅψη . . . μηδὲ θίγῃς.

occ. twice in Hebrews.

Heb. xi. 28. ἵνα μὴ ὁ ὀλοθρεύων* . . . θίγῃ.
. . . xii. 20. θίγῃ τοῦ ὄρους.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 1.	σκιὰν* γὰρ ἔχων ὁ νόμος τῶν μελ- λόντων.
Col. ii. 17.	ἃ ἐστὶ σκιὰ* τῶν μελλόντων.
Heb. x. 5.	σῶμα δὲ κατηρτίσω μοι.
Col. ii. 17.	τὸ δὲ σῶμα τοῦ Χριστοῦ.
Heb. xii. 16.	ἀντὶ βρώσεως.
. . . xiii. 9.	οὐ βρώμασιν.
Col. ii. 16.	μὴ . . . ἐν βρώσει, ἢ ἐν πόσει.
Heb. xii. 2.	ἐν δεξιᾷ τε . . . τοῦ Θεοῦ ἐκάθισεν.
Col. iii. 1.	ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

Pauline words.

See under ὑπενάντιος.

26. ἱλαστήριον.] occ. thirty times in lxx.

occ. once in undisp. epist.

Rom. iii. 25. ἱλαστήριον.

occ. once in Heb.

Heb. ix. 5. τὸ ἱλαστήριον.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 12. τῶν ἁμαρτιῶν αὐτῶν καὶ
τῶν ἀνομιῶν αὐτῶν.
οὐ μὴ μνησθῶ ἔτι.

Rom. iv. 7. μακάριοι
ᾧν ἠφεύθησαν αἱ ἀνομίαι, καὶ
ᾧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.
ἐφάπαξ.	Heb. ix. 12. Rom. vi. 10.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
φράττω.	Heb. xi. 33. Rom. iii. 19.

27. καθάπερ.] occ. once in lxx.

occ. eleven times in undisp. epist.

Rom. iv. 6. καθάπερ καί.

. . . xii. 4. καθάπερ γάρ.

I. Cor. xii. 12. καθάπερ γάρ.

II. Cor. i. 14. καθάπερ καί.

. . . . iii. 13. καθάπερ.

. 18. καθάπερ ἀπό.

. . . . viii. 11. καθά

I. Thess. ii. 11. καθάπερ.

. . . . iii. 6. καθάπερ καὶ ἡμεῖς.

. . . . iv. 5. καθάπερ καί.

occ. twice in Heb.

Heb. iv. 2.	καθάπερ ἀγκεῖνοι.
. . . v. 4.	καθάπερ καί.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 4.	καθάπερ καὶ ὁ Ἀαρών.
Rom. iv. 6.	καθάπερ καὶ Δαβὶδ.
II. Cor. iii. 13.	καθάπερ Μωσῆς.
Heb. v. 4. 5.	καθάπερ καὶ ὁ Ἀαρών. οὕτω καὶ ὁ Χριστός.
I. Cor. xii. 12.	καθάπερ γὰρ τὸ σῶμα . . . οὕτω καὶ ὁ Χριστός.
Heb. iv. 7.	σήμερον, ἐν Δαβὶδ λέγων.
Rom. iv. 6.	καθάπερ Δαβὶδ λέγει.
Heb. iv. 3.	καθὼς εἶρηκεν.
. 7.	καθὼς εἴρηται.
. . . v. 6.	καθὼς καὶ λέγει.
Rom. iv. 6.	καθάπερ καὶ λέγει.
I. Thess. iv. 6.	καθὼς καὶ προείπαμεν.
Heb. v. 3. 4.	καθὼς καὶ . . . καθάπερ καί.
II. Cor. i. 14.	καθὼς καὶ . . . καθάπερ καί.
Heb. iv. 2.	λόγος . . . πίστει.
I. Cor. xii. 8. 9.	λόγος . . . πίστις.
II. Cor. viii. 7.	πίστει καὶ λόγῳ.
Heb. iv. 2.	ὁ λόγος τῆς ἀκοῆς.
I. Thess. ii. 13.	λόγον ἀκοῆς.
Heb. iv. 12.	ὁ λόγος τοῦ Θεοῦ ἐνεργής.*
I. Thess. ii. 13.	λόγον Θεοῦ ὃς καὶ ἐνεργεῖται.
Heb. iv. 12.	ὁ λόγος τοῦ Θεοῦ κριτικὸς..καρδίας.
I. Thess. ii. 4.	τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρ- δίας.

Heb. iv. 14. 15.	Ἰησοῦν . . . ἡμῶν . . . πεπειρασμένον.
I. Thess. iii. 5.	ἐπείρασεν ὑμᾶς ὁ πειράζων.
Heb. iv. 7.	τινὰ ὀρίζει ἡμέραν.
. 8.	περὶ ἄλλης ἡμέρας.
II. Cor. i. 14.	ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
I. Thess. v. 2.	ἡμέρα Κυρίου.
Heb. iii. 13.	ἄχρις οὗ τὸ σήμερον.
. . . iv. 7.	ἡμέραν, σήμερον.
Rom. xi. 8.	ἕως τῆς σήμερον ἡμέρας.
II. Cor. iii. 14.	ἄχρι γὰρ τῆς σήμερον.
. iii. 15.	ἕως σήμερον.
Heb. v. 8.	υἱὸς . . . ὧν ἔπαθε, τὴν ὑπακοήν.
Rom. v. 19.	διὰ τῆς ὑπακοῆς τοῦ ἐνός.

Pauline words.

• ἀδόκιμος.	Heb. vi. 8. Rom. i. 28. I. Cor. ix. 27. II. Cor. xiii. 5. 6.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐνεργής.	Heb. iv. 12. I. Cor. xii. 6. 10. xvi. 9.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10. I. Cor. xv. 6.
καταργέω.	Heb. ii. 14. Rom. I. Cor. II. Cor. <i>passim</i> .
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. v. 6. ix. 15. 16. II. Cor. i. 14. v. 12. ix. 3.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
μέτοχος.	Heb. iii. 1. II. Cor. vi. 14.
παράθαις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.

παρακοή.	Heb. ii. 2. Rom. v. 19.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.

28. καύχημα.] occ. fifteen times in lxx.

occ. eight times in Apocr.

occ. ten times in undisput. epist.

Rom. iv. 2.	καύχημα.
I. Cor. v. 6.	καύχημα ὑμῶν.
. . . ix. 15.	καύχημά μου.
. 16.	καύχημα.
II. Cor. i. 14.	καύχημα ὑμῶν.
. . . v. 12.	καυχήματος ὑπὲρ ἡμῶν.
. . . ix. 3.	καύχημα ἡμῶν.
Gal. vi. 4.	καύχημα ἔξει.
Philipp. i. 26.	καύχημα ὑμῶν.
. . . ii. 16.	καύχημα ἐμοί.

occ. once in Heb.

Heb. iii. 6.	καύχημα τῆς ἐλπίδος.
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Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 6.	ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκος. . ἡμεῖς.
I. Cor. ix. 17.	οἰκονομίαν πεπίστευμαι.
II. Cor. v. 1.	οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν. κ. λ.
Heb. iii. 9.	οἱ πατέρες ὑμῶν.
I. Cor. x. 1.	οἱ πατέρες ἡμῶν.
Heb. iii. 9.	ἐπειράσαν με.
I. Cor. x. 9.	μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες αὐτῶν ἐπεί- ρασαν.
Heb. iii. 8.	τοῦ πειρασμοῦ.
I. Cor. x. 13.	τῷ πειρασμῷ.

Heb. iii. 8.	κατὰ τὴν ἡμέραν.
I. Cor. x. 8.	ἐν μιᾷ ἡμέρᾳ.
Heb. iii. 17.	ὧν τὰ κῶλα ἔπescen ἐν τῇ ἐρήμῳ.
I. Cor. x. 5.	κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
. 8.	ἔπescον ἐν μιᾷ ἡμέρᾳ.
Heb. iv. 11.	μὴ . . . πέσῃ.
I. Cor. x. 12.	μὴ πέσῃ.
Heb. iv. 1.	μὴ δοκῇ τις.
I. Cor. x. 12.	ὥστε ὁ δοκῶν.
Heb. iii. 14.	μέχρι τέλους.
I. Cor. x. 11.	τὰ τέλη.
II. Cor. i. 13.	ἕως τέλους.
Heb. iv. 1.	φοβηθῶμεν οὖν.
II. Cor. v. 11.	εἰδότες οὖν τὸν φόβον τοῦ Κυρίου.
Philipp. ii. 12.	μετὰ φόβου καὶ τρόμου.
Heb. iv. 12.	ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργής.*
II. Cor. iv. 10.	ἡ ζωὴ τοῦ Ἰησοῦ.
11.	
. 12.	ἐνεργεῖται ἡ δὲ ζωὴ ἐν ἡμῖν.
Philipp. ii. 13.	ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ἡμῖν.
Heb. iv. 12.	ζῶν ὁ λόγος.
Philipp. ii. 16.	λόγον ζωῆς.
Heb. ii. 17.	ἀδελφοῖς ὁμοιωθῆναι.
Philipp. ii. 7.	ἐν ὁμοιώματι ἀνθρώπων.
Heb. i. 4.	τῶν ἀγγέλων, διαφορώτερον* ὄνομα.
Philipp. ii. 9.	ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.
Heb. i. 6.	καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.
Philipp. ii. 10.	ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων.

Heb. vii. 26. ὑψηλότερος τῶν οὐρανῶν.
 Philipp. ii. 9. 10. ὑπερύψωσε . . . ἐπουρανίων.

Pauline words.

δουλεία.	Heb. ii. 15. Rom. viii. 15. 21. Gal. iv. 24. v. 1.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. I. Cor. xii. 12. II. Cor. i. 14.
λειτουργγός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
μέτοχος.	Heb. iii. 1. II. Cor. vi. 14.
ὁμολογία.	Heb. iii. 1. iv. 14. II. Cor. ix. 13.
παράθασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19. II. Cor. x. 6.
περιβόλαιον.	Heb. i. 12. I. Cor. xi. 15.
σκληρύνω.	Heb. iii. 8. iv. 7. Rom. ix. 18.
στοιχεῖον.	Heb. v. 12. Gal. iv. 3. 9.
ὑπόστασις.	Heb. iii. 14. xi. 1. II. Cor. ix. 4. xi. 17.

29. λειτουργγός.] occ. eleven times in lxx.

occ. twice in Apoer.

occ. three times in undisp. epist.

Rom. xiii. 6.	λειτουργγοὶ Θεοῦ.
. . . xv. 16.	λειτουργγὸν Χριστοῦ.
Philipp. ii. 25.	λειτουργγὸν χρείας.

occ. twice in Heb.

Heb. i. 7.	λειτουργγοὺς αὐτοῦ.
. . . viii. 2.	ἀγίων λειτουργγός.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 2. 4.	λειτουργὸς . . . ἱερεὺς.
Rom. xv. 16.	λειτουργὸν . . . ἱερουργοῦντα.
Heb. viii. 3.	ἀρχιερεὺς εἰς τὸ προσφέρειν.
Rom. xv. 16.	ἱερουργοῦντα . . ἵνα ἡ προσφορά.*
Heb. viii. 2. 3.	ἀγίων λειτουργὸς . . εἰς τὸ προσ- φέρειν.
. . . x. 10.	ἡγιασμένοι διὰ προσφορᾶς.*
Rom. xv. 16.	λειτουργὸν . . ἵνα προσφορά* . . ἡγιασμένη.
Heb. viii. 3.	δῶρά τε καὶ θυσίας.
Philipp. ii. 17.	ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ.*

Pauline words.

ἄκακος.	Heb. vii. 28. Rom. xvi. 18.
ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
βεβαιόω.	Heb. ii. 3. Rom. xv. 8.
βεβαιώσεις.	Heb. vi. 16. Philipp. i. 7.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.
διάφορος.	Heb. i. 4. viii. 6. ix. 10. Rom. xii. 6.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. Philipp. i. 28.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. Philipp. iv. 13.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.
καύχημα.	Heb. iii. 6. Rom. iv. 2. Philipp. i. 26. ii. 16.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.

30. μεσίτης.] occ. once in lxx.

occ. three times in undis. epist.

Gal. iii. 19. μεσίτου.

. 20. μεσίτης ἐνός.

I. Tim. ii. 5. μεσίτης Θεοῦ.

occ. three times in Heb.

Heb. viii. 6. μεσίτης ἥτις.

. . . ix. 15. μεσίτης ἐστίν.

. . . xii. 24. μεσίτη Ἰησοῦ.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 6. διαθήκης μεσίτης.

. . . ix. 14. 15. Χριστοῦ . . . διαθήκης μεσίτης.

. . . xii. 24. διαθήκης νέας μεσίτη Ἰησοῦ.

Gal. iii. 17. διαθήκην . . . εἰς Χριστόν.

I. Tim. ii. 5. μεσίτης . . . Χριστὸς Ἰησοῦς.

Heb. viii. 6. ἐπὶ ἐπαγγελίαις νενομοθέτηται.*

Gal. iii. 17. ὁ νόμος . . . εἰς τὴν ἐπαγγελίαν.

Heb. ix. 15. τὴν ἐπαγγελίαν . . . τῆς κληρονομίας.

Gal. iii. 18. κληρονομία ἐξ ἐπαγγελίας.

Heb. ix. 15. τὴν ἐπαγγελίαν λάβωσιν.

Gal. iii. 14. τὴν ἐπαγγελίαν λάβωμεν.

Heb. vii. 18. ἀθέτησις.

. . . ix. 26. ἀθέτησιν.

Gal. iii. 15. ἀθετεῖ.

I. Tim. v. 12. ἠθέτησαν.

Heb. vii. 18. διὰ τὸ ἀσθενές.

Gal. iv. 9. ἐπὶ τὰ ἀσθενῆ.

Heb. viii. 5. ἐπιτελεῖν.

Gal. iii. 3. ἐπιτελεῖσθε.

Heb. vii. 16.	σαρκικῆς .. ζωῆς.
Gal. ii. 20.	ὁ ζῶ ἐν σαρκί.
Heb. vii. 16.	κατὰ νόμον.
. 28.	νομός . . . μετὰ τὸν νόμον.
Gal. ii. 19.	διὰ νόμου νόμῳ.
. . . iii. 10.	ἐξ νόμου . . . νόμου.
Heb. viii. 7.	εἰ γὰρ ἡ . . . οὐκ ἄν.
Gal. iii. 18.	εἰ γὰρ ἡ . . . οὐκ ἔτι.

Pauline words.

ἀόρατος.	Heb. xi. 27. I. Tim. i. 17.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7.
γενεαλογέομαι.	Heb. vii. 6. I. Tim. i. 4.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. I. Tim. i. 16.
ἐνδυναμόω.	Heb. xi. 34. I. Tim. i. 12.
ἐνίστημι.	Heb. ix. 9. Gal. i. 4.
ἐπίθεις.	Heb. vi. 2. I. Tim. iv. 14.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
ὀρθός.	Heb. xii. 13. Gal. ii. 14.
πηλίκος.	Heb. vii. 4. Gal. vi. 11.
ὑποστέλλω.	Heb. x. 38. Gal. ii. 12.

31. μετέχω.] occ. once in lxx.

occ. eight times in Apocr.

occ. five times in undis. epist.

I. Cor. ix. 10.	μετέχειν.
. 12.	μετέχουσιν.
. x. 17.	μετέχομεν.

I. Cor. x. 21.	μετέχειν.
. 30.	μετέχω.
occ. three times in Heb.	
Heb. ii. 14.	μετέσχε.
. . . v. 13.	μετέχων.
. . . vii. 13.	μετέσχηκεν.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 5.	Μωσῆς . . . τῶν λαληθησομένων.
. . . vii. 14.	Μωσῆς ἐλάλησε.
I. Cor. ix. 9.	ἐν τῷ Μωσέως νόμῳ γέγραπται.
. . . . x. 2.	εἰς τὸν Μωσῆν.
Heb. vii. 14.	περὶ ἱερώσυνης.
I. Cor. ix. 13.	οἱ τὰ ἱερὰ . . . ἐκ τοῦ ἱεροῦ.
Heb. vii. 13.	προσέσχηκε τῷ θυσιαστηρίῳ.
I. Cor. ix. 13.	τῷ θυσιαστηρίῳ προσεδρεύοντες.
Heb. iii. 6.	τῆς ἐλπίδος.
. . . vi. 18.	τῆς ἐλπίδος.
. . . vii. 19.	ἐλπίδος.
I. Cor. ix. 10.	τῆς ἐλπίδος μετέχειν ἐπ' ἐλπίδι.
Heb. iv. 15.	ἀσθενείαις ἡμῶν.
. . . v. 2.	αὐτὸς περίκειται ἀσθενείαν.
I. Cor. ix. 22.	ἀσθενέσιν ὡς ἀσθενής.
Heb. ii. 18.	αὐτὸς πειρασθεὶς . . τοῖς πειραζο- μένοις.
. . . iv. 15.	πεπειρασμένον δέ. κ. λ.
I. Cor. x. 13.	πειρασμὸς . . . πειρασθῆναι.
Heb. ii. 7.	ἐστεφάνωσας.
I. Cor. ix. 25.	στέφανον . . ἄφθαρτον.
Heb. iii. 17.	ἐν τῇ ἐρήμῳ.
I. Cor. x. 5.	ἐν τῇ ἐρήμῳ.

Heb. vi. 20.	πρόδρομος* ὑπὲρ ἡμῶν . . . Ἰησοῦς.
I. Cor. ix. 24.	ἐν σταδίῳ τρέχοντες τρέχουσιν.
.	οὕτω τρέχετε.
. 26.	ἐγὼ οὕτω τρέχω.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. I. Cor. ix. 27.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐφάπαξ.	Heb. vii. 27. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. I. Cor. i. ii. vi. xiii. xv. <i>passim</i> .
καύχημα.	Heb. iii. 6. I. Cor. v. 6. ix. 15. 16.
ὀλοθρεύω.	Heb. xi. 28. I. Cor. x. 10.
περιθόλαιον.	Heb. i. 12. I. Cor. xi. 15.
πόμα.	Heb. ix. 10. I. Cor. x. 4.

μέτοχος.] occ. five times in lxx.

μετοχή.] occ. once in lxx.

μετοχή. occ. once in undisp. epist.

II. Cor. vi. 14. μετοχή.

μέτοχος. occ. once in Heb.

Heb. iii. 1. μέτοχοι.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 6.	οὗ οἶκος ἐσμὲν ἡμεῖς.
II. Cor. vi. 16.	ὕμεῖς ναὸς Θεοῦ ἐστε.
. . . . vi. 16.	ἐνοικήσω ἐν αὐτοῖς.
. . . . v. 1.	οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν. κ.λ.
Heb. viii. 10.	ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

- II. Cor. vi. 16. ἔσομαι αὐτῶν Θεός,
καὶ αὐτοὶ ἔσονται μοι λαός.
- Heb. i. 5. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν.
- II. Cor. vi. 18. ἔσομαι ὑμῖν εἰς πατέρα,
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς.

32. οἰκτιρμος.] occ. thirty-two times in lxx.

occ. three times in Apoc.

occ. four times in undis. epist.

Rom. xii. 1. τῶν οἰκτιρμῶν.

II. Cor. i. 3. τῶν οἰκτιρμῶν.

Philipp. ii. 1. οἰκτιρμοί.

Col. iii. 2. οἰκτιρμῶν.

occ. once in Heb.

Heb. x. 28. οἰκτιρμῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 30. ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω,*
λέγει Κύριος.

Rom. xii. 19. ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω,*
λέγει Κύριος.

Heb. x. 16. αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς
αὐτούς.

Rom. xi. 27. αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη.

Heb. x. 4. ἀφαιρεῖν ἁμαρτίας.
... .. 17. τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ.

Rom. xi. 27. ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

Heb. x. 30. Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

Rom. xiv. 4. κρίνων ... ὁ Θεός.

... .. ii. 16. κρινεῖ ὁ Θεὸς .. τῶν ἀνθρώπων.

... .. iii. 6. κρινεῖ ὁ Θεὸς τὸν κόσμον.

- Heb. x. 24. ἀλλήλους εἰς . . . ἀγάπης.
 Rom. xiii. 8. τὸ ἀγαπᾶν ἀλλήλους.
 Heb. x. 25. ἐγγίζουσιν τὴν ἡμέραν.
 Rom. xiii. 12. ἡ ἡμέρα ἤγγικεν.
 II. Cor. i. 14. ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
 Philipp. iv. 5. ὁ Κύριος ἐγγύς.
 Heb. x. 31. φοβερὸν .. εἰς .. Θεοῦ.
 Rom. xiii. 4. φοβοῦ· Θεοῦ γάρ.
 . . . xi. 20. 21. φοβοῦ. εἰ γὰρ ὁ Θεός.
 II. Cor. v. 11. τὸν φόβον τοῦ Κυρίου.
 Col. iii. 22. φοβούμενοι τὸν Θεόν.
 Heb. x. 5. θυσίαν . . . σῶμα δέ.
 Rom. xii. 1. σώματα .. θυσίαν.
 Heb. x. 20. ὁδὸν . . . ζῶσαν . . . τῆς σαρκὸς αὐτοῦ.
 Rom. xii. 1. τὰ σώματα ὑμῶν θυσίαν ζῶσαν.
 Heb. x. 20. ἦν . . . ὁδὸν . . . αὐτοῦ.
 Rom. xi. 33. αἱ ὁδοὶ αὐτοῦ.
 Heb. x. 9. ὁ Θεὸς τὸ θέλημά σου.
 Rom. xii. 2. τὸ θέλημα τοῦ Θεοῦ.
 Heb. x. 32. ὑπεμείνατε παθημάτων.*
 Rom. xii. 12. τῇ θλίψει ὑπομένοντες.
 II. Cor. i. 6. ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.*
 Heb. x. 33. 34. κοινωνοὶ . . . μου συνεπαθήσατε.
 II. Cor. i. 7. κοινωνοὶ ἔστε τῶν παθημάτων.*
 6. ὧν καὶ ἡμεῖς πάσχομεν.
 Philipp. iii. 10. κοινωνίαν τῶν παθημάτων.*
 Heb. x. 32. 33. ὑπεμείνατε . . . θλίψει.
 Rom. xii. 12. τῇ θλίψει ὑπομένοντες.
 Heb. x. 33. θραυρίζομενοι* . . . γεννηθέντες.
 I. Cor. iv. 9. θέατρον* ἐγενήθημεν.

Heb. x. 33.	κοινωνοὶ τῶν οὕτως.
Rom. xii. 13.	τῶν ἁγίων κοινωνοῦντες.
II. Cor. i. 7.	κοινωνοί . . . τῶν . . οὕτω.
Philipp. ii. 1.	κοινωνία Πνεύματος.
Heb. x. 33.	καὶ θλίψεσι.
Rom. xii. 12.	τῇ θλίψει.
II. Cor. i. 4.	ἐπὶ θλίψει.
.	ἐν θλίψει.
. 8.	τῇς θλίψεως.
Heb. x. 33. 34.	θλίψεσι . . . τοῖς δεσμοῖς μου.
Philipp. i. 16.	θλίψιν . . . τοῖς δεσμοῖς μου.
Heb. x. 34.	τοῖς δεσμοῖς μου.
Philipp. i. 7. 13.	τοῖς δεσμοῖς μου.
14. 16.	
Col. iv. 18.	μου τῶν δεσμῶν.
Heb. x. 33.	ἀναστρεφόμενων.
II. Cor. i. 12.	ἀνестράφημεν.
Heb. x. 39.	εἰς ἀπώλειαν.
II. Cor. ii. 15.	ἐν ἀπολλυμένοις.
Philipp. i. 28.	ἀπωλείας.
Heb. x. 16.	διαθήκη . . . ἐπιγράψω.
II. Cor. iii. 6.	διαθήκης οὐ γράμματος.
Heb. x. 16.	ἐπὶ καρδίας αὐτῶν ἐπιγράψω.
II. Cor. iii. 2.	ἐγγεγραμμένη ἐν καρδαίς ἡμῶν.
.	ἐγγεγραμμένη ἐν . . καρδίας.
Heb. x. 32.	φωτισθέντες.
II. Cor. iv. 4.	τὸν φωτισμόν.
. 6.	πρὸς φωτισμόν.
Heb. x. 32.	πολλὴν ἄθλησιν.*
Philipp. i. 27.	συναθλοῦντες.
Heb. x. 35.	παρρησίαν ὑμῶν.

II. Cor. iii. 12.	πολλῇ παρρησίᾳ.
Philipp. i. 20.	πάσῃ παρρησίᾳ.
Heb. xi. 1.	ἐλπίζομένων.
II. Cor. iii. 12.	ἔχοντες οὖν ἐλπίδα.
Philipp. i. 20.	κατὰ ἐλπίδα μου.
Heb. xi. 1.	πίστις ὑπόστασις.*
II. Cor. i. 24.	πίστει ἐστήκατε.
Philipp. i. 27.	στήκετε . . . τῇ πίστει.
Heb. xi. 10.	τὴν πόλιν.
Philipp. i. 27.	πολιτεύεσθε.
..... iii. 20.	πολίτευμα.
Heb. xi. 29.	κατεπόθησαν.
II. Cor. ii. 7.	καταποθῇ.
Heb. x. 32.	τὰς πρότερον ἡμέρας.
Philipp. i. 5.	ἀπὸ πρώτης ἡμέρας.
Heb. x. 1.	αὐτὴν τὴν εἰκόνα.
II. Cor. iii. 18.	τὴν αὐτὴν εἰκόνα.
Col. iii. 10.	εἰκόνα τοῦ . . αὐτόν.

Pauline words.

ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. Philipp. iii. 20.
βεβαιόω.	Heb. xiii. 9. Rom. xv. 8. Col. ii. 7.
βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
θίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
καθάπερ.	Heb. iv. 2. v. 4. Rom. xii. 4. II. Cor. i. 14.
κοίτη.	Heb. xiii. 4. Rom. ix. 10. xiii. 13.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.

λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12. Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
νεκρόω.	Heb. xi. 12. Rom. iv. 19. II. Cor. iv. 10. Col. iii. 5.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3. Philipp. ii. 1. Col. iii. 12.
ὁμολογία.	Heb. x. 23. II. Cor. ix. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3.
πληροφορία.	Heb. x. 22. Col. ii. 2.
προσφορά.	Heb. x. 5. 8. 10. Rom. xv. 16.
ὑπεναντίος.	Heb. x. 27. Col. ii. 14.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

33. ὀλοθρεύω.] occ. ten times in lxx: once in Apocr.
ὀλοθρευτής.] occ. S. Paul only.

ὀλοθρευτής. occ. once in undis. epist.

I. Cor. x. 10. ὑπὸ τοῦ ὀλοθρευτοῦ.

ὀλοθρεύω. occ. once in Heb.

Heb. xi. 28. ὁ ὀλοθρεύων . . θίγη.*

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 28. πρόσχυσιν τοῦ αἵματος.

I. Cor. x. 16. κοινωνία τοῦ αἵματος.

Heb. xi. 28. τὸ πάσχα.

I. Cor. x. 16. τὸν ἄρτον.

. . . . v. 7. τὸ πάσχα ἡμῶν . . . Χριστός.

Heb. xi. 29. διέβησαν τὴν θάλασσαν.

I. Cor. x. i. διὰ τῆς θαλάσσης διήλθον.

Pauline words.

ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἐνίστημι.	Heb. ix. 9. I. Cor. vii. 26.
ἐφάπαξ.	Heb. x. 10. I. Cor. xv. 6.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
ὁλοθρεύω.	Heb. xi. 28. I. Cor. x. 10.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
τάξις.	Heb. v. vi. vii. I. Cor. xiv. 40.

34. ὁμολογία.] occ. seven times in lxx.

occ. once in Apocr.

occ. three times in undis. epist.

II. Cor. ix. 13. ὁμολογίας ὑμῶν.

I. Tim. vi. 12. ὁμολογίαν.

. . . vi. 13. ὁμολογίαν.

occ. three times in Heb.

Heb. iii. 1. ὁμολογίας ἡμῶν.

. . . iv. 14. ὁμολογίας.

. . . x. 23. ὁμολογίαν.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 1. ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν.

. . . iv. 14. Ἰησοῦν . . . ὁμολογίας.

. . . x. 19. 23. Ἰησοῦ . . . ὁμολογίαν.

II. Cor. ix. 13. ὁμολογίας ὑμῶν . . Χριστοῦ.

I. Tim. vi. 13. Χριστοῦ Ἰησοῦ . . . ὁμολογίαν.

Heb. ii. 8. ἐν γὰρ τὸ ὑποτάξαι.

II. Cor. ix. 13. ἐπὶ τῇ ὑποταγῇ.

Heb. ii. 11. οὐκ ἐπαισχύνεται.

II. Cor. ix. 4. μή . . κατασχυνῶμεν.

- Heb. ii. 3. ἀμελήσαντες.
 . . . viii. 9. ἡμέλησα.
 I. Tim. iv. 14. ἀμέλει.
- Heb. vii. 21. μεταμεληθήσεται.
 II. Cor. vii. 8. μεταμέλομαι.
 10. ἀμεταμέλητον.
- Heb. iii. 6. ἐπὶ τὸν οἶκον αὐτοῦ.
 οὗ οἶκος ἔσμεν ἡμεῖς.
 . . . x. 21. ἐπὶ τὸν οἶκον τοῦ Θεοῦ.
 II. Cor. vi. 16. ἐνοικήσω ἐν αὐτοῖς . . . αὐτῶν
 Θεός.
 I. Tim. iii. 15. ἐν οἴκῳ Θεοῦ . . . ἐκκλησία Θεοῦ.
- Heb. iii. 6. κατάσχωμεν.
 . . . x. 23. κατέχωμεν.
 II. Cor. vi. 10. κατέχοντες.
- Heb. ii. 18. βοηθῆσαι.
 . . . iv. 16. βοήθειαν.
 II. Cor. vi. 2. ἐβοήθησα.
- Heb. ii. 17. εἰς τὸ ἰλάσkesthai τὰς ἁμαρτίας.
 . . . iv. 15. χωρὶς ἁμαρτίας.
 II. Cor. v. 21. τὸν μὴ γνόντα ἁμαρτίαν.
 ὑπὲρ ἡμῶν ἁμαρτίαν.
- Heb. iv. 16. χάριν εἰς εὐκαιρον βοήθειαν.
 II. Cor. vi. 1. 2. χάριν . . ἐβοήθησα . . καιρὸς εὐπρόσ-
 δεκτος.
- Heb. iv. 12. ἐννοιῶν καρδίας.
 II. Cor. x. 5. πᾶν νόημα.
- Heb. iv. 15. ἀσθενεῖαις ἡμῶν.
 II. Cor. xi. 30. ἀσθενείας μου.
 I. Tim. v. 23. σου ἀσθενείας.

Heb. v. 2.	μετριοπαθεῖν.
II. Cor. x. 12.	μετροῦντες ἑαυτοὺς ἑαυτοῖς.
. 13.	κατὰ τὸ μέτρον . . ὁ Θεὸς μέτρου.
Acts xx. 12.	οὐ μετρίως.
Heb. iv. 12.	ὁ λόγος τοῦ Θεοῦ . . ἄχρι μερισ- μοῦ.
II. Cor. x. 13.	οὐ ἐμέρισεν ἡμῖν ὁ Θεός.
Heb. iv. 12.	διΐκνούμενος ἄχρι.
II. Cor. x. 13.	ἐφικέσθαι ἄχρι.
. 14.	ἐφικνούμενοι . . ἄχρι.
Heb. v. 8.	υἱὸς . . τὴν ὑπακοήν.
II. Cor. x. 5.	τὴν ὑπακοήν Χριστοῦ.
Heb. v. 9.	τοῖς ὑπακούουσιν αὐτῷ.
II. Cor. x. 6.	ὕμῶν ἡ ὑπακοή.
Heb. x. 30.	ἐκδίκησις.
II. Cor. x. 6.	ἐκδικῆσαι.
Heb. x. 2.	κεκαθαρμένους.
II. Cor. vii. 1.	καθαρίσωμεν ἑαυτούς.
Heb. ix. 14.	ἄμωμον.
II. Cor. viii. 20.	μωμήσεται.
Heb. iii. 1.	κλήσεως* . . ὁμολογίας.
I. Tim. vi. 12.	ἐκλήθης . . ὁμολογίαν.
Heb. iii. 3.	ἡξίωται πλείονα τιμῇ.
I. Tim. vi. 1.	πάσης τιμῆς ἀξίους.
Heb. iii. 5.	πιστὸς . . ὡς θεράπων.
. . . ii. 15. δουλείας.*
I. Tim. vi. 2.	πιστοὺς . . δουλεύετωσαν.
Heb. iii. 5. 6.	εἰς μαρτύριον . . Χριστός.
I. Tim. vi. 13.	Χριστοῦ . . μαρτυρήσαντος.

Heb. iii. 8.	τοῦ πειρασμοῦ.
. . . iv. 15.	πεπειρασμένον.
. . . ii. 18.	πειραζομένοις.
I. Tim. vi. 9.	εἰς πειρασμόν.
Heb. x. 28.	ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.
I. Tim. vi. 12.	ἐνώπιον πολλῶν μαρτύρων.

Pauline words.

ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Cor. viii. 24. I. Tim. i. 16.
ἐπίθεσις.	Heb. vi. 2. I. Tim. iv. 14.
καθάπερ.	Heb. iv. 2. v. 4. II. Cor. viii. 11.
καύχημα.	Heb. iii. 6. II. Cor. ix. 3.
λειτουργία.	Heb. viii. 6. II. Cor. ix. 12.
μέτοχος.	Heb. iii. 1. 14. vi. 4. xii. 8. II. Cor. vi. 14.
ὀνειδισμός.	Heb. x. 33. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παρακοή.	Heb. ii. 2. II. Cor. x. 6.
ὑπόστασις.	Heb. i. 3. iii. 14. xi. 1. II. Cor. ix. 4. xi. 17.

35. ὀνειδισμός.] occ. fifty-three times in lxx.

occ. twelve times in Apocr.

occ. twice in undis. epist.

Rom. xv. 3. ὀνειδισμοὶ ὀνειδιζόντων.

I. Tim. iii. 7. ὀνειδισμόν.

occ. three times in Heb.

Heb. x. 33. ὀνειδισμοῖς.

. . . xi. 26. ὀνειδισμόν τοῦ Χριστοῦ.

. . . xiii. 13. ὀνειδισμόν αὐτοῦ.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 32.	ὑπομείνατε.
... .. 36.	ὑπομονῆς.
... xii. 1.	δι' ὑπομονῆς.
... .. 2.	ὑπέμεινε.
... .. 3.	ὑπομεμενηκότα.
Rom. xv. 4.	διὰ τῆς ὑπομονῆς.
... .. 5.	τῆς ὑπομονῆς.
Heb. x. 32. 33.	ὑπεμείνατε ... θλίψεσι.
Rom. xii. 12.	τῇ θλίψει ὑπομένοντες.
Heb. xii. 5.	τῆς παρακλήσεως ... ἥτις δια- λέγεται.
Rom. xv. 4.	τῆς παρακλήσεως τῶν γραφῶν.
Heb. xi. 26.	ὀνειδισμόν τοῦ Χριστοῦ.
Rom. xv. 3.	ὁ Χριστὸς . . οἱ ὀνειδισμοὶ . . ἐπ' ἐμέ.
I. Tim. iv. 10.	ὀνειδιζόμεθα ὅτι . . ἐπὶ Θεῷ . . σωτήρ.
Heb. xi. 13.	οὗτοι πάντες . . τὰς ἐπαγγελίας.
Rom. xv. 8.	τὰς ἐπαγγελίας τῶν πατέρων.
... .. 11.	πάντες οἱ λαοί.
Heb. xiii. 15.	θυσίαν αἰνέσεως τῷ Θεῷ.
Rom. xv. 11.	αἰνεῖτε τὸν Κύριον, . . καὶ ἐπαινέσατε αὐτόν.
Heb. xiii. 15.	ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
Rom. xv. 9.	ἐξομολογήσομαι . . τῷ ὀνόματί σου.
Heb. xiii. 9.	βρώμασιν.
Rom. xiv. 20.	βρώματος.
I. Tim. iv. 3.	βρωμάτων.
Heb. xiii. 10.	φαγεῖν οὐκ.
Rom. xiv. 21.	μὴ φαγεῖν.

Heb. xiii. 12.	Ἰησοῦς ἵνα ἀγιάσῃ διὰ κ. λ.
I. Tim. iv. 5.	ἀγιάζεται γὰρ διὰ λόγου Θεοῦ.
Heb. xiii. 4.	τίμιος ὁ γάμος.
I. Tim. iv. 3.	κωλύοντων γαμεῖν.
Heb. xiii. 4.	ἡ κοίτη.*
Rom. xiii. 13.	μη κοίταις.*

Pauline words.

ἄκακος.	Heb. vii. 26.	Rom. xvi. 18.
ἀόρατος.	Heb. xi. 27.	Rom. i. 20. I. Tim. i. 17.
ἀπεκδέχομαι.	Heb. ix. 28.	Rom. viii. 19. 23. 25.
ἀπόλαυσις.	Heb. xi. 25.	I. Tim. vi. 17.
ἀφιλάργυρος.	Heb. xiii. 5.	I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16.	I. Tim. iv. 7.
διάφορος.	Heb. ix. 10.	Rom. xii. 6.
ἐκτρέπομαι.	Heb. xii. 13.	I. Tim. i. 6. v. 15. vi. 20.
ἐντυγχάνω.	Heb. vii. 25.	Rom. xi. 2.
λειτουργέω.	Heb. x. 11.	Rom. xv. 27.
μεσίτης.	Heb. viii. 6.	ix. 14. xii. 24. I. Tim. ii. 5.
οἰκτιρμός.	Heb. x. 28.	Rom. xii. 1.
ὁμολογία.	Heb. iii. 1.	iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀρέγομαι.	Heb. xi. 6.	I. Tim. iii. 1. vi. 10.
φιλοξενία.	Heb. xiii. 2.	Rom. xii. 13.

36. ὀρθός.] occ. twenty times in lxx.

occ. three times in Apocr.

ὀρθοποδέω. occ. S. Paul only.

ἀνορθόω. occ. fifteen times in lxx : once in Apocr.

ἐπανόρθωσις. occ. twice in Apocr.

διόρθωσις. occ. S. Paul only.

ἐπιδιορθόω. occ. S. Paul only.

ὀρθός. occ. once in Acts.

Acts xiv. 10. ὀρθός.

ὀρθοποδέω. occ. once in undisp. epist.

Gal. ii. 14. ὀρθοποδοῦσι.

ἐπανόρθωσις. occ. once in undisp. epist.

II. Tim. iii. 16. πρὸς ἐπανόρθωσιν.

ἐπιδιορθόω. occ. once in undisp. epist.

Tit. i. 5. ἵνα ἐπιδιορθώσῃ.

ὀρθός†. occ. once in Heb.

Heb. xii. 13. ὀρθὰς ποιήσατε.

ἀνορθόω. occ. once in Heb.

Heb. xii. 12. ἀνορθώσατε.

† I cannot refuse myself the gratification, or my readers the advantage, of gleaning from the letter of a friend (the Rev. John Jebb, whose indulgence I must request for their insertion without his knowledge,) some remarks on the use of these words in the New Testament; remarks, to my feeling, at once, so interesting and so just, that to withhold them would be a wrong done to the cause of sacred criticism.—Upon ὀρθός, and ἀνορθόω, Mr. Jebb observes, — ‘It strikes me, that there is a wonderful proof of St. Paul’s companionship with “Luke the physician,” in several of the words and phrases here presented. ἀνορθόω, in S. Luke, xiii. 13, is used in a scientific, or medical sense. In Hebrews, xii. 12, it is scientific and medical by a figure, as taken in connection with παραλελυμένοι. And these are the only two passages in which the word occurs, with the exception of Acts, xv. 16, where it may, possibly, be used scientifically, by a metaphor: S. James, in his speech, changes the word used by the lxx. [ἀναστήσω], in his quotation from Amos [ix. 11.] for the one before us. Then, as to παραλελυμένοι,—This is a word used by St. Luke and St. Paul only; — St. Luke v. 18. 24, Acts viii. 7. ix. 33, Heb. xii. 12: always in the sense of paralytic; in Hebrews, of course metaphorically; and this, with strict conformity to scientific language; Celsus using παραλελυμένος, while the Evangelists, with the exception of St. Luke, use

διόρθωσις. occ. once in Heb.

Heb. ix. 10. διορθώσεως.

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 13.	ὁρθὰς ... τοῖς ποσὶν ὑμῶν.
Acts xiv. 10.	ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός.
Gal. ii. 14.	ὅτι οὐκ ὀρθοποδοῦσι.
Heb. xii. 13.	τὸ χωλὸν ἐκτραπῇ.*
Acts xiv. 8.	χωλός.
Heb. xii. 13.	ιαθῇ δέ.
Acts. iii. 11.	τοῦ ιαθέντος χωλοῦ.
I. Cor. xii. 9.	ιαμάτων.
Heb. xii. 12.	τὰ παραλελυμένα ἀνορθώσατε.
II. Tim. iii. 16.	πρὸς ἐπανόρθωσιν.
Tit. i. 5.	τὰ λείποντα ἐπιδιορθώσῃ.
Heb. xii. 15.	μιανθῶσι πολλοί.
Tit. i. 15.	τοῖς μεμιασμένοις ... μεμίανται.
Heb. xii. 9.	καὶ ἐντραιπόμεθα.
... .. 13.	ἵνα ἐκτραπῇ.*
Tit. ii. 8.	ἵνα ἐντραπῇ.
Heb. xii. 5.	παιδείας* Κυρίου.
Tit. ii. 11. 12.	χάρις Θεοῦ ... παιδεύουσα ἡμᾶς.
Heb. xii. 8.	παιδείας* ... πάντες.
Tit. ii. 11. 12.	πᾶσιν ... παιδεύουσα.

παρалуτικός, a phrase unsanctioned by good medical authority. This I called to mind from Sir Henry Halford's information; who mentioned it as one of the recognized arguments for St. Luke's having been a physician.—For the medical sense of ἰρθός, in S. Paul's use of the term, see Acts xiv. 10.

Heb. ix. 10. μέχρι καιροῦ διορθώσεως.
 II. Tim. iii. 16. πρὸς ἐπανόρθωσιν.
 Tit. i. 5. ἵνα . . . ἐπιδιορθώσῃ.

Pauline words.

ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀπεκδέχομαι.	Heb. ix. 28. Gal. v. 5.
βέβηλος.	Heb. xii. 16. II. Tim. ii. 16.
γενεαλογέομαι.	Heb. vii. 6.
γενεαλογία.	Tit. iii. 9.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Tim. iv. 14. Tit. ii. 10. iii. 2.
ἐνδυναμώ.	Heb. xi. 34. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. Gal. i. 4. II. Tim. iii. 1.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.
παιδεία.	Heb. xii. 5. II. Tim. iii. 16.
παραιτέομαι.	Heb. xii. 19. 25. II. Tim. ii. 23. Tit. iii. 10.
πηλίκος.	Heb. vii. 4. Gal. vi. 11.
ὑπέικω.	Heb. xiii. 17.
ἔικω.	Gal. ii. 5.

37. παιδεία.] occ. forty-eight times in lxx.

occ. thirty-two times in Apocr.

occ. twice in undis. epist.

Ephes. vi. 4. ἐν παιδείᾳ.

II. Tim. iii. 16. πρὸς παιδείαν.

occ. four times in Heb.

Heb. xii. 5. παιδείας.

. . . . 7. εἰ παιδείαν.

Heb. xii. 8.	παιδείας.
. 11.	παιδεία πρὸς.

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 5.	παιδείας Κυρίου.
Ephes. vi. 4.	παιδεία Κυρίου.
Heb. xii. 8.	υἱὸς . . παιδεύει πατῆρ.
. 9.	πατέρας παιδευτάς.
Ephes. vi. 4.	πατέρες . . τέκνα . . ἐν παιδείᾳ.
Heb. xii. 9.	τῆς σαρκὸς πατέρας.
Ephes. vi. 5.	κυρίοις κατὰ σάρκα.
Heb. xii. 9.	ὁποταγησόμεθα τῷ πατρί.
Ephes. v. 20. 21.	τῷ Θεῷ καὶ πατρί· ὑποτασσόμενοι.
. 22.	ὑποτάσσεσθε τῷ Κυρίῳ.
. 24.	ὑποτάσσεται τῷ Χριστῷ.
Heb. xii. 21.	ἔκφοδος . . καὶ ἔντρομος.
Ephes. vi. 5.	φόβου καὶ τρόμου.
Heb. xii. 5.	ἐλεγχόμενος.
Ephes. v. 13.	ἐλεγχόμενα.
II. Tim. iii. 16.	πρὸς ἔλεγχον.*
Heb. xii. 11.	καρπὸν δικαιοσύνης.
Ephes. v. 9.	καρπὸς . . ἐν δικαιοσύνῃ.
II. Tim. iii. 16.	παιδείαν ἐν δικαιοσύνῃ.
Heb. xii. 4.	ἀντικατέστητε.
Ephes. vi. 13.	ἀντιστῆναι.
II. Tim. iii. 8.	ἀντέστησαν.
iv. 15.	
Heb. xii. 18.	σκότῳ.
Ephes. vi. 12.	τοῦ σκότους.
. v. 8.	σκότος.
. v. 8. 11.	σκότους.

Heb. xii. 25. βλέπετε μή.

Ephes. v. 15. βλέπετε οὖν.

Heb. xii. 12. ἀνορθώσατε.*

II. Tim. iii. 16. ἐπ' ἀνόρθωσιν.*

Pauline words.

ἀπολείπω. Heb. iv. 6. 9. x. 26. II. Tim. iv.
13. 20.

ἀπολύτρωσις. Heb. ix. 15. xi. 35. Ephes. i. 7.
14. iv. 30.

βέβηλος. Heb. xii. 16. II. Tim. ii. 16.

ἐκτρέπομαι. Heb. xii. 13. II. Tim. iv. 2.

ἔλεγχος. Heb. xi. 1. II. Tim. iii. 16.

ἐνδυναμώ. Heb. xi. 34. II. Tim. ii. 1. iv. 17.

ἐνίστημι. Heb. ix. 9. II. Tim. iii. 1.

παραιτέομαι. Heb. xii. 19. 25. II. Tim. ii. 23.

πικρία. Heb. xii. 15. Ephes. iv. 31.

προσφορά. Heb. x. 5. Ephes. v. 2.

συγκακουχέομαι. Heb. xi. 25. 37.

συγκακοπαθέω. II. Tim. i. 8. ii. 3. 9. iv. 5.

38. παιδευτής.] occ. once in lxx.

occ. once in Apocr.

occ. once in undisp. epist.

Rom. ii. 20. παιδευτὴν ἀφρόνων.

occ. once in Heb.

Heb. xii. 9. παιδευτάς.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 12. 13. διδάσκαλοι . . . νήπιος.*

Rom. ii. 20. διδάσκαλον νηπίων.*

Heb. v. 12.	ὁφείλοντες εἶναι διδάσκαλον.
Rom. ii. 21.	ὁ οὖν διδάσκων ἑτερον.
Heb. v. 12.	χρεῖαν ἔχετε† τοῦ διδάσκειν ὑμᾶς.
Rom. ii. 21.	σεαυτὸν οὐ διδάσκεις.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. Rom. i. 28.
ἀόρατος.	Heb. xi. 27. Rom. i. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
νεκρόω.	Heb. xi. 12. Rom. iv. 19.
φράττω.	Heb. xi. 33. Rom. iii. 19.

39. παράθασις.] occ. once in lxx.

occ. once in Apocr.

occ. five times in undisp. epist.

Rom. ii. 23. παραβάσεως τοῦ νόμου.

. . . iv. 15. 16. παράθασις . . . νόμου.

. . . v. 14. παραβάσεως Ἀδάμ.

Gal. iii. 19. παραβάσεων χάριν.

I. Tim. ii. 14. ἐν παραβάσει.

occ. twice in Heb.

Heb. ii. 2. παράθασις καὶ παρακοή.*

. . . ix. 15. ἀπολύτρωσιν* . . . παραβάσεων.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 3. πῶς ἡμεῖς ἐκφρευθόμεθα.

Rom. ii. 3. ὅτι σὺ ἐκφρεύῃ.

I. Thess. v. 3. οὐ μὴ ἐκφύγωσιν.

Heb. ii. 2. μισθαποδοσίαν.*

Rom. i. 27. ἀντιμισθίαν.*

† I Thess. iv. 9. v. 1.

Heb. ii. 2.	ἔλαθεν ἐνδίκον * μισθαποδοσίαν.
Rom. i. 27.	ἀντιμισθίαν . . . ἀπολαμβάνοντες.
Heb. ii. 17.	ἐλεήμων.
Rom. i. 31.	ἀνελεήμονες.
Heb. ii. 15.	ἀπαλλάξῃ.
Rom. i. 25.	μετήλλαξαν.
Heb. iii. 11.	ὥς ᾧμοσα ἐν τῇ ὀργῇ μου.
Rom. ii. 5.	ὀργὴν ἐν ἡμέρᾳ ὀργῆς τοῦ Θεοῦ.
Heb. iii. 10.	οὐκ ἔγνωσαν τὰς ὁδοὺς μου.
Rom. iii. 17.	ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
Heb. iii. 11.	κατάπαυσίν μου.
. . . iv. 4. 8.	κατέπαυσεν ὁ Θεός.
Rom. ii. 17.	ἐπαναπαύῃ.
Heb. iii. 1.	κατανοήσατε.
. . . x. 24.	κατανοῶμεν.
Rom. iv. 19.	κατενόησε.
Heb. iv. 1.	ἐπαγγελίας . . . ὑστερηκέναι.
Rom. iii. 23.	ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ.
Heb. v. 8.	υἱὸς . . . τὴν ὑπακοήν.
Rom. v. 19.	διὰ τῆς ὑπακοῆς τοῦ ἐνός.
Heb. v. 9.	τοῖς ὑπακούουσιν αὐτῷ.
Rom. vi. 17.	ὑπηρετεῖτε δέ.
Heb. ix. 7.	ἀγνοημάτων.
Rom. ii. 4.	ἀγνοῶν.
. . . vi. 3.	ἀγνοεῖτε.
I. Tim. i. 13.	ἀγνοῶν.
Heb. ix. 1.	δικαιώματα λατρείας.*
. . . . 10.	δικαιώμασι σαρκός.
Rom. ii. 26.	τὰ δικαιώματα τοῦ νόμου.
. . . v. 16.	εἰς δικαίωμα.

Heb. ix. 9.	δαῖρα.
Rom. v. 17.	δαρεῖς.
Heb. ix. 22.	αἱματεκχυσίας.
Rom. v. 5.	ἐκκέχυται.
. . . . 9.	ἐν τῷ αἵματι αὐτοῦ.
Heb. x. 5.	εἰσερχόμενος εἰς τὸν κόσμον.
Rom. v. 12.	εἰς τὸν κόσμον εἰσῆλθε.
Heb. ix. 26.	ἅπαξ . . . ἁμαρτίας.
Rom. vi. 10.	ἁμαρτία . . . ἐφάπαξ.*
Heb. ii. 4.	δυνάμεσι, καὶ Πνεύματος Ἁγίου.
Gal. iii. 5.	τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις.
Heb. iv. 2.	ἀκοῆς . . . πίστει.
Gal. iii. 5.	ἐξ ἀκοῆς πίστεως.
Heb. ii. 2.	δι' ἀγγέλων λαληθεῖς.
Gal. iii. 19.	διαταγεῖς δι' ἀγγέλων.
Heb. ii. 5.	οὐ γὰρ ἀγγέλοις ὑπέταξεν.
Gal. iii. 19.	διαταγεῖς δι' ἀγγέλων.
Heb. ii. 5.	τὴν οἰκουμένην τὴν μέλλουσαν.
. . . ix. 11.	τῶν μελλόντων ἀγαθῶν.
Gal. iii. 23.	τὴν μέλλουσαν πίστιν.
I. Tim. iv. 8.	τῆς ζωῆς τῆς μελλούσης.
Heb. ix. 15.	τὴν ἐπαγγελίαν λάβωσιν.
Gal. iii. 14.	τὴν ἐπαγγελίαν λάβωμεν.
Heb. vi. 12. xi. 9.	κληρονομούντων τὰς ἐπαγγελίας.
. . . . 17.	τοῖς κληρονόμοις τῆς ἐπαγγελίας.
Gal. iii. 18.	ἡ κληρονομία . . . ἐξ ἐπαγγελίας.
. . . . 29.	κατ' ἐπαγγελίαν κληρονόμοι.
Heb. x. 28.	ἀθετήσας νόμον.
Gal. ii. 21.	οὐκ ἀθετῶ . . νόμου.

Heb. ix. 19.	τὸ βιβλίον... νόμον.
Gal. iii. 10.	τῷ βιβλίῳ... νόμου.
Heb. ii. 5.	ἀγγέλοις ὑπέταξε.
I. Tim. ii. 11.	γυνή... ἐν πάσῃ ὑποταγῇ.
I. Cor. xi. 10.	γυνὴ... διὰ τοὺς ἀγγέλους.
Heb. iii. 1.	ἀπόστολον καὶ ἀρχιερέα Χριστόν.
I. Tim. ii. 7.	κήρυξ καὶ ἀπόστολος.. ἐν Χριστῷ.
Heb. ix. 15.	διαθήκης.. μεσίτης* ... παραβάσεων.
Gal. iii. 17. 19.	διαθήκην.. παραβάσεων.. μεσίτου.*
I. Tim. ii. 5. 14.	μεσίτης . . . ἐν παραβάσει.

Pauline words.

ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἔνδικος.	Heb. ii. 2. Rom. iii. 8.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14.
καταργέω.	Heb. ii. 14. Rom. iii. 3. 31. iv. 14.
καύχημα.	Heb. iii. 6. Rom. iv. 2.
κληῖσις.	Heb. iii. 1. Rom. xi. 29.
παρακοή.	Heb. ii. 2. Rom. v. 19.

40. περιθόλαιον.] occ. nine times in lxx.

occ. once in undisp. epist.

I. Cor. xi. 15. ἀντὶ περιβολαίου.

occ. once in Heb.

Heb. i. 12. ὥσεὶ περιθόλαιον.

Further verbal agreements.

Ordinary N. T. words.

Heb. i. 7.	πρὸς μὲν τοὺς ἀγγέλους.
. . . . 13.	πρὸς τίνα δὲ τῶν ἀγγέλων.
I. Cor. xi. 10.	διὰ τοὺς ἀγγέλους.

- Heb. i. 3. ὅς ὢν ἀπαύγασμα τῆς δόξης . . .
αὐτοῦ.
- I. Cor. iii. 8. εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων.
- II. Cor. iii. 18. τὴν δόξην Κυρίου . . . τὴν αὐτὴν
εἰκόνα.
- iv. 4. αὐγάσαι αὐτοῖς . . τῆς δόξης τοῦ
Χριστοῦ, ὅς ἐστὶν εἰκὼν τοῦ
Θεοῦ.

Pauline words.

- ἐνεργής. Heb. iv. 12. I. Cor. xvi. 9.
- καθάπερ. Heb. iv. 2. v. 4. I. Cor. xii. 12.
- καταργέω. Heb. ii. 14. I. Cor. xiii. 8. 10. 11.
xv. 24. 26.
- καύχημα. Heb. iii. 6. I. Cor. ix. 3.
- κλήσις. Heb. iii. 1. I. Cor. vii. 20.
- μετέχω. Heb. ii. 14. v. 13. vii. 13.
I. Cor. ix. 10. 12. x. 17.
- τάξις. Heb. v. 6. I. Cor. xiv. 40.

41. πλάξ.] occ. thirty-two times in lxx.

occ. twice in undis. epist.

- II. Cor. iii. 3. ἐν πλαξὶ λιθίναις.
- ἐν πλαξὶ καρδίας.

occ. once in Heb.

- Heb. ix. 4. αἱ πλάκες τῆς διαθήκης.

Further verbal agreements.

Ordinary N. T. words.

- Heb. viii. 8. διαθήκην καινὴν.
- II. Cor. iii. 6. καινῆς διαθήκης.
- Heb. viii. 10. ἐπὶ καρδίας αὐτῶν ἐπιγράψω
αὐτούς.
- II. Cor. iii. 2. ἐγγεγραμμένη ἐν ταῖς καρδίαις
ἡμῶν.

Heb. viii. 13.	πεπαλαίωκε τὴν πρώτην.
.	τὸ δὲ παλαιούμενον.
II. Cor. iii. 14.	τῆς παλαιᾶς διαθήκης.
Heb. ix. 5.	Χερουβὶμ δόξης.
II. Cor. iii. 7.	ἐγενήθη ἐν δόξῃ.
Heb. ix. 5.	κατὰ μέρος.
II. Cor. iii. 10.	ἐν .. μέρει.
Heb. viii. 13.	τὸ δὲ παλαιούμενον . . . ἐγγὺς ἀφαι-
	νισμοῦ.
II. Cor. iii. 14.	παλαιᾶς διαθήκης ... καταργεῖται.*

Pauline words.

ἀδόκιμος.	Heb. vi. 8. II. Cor. xiii. 5. 6.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Cor. viii. 24.
λειτουργία.	Heb. ix. 21. II. Cor. ix. 12.
οἰκτιρμός.	Heb. x. 28. II. Cor. i. 3.
ὁμολογία.	Heb. x. 23. II. Cor. ix. 13.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor.
	ix. 4. xi. 17.

42. πόμα.] occ. once in lxx.

occ. once in undisp. epist.

I. Cor. x. 4. πόμα πνευματικόν.

occ. once in Heb.

Heb. ix. 10. πόμασι.

Further verbal agreements.

Ordinary N. T. words.

Heb. ix. 10.	ἐπὶ βρώμασι.
I. Cor. x. 3.	βρῶμα πνευματικόν.
Heb. ix. 10.	βαπτισμοῖς.
I. Cor. x. 2.	ἐβαπτίσαντο.
Heb. ix. 11.	Χριστὸς δὲ παραγενομένος.
I. Cor. x. 4.	ἣν ὁ Χριστός.

Pauline words.

ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἐνίστημι.	Heb. ix. 9. I. Cor. vii. 26.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. xi. 10. 12. x. 17. 21. 30.
ὀλοθρεύω.	Heb. xi. 28.
ὀλοθρευτης.	I. Cor. x. 10.

43. *πρόδρομος.*] occ. twice in lxx. : once in Apocr.
δρόμος.] occ. six times in lxx. : three times in
Apocr.

δρόμος. occ. twice in Acts (S. Paul's speeches).
occ. once in undis. epist.

Acts xiii. 25.	τὸν δρόμον.
... xx. 24.	τὸν δρόμον μου.
II. Tim. iv. 7.	τὸν δρόμον.

πρόδρομος. occ. once in Hebrews.

Heb. vi. 20.	πρόδρομος ὑπὲρ ἡμῶν.
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Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 1. 2.	μετανοίας ... βαπτισμῶν.
Acts xiii. 24.	βάπτισμα μετανοίας.
Heb. vi. 1.	τοῦ Χριστοῦ λόγον.
... 10.	ἐχόμενα σωτηρίας.
Acts xiii. 26.	ὁ λόγος τῆς σωτηρίας ταύτης.
... xx. 35.	τῶν λόγων τοῦ Κυρίου Ἰησοῦ.
Heb. vi. 1.	μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν.†

† See note † on next page.

Acts xx. 21.	τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κ. ἡμῶν 'Ι.Χ.†
Heb. vi. 1.	διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα* φερώ- μεθα.
. 18.	οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης* ἐλπίδος ὅπου πρόδρομος* ὑπὲρ ἡμῶν εἰσῆλθεν 'Ιησοῦς.
. . . xii. 1. 2.	τοιγαροῦν* τρέχωμεν τὸν προκείμενον* ἡμῖν ἀγῶνα* ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγόν καὶ τελειωτὴν 'Ιησοῦν, ὁς. κ.λ.
Acts xx. 24.	ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς.
II. Tim. iv. 7.	τὸν ἀγῶνα* τὸν καλὸν ἡγωνίσμαι.‡ τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.
Heb. vi. 18.	τῆς προκειμένης* ἐλπίδος.
. . . xii. 1.	περικείμενον ἡμῖν.
II. Tim. iv. 8.	ἀποκείται μοι.

Pauline words.

See under ἀγών.

† The doctrines of faith and repentance, taught as the first principles of the Gospel, Heb. vi. 1, are the same which S. Paul himself, Acts xx. 21, declares that he taught, as the first principles of Christianity, Ἰουδαίοις τε καὶ Ἑλλησι, both to *Jews* and *Greeks*. The exactness of the coincidence between the *principle* laid down, Acts xx. 21, and its *application*, Heb. vi. 1, cannot fail, when observed, to command attention, as a mark of the *same teacher*.

‡ ἀγῶνα πῶς ὀργανιούμεθα; *Eurip. Orest. l.* 1123.

44. προσφορά.] occ. once in lxx.

occ. ten times in Apocr.

occ. twice in undis. epist. : twice in Acts.

Rom. xv. 16. προσφορά τῶν ἐθνῶν.

Ephes. v. 2. ὑπὲρ ἡμῶν προσφοράν.

Acts xxi. 26. ἡ προσφορά.

. . . xxiv. 17. προσφοράς.

occ. five times in Heb.

Heb. x. 5. προσφοράν οὐκ.

. . . . 8. προσφοράν καί.

. . . . 10. διὰ τῆς προσφοράς 'I. X.

. . . . 14. μιᾷ προσφορᾷ κ. λ.

. . . . 18. προσφορά περὶ ἁμαρτίας.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 5. θυσίαν καὶ προσφοράν οὐκ . .
σῶμα δέ.

Rom. xii. 1. τὰ σώματα ὑμῶν θυσίαν.

Heb. x. 5, 8. θυσίαν καὶ προσφοράν.

Ephes. v. 2. προσφοράν καὶ θυσίαν.

Heb. x. 10. διὰ τῆς προσφοράς τοῦ Ἰησοῦ
Χριστοῦ.

Ephes. v. 2. ὁ Χριστὸς . . . ὑπὲρ ἡμῶν προσ-
φοράν.

Heb. x. 8. θυσίαν καὶ προσφοράν . . . κατὰ
νόμον προσφέροντα .

Acts xxi. 24. καὶ αὐτὸς τὸν νόμον φυλάσσω.

. 26. ὁ Παῦλος . . . ἕως οὗ προσηνήχθη ἡ
προσφορά.

Heb. x. 11. ἱερεὺς καθ' ἡμέραν . . . προσφέρων.

Acts xxi. 26. ἱερὸν . . . ἡμερῶν . . . προσηνήχθη.

Pauline words.

ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀναθεωρέω.	Heb. xiii. 7. Acts xvii. 23.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
	Ephes. ii. 7.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
	Ephes. vi. 10.
ἐντρομος.	Heb. xii. 21. Acts vii. 32.
	xvi. 29.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6.
	xv. 16.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
	(Col. iii. 12.)
ὀνειδισμός.	Heb. x. 33. xi. 26. Rom. xv. 3.
παιδεία.	Heb. xii. 5. Ephes. vi. 4.
πικρία.	Heb. xii. 15. Rom. iii. 14.
	Ephes. iv. 31.
τιμωρία.	Heb. x. 29.
τιμωρέω.	Acts xxii. 25.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

45. σκληρύνω.] occ. thirty-one times in lxx.

occ. twice in Apocr.

occ. once in undis. epist.: once in Acts.

Rom. ix. 18. σκληρύνει.

Acts xix. 9. ἐσκληρύνοντο.

occ. four times in Heb.

Heb. iii. 8. μὴ σκληρύνητε.

... 13. μὴ σκληρυνθῇ.

... 15. μὴ σκληρύνητε.

... iv. 7. μὴ σκληρύνητε.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 8.	μεμφομένοις γὰρ αὐτοῖς.
Rom. ix. 18.	τί ἔτι μέμφεται;
Heb. iii. 11. iv. 3.	ἐν τῇ ὀργῇ μου.
Rom. ix. 22.	ὁ Θεὸς ἐνδείξασθαι * τὴν ὀργήν.
Heb. iv. 12.	ὁ Λόγος τοῦ Θεοῦ . . . κριτικὸς καρδίας.
Rom. viii. 27.	ὁ δὲ ἐρευνῶν τὰς καρδίας.
Heb. iv. 13.	οὐκ ἔστι κτίσις ἀφανής.
Rom. viii. 19.	τῆς κτίσεως τὴν ἀποκάλυψιν.
. 20.	ἡ κτίσις . . οὐκ.
. 21.	αὐτὴ ἡ κτίσις.
. 22.	πᾶσα ἡ κτίσις.
Heb. iv. 15.	ἀρχιερεῖα δυνάμενον συμπαθεῖν.
Rom. viii. 17.	Χριστοῦ εἵπερ συμπάσχομεν.
Heb. iii. 12. 13.	ἀπιστίας . . . μὴ σκληρυνθῇ τις.
. 18.	τίσι δὲ . . . εἰ μὴ τοῖς ἀπειθήσασιν;
Acts xix. 9.	τινες ἐσκληρύνοντο καὶ ἠπειθούν.

Pauline words.

δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 4.
καταργέω.	Heb. ii. 14. Rom. vii. 2. 6.

46. στεφανῶ.] occ. four times in lxx.

occ. once in Apocr.

occ. once in undis. epist.

II. Tim. ii. 5. στεφανοῦται.

occ. twice in Heb.

Heb. ii. 7. ἐστεφάνωσας αὐτόν.

... .. 9. ἐστεφανωμένον.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 10. εἰς δόξαν.

II. Tim. ii. 10. μετὰ δόξης.

Heb. ii. 7. 9. δόξη καὶ τιμῇ.

II. Tim. ii. 21. 22. εἰς τιμήν.

Heb. iii. 3. τιμήν .. τοῦ οἴκου.

II. Tim. ii. 20. ἐν οἰκίᾳ ... εἰς τιμήν.

Heb. iii. 5. ἐν ὅλῳ τῷ οἴκῳ.

II. Tim. ii. 20. ἐν μεγάλῃ δὲ οἰκίᾳ.

Heb. iii. 3. 4. τιμήν τοῦ οἴκου ὁ κατασκευάσας.

II. Tim. ii. 20. οἰκίᾳ ... σκεύη ... εἰς τιμήν.

... .. 21. σκεῦος εἰς τιμήν.

Heb. ii. 11. ἁγιαζόμενοι.

II. Tim. ii. 21. ἡγιασμένον.

Heb. ii. 11. οὐκ ἐπαισχύνεται.

II. Tim. ii. 15. ἀνεπαίσχυντον.

Heb. i. 14. διὰ τοὺς ... σωτηρίαν.

II. Tim. ii. 10. διὰ τοὺς ... σωτηρίας.

Heb. ii. 14. τὸν Διάβολον.

II. Tim. ii. 26. τοῦ Διαβόλου.

Heb. iv. 11. σπουδάζωμεν οὖν.

II. Tim. ii. 15. σπούδασον σεαυτόν.

Heb. iv. 12. ὁ λόγος τομώτερος.

II. Tim. ii. 15. ὀρθοτομοῦντα τὸν λόγον.

Pauline words.

ἀγών.	Heb. xii. 2. II. Tim. iv. 7.
ἀδόκιμος.	Heb. vi. 8. II. Tim. iii. 8.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. II. Tim. ii. 1. iv. 17.
ἐπίθεις.	Heb. vi. 2. II. Tim. i. 6.
κλήσις.	Heb. iii. 1. II. Tim. i. 9.

47. συγκεράννυμι.] occ. twice in Apocr.

occ. once in undis. epist.

I. Cor. xii. 24. συνεκέρασε τὸ σῶμα.

occ. once in Heb.

Heb. iv. 2. συγκεκραμένος τῇ πίστει.

Further verbal agreements.

Ordinary N. T. words.

Heb. iv. 2.	ὁ λόγος τῆς ἀκοῆς.
.	τοῖς ἀκούσασιν.
I. Cor. xii. 17.	ἡ ἀκοή.
.	εἰ ἀκοή.
Heb. iv. 12.	ὁ λόγος τοῦ Θεοῦ ἐνεργής.*
I. Cor. xii. 6.	ὁ δὲ αὐτὸς ἐστι Θεὸς ὁ ἐνεργῶν.
. 11.	ἐνεργεῖ τὸ αὐτὸ πνεῦμα.
Heb. iv. 13.	πάντα δέ. κ. λ.
I. Cor. xii. 6.	τὰ πάντα ἐν πᾶσιν.
. 11.	πάντα δὲ ταῦτα.
Heb. iv. 12.	πνεύματος . . . κριτικός.
I. Cor. xii. 10.	διακρίσεις* πνευμάτων.
Heb. iv. 12.	διϊκνούμενος . . . πνεύματος.
I. Cor. xii. 11.	πνεῦμα διαιροῦν.
Heb. iv. 13.	ὀφθαλμοῖς.
I. Cor. xii. 16.	ὀφθαλμος.
17. 21.	

- Heb. iv. 2. οὐκ ᾤφελησεν.
 I. Cor. xiii. 3. οὐδὲν ᾤφελοῦμαι.
- Heb. iii. 10. ὁδοὺς μου.
 I. Cor. xii. 31. ὁδὸν ὑμῖν.
- Heb. v. 4. λαμβάνει τιμὴν ... ὑπὸ τοῦ Θεοῦ.
 I. Cor. xii. 24. ὁ Θεὸς ... δοὺς τιμὴν.
 23. τιμὴν περιτίθεμεν.
- Heb. v. 5. ὁ Χριστὸς .. ἐδόξασε.
 I. Cor. xii. 26, 27. δοξάζεται ... Χριστοῦ.
- Heb. v. 5. ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε.
 I. Cor. xiii. 5. οὐ ζητεῖ τὰ ἑαυτῆς.
- Heb. iv. 15. συμπαθῆσαι.
 I. Cor. xii. 26. πάσχει .. συμπάσχει.
- Heb. iv. 15. ταῖς ἀσθενείαις ἡμῶν.
 I. Cor. xii. 22. τοῦ σώματος ἀσθενέστερα.
 ix. 22. τοῖς ἀσθενέσιν ὡς ἀσθενής.
- Heb. iv. 12. πνεύματος ... κριτικός.
 . . . v. 14. πρὸς διάκρισιν.*
 I. Cor. xi. 29. μὴ διακρίνων.
 31. εἰ διεκρίνομεν οὐκ ἐκρινόμεθα.
 32. κρινόμενοι δὲ ... μὴ κατακριθῶμεν.
 ii. 13. πνευματικοῖς πνευματικὰ συγκρί-
 νοντες.
 14. πνευματικῶς ἀνακρίνεται.
 15. ὁ δὲ πνευματικὸς ἀνακρίνει. κ. λ.
- Heb. v. 12. χρεῖαν ἔχοντες γάλακτος.
 13. ὁμετέχων* γάλακτος .. νήπιος* ἐστι.
 I. Cor. xiii. 11. ὅτε νήπιος* ὡς νήπιος.* κ. λ.
 iii. 1, 2. ὡς νηπίοις* .. γάλα ὑμᾶς ἐπότισα.

Heb. v. 12. καὶ οὐ στερεᾶς* τροφῆς.

. . . xiii. 9. οὐ βρώμασιν.

I. Cor. iii. 2. καὶ οὐ βρώμα.

Heb. v. 13. ἄπειρος λόγου . . νήπιος.*

I. Cor. xiii. 11. ὡς νήπιος* ἐλογιζόμεν.

Heb. vi. 4. μετόχους* Πνεύματος ἁγίου.

I. Cor. xii. 3. εἰ μὴ ἐν Πνεύματι ἁγίῳ.

. 9. ἐν τῷ αὐτῷ Πνεύματι.

. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ Πνεῦμα.

Heb. vi. 5. δυνάμεις τέ μέλλοντος αἰῶνος.

I. Cor. xii. 10. ἄλλω δὲ ἐνεργήματα δυνάμεων.

. 28. ἔπειτα δυνάμεις.

Heb. vi. 1. τοῦ Χριστοῦ λόγον.

I. Cor. xii. 8. ὃ μὲν λόγος σοφίας, ἄλλω δὲ λόγος
γνώσεως.

Heb. vi. 2. βαπτισμῶν διδαχῆς.

I. Cor. xii. 13. ἐν ἐνὶ Πνεύματι . . . ἐβαπτίσθημεν.

. i. 17. οὐ . . . με Χριστὸς βαπτίζειν.

Heb. vi. 4. 5. Πνεύματος ἁγίου . . δυνάμεις τε. κ.λ.

I. Cor. xii. 9. 10. Πνεύματι ἄλλω δυνάμεων.

. ii. 4. Πνεύματος καὶ δυνάμεως.

Pauline words.

ἀνάμνησις.

Heb. x. 3. I. Cor. xi. 24. 25.

διάκρισις.

Heb. v. 14. I. Cor. xii. 10.

ἐνεργής.

Heb. iv. 12. I. Cor. xvi. 9.

καθάπερ.

Heb. iv. 2. v. 4. I. Cor. xii. 12.

καύχημα.

Heb. iii. 6. I. Cor. ix. 15. 16.

μετέχω.

Heb. ii. 14. v. 13. vii. 13. I. Cor.

ix. 10. 12. x. 17. 21. 30.

περιβόλαιον.

Heb. i. 12. I. Cor. xi. 15.

48. τελειότης.] occ. twice in lxx.

occ. twice in Apocr.

occ. once in undis. epist.

Col. iii. 14. σύνδεσμος τῆς τελειότητος.

occ. once in Heb.

Heb. vi. 1. ἐπὶ τὴν τελειότητα.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 10. τοῦ κόπου τῆς ἀγάπης.

Col. iii. 14. τὴν ἀγάπην.

... i. 29. ii. 2. εἰς ὃ καὶ κοπιῶ ... ἐν ἀγάπῃ.

Heb. vi. 1. ἐπὶ τὴν τελειότητα φερώμεθα.

Col. i. 28. ἵνα παραστήσωμεν πάντα ... τέλειον.

Heb. v. 14. τελείων δέ ἐστιν ἡ στερεὰ* τροφή.

Col. ii. 5. ὑμῶν τὴν τάξιν* καὶ τὸ στερέωμα.

Heb. vi. 1. πίστεως ἐπὶ Θεόν.

Col. ii. 5. 12. τῆς εἰς Χριστὸν πίστεως ὑμῶν.

Heb. vi. 2. βαπτισμῶν διδαχῆς.

Col. ii. 12. ἐν τῷ βαπτίσματι.

Heb. vi. 2. ἐπιθέσεώς* τε χειρῶν.

(I. Tim. iv. 14. ἐπιθέσεως* χειρῶν.

II. Tim. i. 6. διὰ τῆς ἐπιθέσεως* τῶν χειρῶν μου.)

Heb. vi. 2. ἀναστάσεώς τε νεκρῶν.

Col. ii. 12. ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.

Heb. vi. 2. καὶ κρίματος αἰωνίου.

Col. ii. 16. μὴ οὖν τις ὑμᾶς κρινέτω.

(I. Cor. iv. 4. ὁ ἀνακρίνων με Κύριός ἐστιν.)

Heb. x. 1. σκιὰν* ὁ νόμος τῶν μελλόντων.

Col. ii. 17. ἃ ἐστὶ σκιὰ* τῶν μελλόντων.

Heb. vi. 4. 5.	γευσσαμένους.
Col. ii. 21.	γεύση.
Heb. viii. 1.	ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου.
Col. iii. 1.	ὁ Χριστός ἐν δεξιᾷ τοῦ Θεοῦ καθή- μενος.

Pauline words.

ἀόρατος.	Heb. xi. 27. Col. i. 15. 16.
ἀπειθεία.	Heb. iv. 6. 11. Col. iii. 6.
ἀπολύτρωσις.	Heb. ix. 15. Col. i. 14.
δίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
νεκρώ.	Heb. xi. 12. Col. iii. 5.
οἰκτιρμός.	Heb. x. 28. Col. iii. 12.
στοιχεῖον.	Heb. v. 12. Col. ii. 8. 20.
τάξις.	Heb. v. 6. 10. vi. 20. Col. ii. 5.
ὑπεναντίος.	Heb. x. 27. Col. ii. 14.

49. τιμωρία. } occ. three times in lxx: three in Apocr.
τιμωρέω. } occ. three times in lxx: four in Apocr.

τιμωρέω. occ. twice in Acts.

Acts xxii. 5. ἵνα τιμωρηθῶσιν.

. . . xxvi. 11. τιμωρῶν αὐτούς.

τιμωρία. occ. once in Heb.

Heb. x. 29. χεῖρονος τιμωρίας.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 27. ζῆλος.

Acts xxii. 3. ζηλωτής.

. . . xiii. 45. ζήλου.

(Philipp. iii. 6. κατὰ ζῆλον. κ. λ.)

Heb. x. 28. νόμον Μωσέως.

Acts xxii. 3. τοῦ πατρῶου νόμου.

. . . xxvi. 22. ὧν τε οἱ προφῆται . . . καὶ Μωσῆς.

Heb. x. 20.	ἡμῖν ὁδόν.
Acts xxii. 4.	τὴν ὁδόν.
Heb. x. 28.	ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν. κ. λ.
Acts xxii. 20.	τὸ αἷμα Στέφανου τοῦ μάρτυρός σου.
... vii. 58.	οἱ μάρτυρες ... παρὰ πόδας Σαύλου. κ. λ.
Heb. xi. 2.	ἐμαρτυρήθησαν.
Acts xxii. 12.	μαρτυρούμενος.
Heb. x. 30.	τὸν εἰπόντα.
Acts xxvi. 15.	ὁ δὲ εἶπεν.
Heb. x. 30.	λέγει Κύριος.
Acts xxii. 10.	Κύριος εἶπε.
Heb. x. 31.	φοβερὸν τὸ ἐμπεσεῖν. κ. λ.
Acts xxii. 7. 9.	ἔπесόν τε ἔμφοβοι.
... xxvi. 14.	καταπесόντων ἡμῶν.
Heb. xii. 21.	Μωσῆς εἶπεν.
Acts ix. 5. 8.	εἶπε ... ὁ Σαῦλος.
Heb. xii. 21.	ἔκφοβός εἰμι καὶ ἔντρομος.
Acts ix. 6.	τρέμων τε καὶ θαμβῶν.
Heb. xii. 25.	τὸν λαλοῦντα.
Acts xxii. 9.	τοῦ λαλοῦντος.
... xxvi. 14.	φωνὴν λαλοῦσαν.
Heb. xii. 26.	οὗ ἢ φωνή.
Acts xxii. 9.	τὴν φωνὴν τοῦ λαλοῦντός μοι.
... xxvi. 14.	φωνὴν λαλοῦσαν πρὸς με.
Heb. xii. 25.	μὴ παραιτήσησθε* τὸν .. ἀπ' οὐρανῶν
Acts xxvi. 19.	οὐκ ἀπειθῆς τῇ οὐρανίῳ ὁπτασίᾳ.

Pauline words.

ἀναθεωρέω.
ἐντρομος.

Heb. xiii. 7. Acts xvii. 23.
Heb. xii. 21. Acts xvi. 29.

παιδεύω.	Heb. xii. 6. 7. 10. Acts xxii. 3.
παραιτέομαι.	Heb. xii. 19. 25. Acts xxv. 11.
ὑποστέλλω.	Heb. x. 38. Acts xx. 20. 27.

50. εἶκω.] occ. once in lxx : once in Apocr.

ὑπείκω.] occ. in Heb. only.

εἶκω. occ. once in undis. epist.

Gal. ii. 5. εἴξαμεν.

ὑπείκω. occ. once in Heb.

Heb. xiii. 17. ὑπείκετε.

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 9. ὑποταγησόμεθα.

Gal. ii. 5. τῇ ὑποταγῇ.

Heb. xiii. 7. μνημονεύετε.

Gal. ii. 10. μνημονεύωμεν.

Heb. xii. 4. ἀντικατέστητε.

Gal. ii. 11. ἀντίστην.

Heb. xii. 13. τροχιάς ὁρθὰς τοῖς ποσὶν ὑμῶν.

Gal. ii. 14. ὅτι οὐκ ὀρθοποδοῦσι.

Heb. x. 28. ἀθετήσας τὶς νόμον Μωσέως.

Gal. ii. 21. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου.

Heb. xi. 31. τοὺς κατασκόπους.

Gal. ii. 4. κατασκοπήσαι.

Heb. x. 38. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Gal. iii. 11. ὁ δίκαιος ἐκ πίστεως ζήσεται.

Pauline words.

ἀπεκδέχομαι. Heb. ix. 28. Gal. v. 5.

ἐνίστημι. Heb. ix. 9. Gal. i. 4.

μεσίτης. Heb. ix. 15. xii. 24. Gal. iii. 19.
20.

πηλίκος. Heb. vii. 4. Gal. vi. 11.

ὑποστέλλω. Heb. x. 38. Gal. ii. 12.

51. ὑπεναντίος.] occ. twenty-three times in lxx.

occ. eleven times in Apocr.

occ. once in undisp. epist.

Col. ii. 14. ὑπεναντίον ἡμῖν.

occ. once in Heb.

Heb. x. 27. τοὺς ὑπεναντίους.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 26. τὴν ἐπίγνωσιν τῆς ἀληθείας.

Col. ii. 2. εἰς ἐπίγνωσιν τοῦ μυστηρίου.

. . . i. 6. ἐπέγνωτε . . . ἐν ἀληθείᾳ.

. . . . 9. τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ.

. . . . 10. τὴν ἐπίγνωσιν τοῦ Θεοῦ.

Heb. xii. 15. μήτις ὑστερῶν.

Col. i. 24. τὰ ὑστερήματα.

Heb. x. 1. σκιὰ* τῶν μελλόντων.

Col. ii. 17. σκιὰ* τῶν μελλόντων.

Heb. x. 10. διὰ τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ.

Col. ii. 17. τὸ δὲ σῶμα τοῦ Χριστοῦ.

Heb. x. 12. αὐτὸς δὲ . . ἐκάθισεν ἐν δεξιᾷ τοῦ
Θεοῦ.

Col. iii. 1. ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ
καθήμενος.

Heb. ix. 10. ἐπὶ βρώμασι καὶ πόμασι.*

Col. ii. 16. ἐν βρώσει ἢ ἐν πόσει.

Heb. x. 26. μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν.

Col. ii. 2. εἰς ἐπίγνωσιν.

Pauline words.

See under τελειότης.

52. ὑπεράνω.] occ. nine times in lxx.

occ. twice in undisp. epist.

Ephes. i. 21. ὑπεράνω πάσης.

. . . . iv. 10. ὑπεράνω πάντων.

occ. once in Heb.

Heb. ix. 5. ὑπεράνω δὲ αὐτῆς.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 1. ἐκάθισεν ἐν δεξιᾷ. . ἐν τοῖς οὐρανοῖς.

Ephes. i. 20. ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
ἐπουρανόις.*

Heb. ii. 8. xii. 9. πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν
αὐτοῦ.

Ephes. i. 22. πάντα ὑπέταξεν ὑπὸ τοὺς πόδας
v. 21. αὐτοῦ.

Heb. viii. 1. κεφάλαιον.

Ephes. i. 10. ἀνακεφαλαιώσασθαι.

Heb. x. 26. μετὰ τὴν ἐπίγνωσιν τῆς ἀληθείας.

Ephes. i. 17. ἐν ἐπιγνώσει αὐτοῦ.

. . . . iv. 13. τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ.

Heb. iii. 1. κλήσεως* ἐπουρανίου.*

Ephes. i. 18. τῆς κλήσεως* αὐτοῦ.

. . . . iv. 4. τῆς κλήσεως* ὑμῶν.

Heb. vi. 4. δωρεᾶς τῆς ἐπουρανίου.*

Ephes. iv. 7. τῆς δωρεᾶς τοῦ Χριστοῦ.

Heb. v. 13. νήπιος* γάρ ἐστι.

Ephes. iv. 14. μηκέτι ὤμεν νήπιον.*

Heb. xiii. 9.	διδασκαίς . . . μὴ περιφέρεσθε.
Ephes. iv. 14.	περιφερόμενοι . . . τῆς διδασκαλίας.
Heb. xiii. 20.	τὸν ποιμένα τὸν μέγαν.
Ephes. iv. 11.	τοὺς δὲ ποιμένας.
Heb. xiii. 21.	καταρτίσαι ὑμᾶς.
Ephes. iv. 12.	πρὸς τὸν καταρτισμὸν τῶν ἁγίων.
Heb. x. 5.	σῶμα δὲ καταρτίσω μοι.
Ephes. iv. 12.	πρὸς τὸν καταρτισμὸν . . τοῦ σώματος τοῦ Χριστοῦ.

Pauline words.

ἀπειθία.	Heb. iv. 6. v. 11. Ephes. ii. 2. v. 6.
ἐνδεδίκνυμι.	Heb. vi. 10. 11. Ephes. ii. 7.
ἐνδυναμόω.	Heb. xi. 34. Ephes. vi. 10.
μιμητής.	Heb. vi. 12. Ephes. v. 1.
παιδεία.	Heb. xii. 5. Ephes. vi. 4.
προσφορά.	Heb. x. 5. Ephes. v. 2.

53. ὑπόστασις.] occ. seventeen times in lxx.

occ. once in Apocr.

occ. twice in undisp. epist.

II. Cor. ix. 4. ἐν τῇ ὑποστάσει ταύτη.

. . . xi. 17. ἐν ταύτῃ τῇ ὑποστάσει.

occ. three times in Heb.

Heb. i. 3. τῆς ὑποστάσεως αὐτοῦ.

. . . iii. 14. τῆς ὑποστάσεως.

. . . xi. 1. ὑπόστασις.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 14. εἰάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως*
μέχρι τέλους βεβαίαν.*

Heb. iii. 6.	ἐάνπερ τὸ καύχημα* τῆς ἐλπίδος μέχρι τέλους βεβαίαν.*
II. Cor. ix. 4.	ἐν τῇ ὑποστάσει τῆς καυχήσεως.
. . . xi. 17.	ἐν τῇ ὑποστάσει τῆς καυχήσεως.
Heb. vi. 8.	ἥς τὸ τέλος εἰς καῦσιν.
II. Cor. xi. 15.	ὣν τὸ τέλος κατὰ τὰ ἔργα αὐτῶν.
Heb. vi. 10.	τοῦ ἔργου ὑμῶν.
II. Cor. xi. 15.	τὰ ἔργα αὐτῶν.
Heb. vi. 7.	γῇ . . . εὐλογίας ἀπὸ τοῦ Θεοῦ.
II. Cor. ix. 6.	ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.

Pauline words.

ἀπαράβατος.	} Heb. vii. 24. II. Cor. ix. 4.
ἀπαρασκεύαστος	
καθάπερ.	Heb. iv. 2. v. 4. II. Cor. i. 14. iii. 13. 18. viii. 11.
καταργέω.	Heb. ii. 14. II. Cor. iii. 7. 11. 13. 14.
λειτουργία.	Heb. ix. 21. II. Cor. ix. 12.
μέτοχος.	Heb. i. 9. iii. 1. 14. vi. 4. xii. 8. II. Cor. vi. 14.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13.
παρακοή.	Heb. ii. 2. II. Cor. x. 6.

54. ὑποστέλλω.] occ. four times in lxx.

occ. once in Apoc.

occ. once in undisp. epist.: twice in Acts.

Gal. ii. 12. ὑπέστελλε.

Acts xx. 20. οὐδὲν ὑπεστειλάμην.

. . . . 27. οὐ γὰρ ὑπεστειλάμην.

occ. once in Heb.

Heb. x. 38. ἐὰν ὑποστείληται.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 38.	ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
Gal. iii. 11.	ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.
Heb. x. 38.	οὐκ εὐδοκεῖ ἡ ψυχὴ μου.
Gal. i. 15.	ὅτε δὲ εὐδόκησεν ὁ Θεός.
Heb. x. 34.	τοῖς δεσμοῖς μου συνεπαθήσατε.
Acts xx. 22.	ἐγὼ δεδεμένος . . . εἰς Ἱερουσαλήμ.
Heb. x. 33. 34.	θλίψεσι . . καὶ δεσμοῖς μου.
Acts xx. 23.	δεσμὰ με καὶ θλίψεις.
Heb. x. 34.	μετὰ χαρᾶς.
Acts xx. 24.	μετὰ χαρᾶς.
Heb. x. 39.	εἰς περιποίησιν.*
Acts xx. 28.	ἣν περιποιήσατο.
Heb. xiii. 20.	τὸν ποιμένα τὸν μέγαν ἐν αἵματι.
Acts xx. 28.	ποιμαίνειν . . διὰ τοῦ ἰδίου αἵματος.
Heb. xii. 1. 2.	τρέχωμεν . . εἰς . . . τελειωτήν.
Acts xx. 24.	τελειῶσαι τὸν δρόμον* μου.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Gal. v. 5.
ἀσθένεια.	Heb. vii. 28. xi. 34. Gal. iv. 3.
ἐνίστημι.	Heb. ix. 9. Gal. i. 4.
ἐντρομος.	Heb. xii. 21. Acts xxii. 3.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
ὀρθός. }	Heb. xii. 13. Acts xiv. 10.
ὀρθοποδέω. }	Gal. ii. 14.
παιδεύω.	Heb. xii. 6. 7. 10. Acts xxii. 3.
παραιτέρομαι.	Heb. xii. 19. 25. Acts xxv. 11.
πηλίκος.	Heb. vii. 4. Gal. vi. 11.

ὕπνικω. }	Heb. xiii. 7.
εἶκω. }	Gal. ii. 5.

55. φράττω.] occ. five times in lxx.

occ. twice in Apocr.

occ. twice in undis. epist.

Rom. iii. 19. φραγῇ.

II. Cor. xi. 10. φραγήσεται.

occ. once in Heb.

Heb. xi. 33. ἔφραξαν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 33. ἔφραξαν στόματα λεόντων.

Rom. iii. 19. ἵνα πᾶν στόμα φραγῇ.

II. Tim. iv. 17. ἐρρύσθη ἐκ στόματος λέοντος.

Heb. xi. 33. διὰ πίστεως εἰργάσαντο δικαιοσύνην.

Rom. iii. 22. δικαιοσύνη δὲ Θεοῦ διὰ πίστεως.

Heb. xi. 33. διὰ πίστεως . . ἐπέτυχον ἐπαγγελιῶν.

Rom. iv. 13. ἡ ἐπαγγελία . . διὰ δικαιοσύνης πίστεως.

. . . xi. 7. Ἰσραὴλ οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν.

Heb. xi. 34. ἔφυγον στόματα μαχαίρας.

Rom. iii. 14. ὣν τὸ στόμα ἄρας. κ. λ.

. . . viii. 35. ἡ μάχαιρα;

Heb. xi. 34. ἐνδυναμώθησαν* ἀπὸ ἀσθενείας.

Rom. xv. 1. οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων.

Heb. xi. 39. μαρτυρηθέντες διὰ τῆς πίστεως.

Rom. iii. 21. 22. μαρτυρουμένη . . διὰ πίστεως.

Heb. i. 1. ἐν τοῖς προφήταις.

Rom. iii. 21. ὑπὸ τῶν προφητῶν.

Heb. xi. 14.	πατρίδα ἐπιζητοῦσι.
. . . . 6.	τοῖς ἐκζητοῦσιν αὐτόν.
Rom. iii. 11.	ὁ ἐκζητῶν τὸν Θεόν.
. . . x. 20.	τοῖς ἐμὲ μὴ ζητοῦσιν.
Heb. xii. 15.	ὕστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.
Rom. iii. 23.	ὕστεροῦνται τῆς δόξης τοῦ Θεοῦ.
Heb. xii. 15.	ρίζα πικρίας.*
Rom. iii. 14.	ἀρᾶς καὶ πικρίας.*
I. Tim. vi. 10.	ρίζα κακῶν.
Heb. xi. 36.	δεσμῶν καὶ φυλακῆς.
II. Cor. xi. 23.	ἐν φυλακαῖς.
Heb. xi. 38.	ἐν ἐρημίαις.
II. Cor. xi. 26.	ἐν ἐρημίᾳ.

Pauline words.

ἀόρατος.	Heb. xi. 27. Rom. i. 20.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15 II. Cor. viii. 24.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
καταργέω.	Heb. ii. 14. Rom. iii. 3. 31. II. Cor. iii. 7. 11. 13. 14.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19. II. Cor x. 6.
πικρία.	Heb. xii. 15. Rom. iii. 14.

SECTION IV.

TABLES OF WORDS PECULIAR TO THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT PAUL; FOUND ELSEWHERE, NEITHER IN THE NEW TESTAMENT, THE SEPTUAGINT, NOR THE APOCRYPHA: WITH THEIR PARALLEL VERBAL DEPENDENCIES.

1. ἀθλέω.] occ. twice in undis. epist.
 ἄθλησις.] occ. once in Heb.

II. Tim. ii. 5. ἀθλῆ τις.

. ἀθλήσῃ.

Heb. x. 32. ἄθλησιν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 34. συνεπαθήσατε.

II. Tim. i. 8. συγκακοπάθησον.

Heb. x. 32. ἄθλησιν . . παθημάτων.*

II. Tim. ii. 3. 5. κακοπάθησον . . . ἀθλήσῃ.

Heb. x. 34. τοῖς δεσμοῖς μου συνεπαθήσατε.

II. Tim. ii. 9. κακοπαθῶ μέχρι δεσμῶν.

Heb. x. 32. πολλὰν ἄθλησιν ὑπερμείνατε.

II. Tim. ii. 10. πάντα ὑπομένω . . ἵνα.

Heb. x. 36. ὑπομονῆς γὰρ . . ἵνα.

II. Tim. iii. 10. μου . . τῇ ὑπομονῇ.

Heb. x. 32. ἀναμιμνήσκουσθε.

II. Tim. ii. 14. ὑπομύμνησχε.

Heb. x. 25. ἐγγίζουσιν τὴν ἡμέραν.

II. Tim. i. 12. εἰς ἐκείνην τὴν ἡμέραν.

Heb. x. 25.	μὴ ἐγκαταλείποντες.
II. Tim. iv. 10.	με ἐγκατέλιπεν.
. 16.	με ἐγκατέλιπον.
Heb. x. 25.	παρακαλοῦντες.
II. Tim. iv. 2.	παρακάλεσον.
Heb. x. 23.	κατέχωμεν. κ. τ. λ.
II. Tim. i. 13.	ἔχει. κ. τ. λ.
I. Cor. xi. 2.	κατέχετε. κ. τ. λ.
Heb. x. 28.	ἐπὶ μάρτυσιν.
II. Tim. ii. 2.	διὰ μαρτύρων.
Heb. vi. 7.	γεωργεῖται . . μεταλαμβάνει.
II. Tim. ii. 6.	γεωργόν . . . μεταλαμβάνειν.
Heb. vi. 10.	τοῦ κόπου.
II. Tim. ii. 6.	τὸν κοπιῶντα.
Heb. vi. 9.	ἐχόμενα σωτηρίας.
. . . ix. 28. xi. 7.	εἰς σωτηρίαν.
II. Tim. ii. 10.	σωτηρίας τύχῳσι.
. . . . iii. 15.	εἰς σωτηρίαν.
Heb. vi. 9.	πεπεῖσμεθα δέ.
II. Tim. i. 12.	πέπεισμαι ὅτι.
Heb. vii. 25.	σώζειν εἰς τὸ παντελές.
II. Tim. iv. 18.	σώσει εἰς τὴν βασιλείαν αὐτοῦ.
Heb. xii. 28.	βασιλείαν παραλαμβάνοντες.
II. Tim. ii. 12.	συμβασιλεύσομεν.
. . . . iv. 18.	εἰς τὴν βασιλείαν αὐτοῦ.

Pauline words.

ἀπολείπω.

Heb. iv. 6. 9. x. 26. II. Tim.
iv. 13. 20.

βέβηλος.	Heb. xii. 16. II. Tim. ii. 16.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. II. Tim. iii. 1.
παιδεία.	Heb. xii. 5. 7. 8. 11. II. Tim. iii. 16.
παραιτέομαι.	Heb. xii. 19. 25. II. Tim. ii. 3.
συγκακουχέομαι }	Heb. xi. 25.
συγκακοπαθέω. }	II. Tim. i. 8.

2. αἰδώς.]

occ. once in undis. epist.

I. Tim. ii. 9. μετὰ αἰδοῦς καὶ σωφροσύνης.

occ. once in Heb.

Heb. xii. 28. μετὰ αἰδοῦς καὶ εὐλαβείας.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 9. διδασκαλίας μὴ περιφέρεισθε.

I. Tim. i. 3. μὴ ἑτεροδιδασκαλεῖν.

. . . iv. 1. διδασκαλίαις δαιμονίων.

(Ephes. iv. 14. περιφερόμενοι . . . τῆς διδασκαλίας.)

Heb. xiii. 9. οὐ βρώμασιν.

I. Tim. iv. 3. ἀπέχεσθαι βρωμάτων.

Heb. xiii. 4. τίμιος ὁ γάμος.

I. Tim. iv. 3. κωλύοντων γαμεῖν.

Heb. xiii. 7. τῆς ἀναστροφῆς.

I. Tim. iv. 12. ἐν ἀναστροφῇ.

Heb. xiii. 11.	εἰς τὰ ἅγια.
. 12.	ἵνα ἁγιάσῃ.
I. Tim. iv. 5.	ἁγιάζεται γάρ.
Heb. xiii. 13.	τὸν ὀνειδισμὸν* αὐτοῦ.
I. Tim. iv. 10.	ὀνειδίζομεθα ὅτι ἐπὶ Θεῷ . . σωτήρ.
Heb. xiii. 23.	Τιμόθεον . . ἐὰν τάχιον ἔρχηται.
I. Tim. iii. 14.	ἐλπίζων ἐλθεῖν πρὸς σε τάχιον.
Heb. xiii. 23.	ὄψομαι.
I. Tim. iii. 16.	ὥφθη.

Pauline words.

ἀόρατος.	Heb. xi. 27. I. Tim. i. 17.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀσθένεια.	Heb. xi. 34. I. Tim. v. 23.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. I. Tim. i. 16.
ἐνδυναμόω.	Heb. xi. 34. I. Tim. i. 12.
μεσίτης.	Heb. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παραιτέομαι.	Heb. xii. 19. 25. I. Tim. iv. 7. v. 11.

3. ἀναθεωρέω.]

occ. once in Acts.

Acts xvii. 23. ἀναθεωρῶν τὰ σεβάσματα.

occ. once in Heb.

Heb. xiii. 7. ἀναθεωροῦντες τὴν ἔκθασιν.*

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. ix. διδασκαίς ξέναις μὴ περιφέρεισθε.

Acts xvii. 19. 20. διδασχῇ; ξενίζοντα γάρ εἰσφέρεις.

. 18. ξένων δαιμονίων.

Heb. xiii. 9. διδασκαίς ποικίλαις.

Acts xvii. 19. καινὴ αὕτη διδασχῇ;

II. Tim. iii. 16. ἐπιθυμίαις ποικίλαις.

. . . . iv. 2. 3. διδασχῇ . . . ἐπιθυμίαις.

Heb. xiii. 4. κρινεῖ ὁ Θεός.

Acts xvii. 30. 31. ὁ Θεὸς . . μέλλει κρίνειν.

Heb. xiii. 20. ὁ Θεὸς ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν
Κύριον Ἰησοῦν.

Acts xvii. 30. 31. ὁ Θεὸς . . ἀναστήσας αὐτὸν ἐκ
νεκρῶν.

Heb. vi. 2. ἀναστάσεώς τε νεκρῶν.

Acts xvii. 32. ἀνάστασιν νεκρῶν.

Heb. vi. 1. μετανοίας . . καὶ πίστεως.

Acts xvii. 30. 31. μετανοεῖν . . πίστιν.

Heb. v. 12. διὰ τὸν χρόνον.

Acts xvii. 30. τοὺς μὲν οὖν χρόνους.

Heb. v. 2. μετριοπαθεῖν τοῖς ἀγνοοῦσι.

Acts xvii. 30. τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός.

Heb. iv. 16. εἰς εὐκαιρον.

Acts xvii. 21. εἰς . . εὐκαίρουν.

Heb. iv. 12. ἐνθυμήσεων καρδίας.

Acts xvii. 29. ἐνθυμήσεως ἀνθρώπου.

Heb. iv. 3. ἀπὸ καταβολῆς κόσμου.

Acts xvii. 24. ποιήσας τὸν κόσμον.

- Heb. iv. 2. ὁ λόγος τῆς ἀκοῆς.
 Acts xvii. 21. λέγειν καὶ ἀκούειν.
 Heb. iv. 7. πάλιν . . . ἐὰν αὐτοῦ ἀκούσητε.
 Acts xvii. 32. ἀκουσόμεθά σου πάλιν.
 Heb. iv. 7. ὀρίζει ἡμέραν.
 Acts xvii. 26. ὀρίσας καιρούς.
 31. ἔστησεν ἡμέραν ἐν ἀνδρὶ ᾧ ὥρισε.
 Heb. iv. 7. μετὰ τοσοῦτον χρόνον.
 Acts xvii. 30. τοὺς μὲν οὖν χρόνους.
 Heb. ix. 11. Χριστὸς . . . σκηνῆς οὐ χειροποιήτου.
 24. οὐ εἰς χειροποίητα ἅγια . . ὁ Χρισ-
 τός.
 Acts xvii. 24. ὁ Θεὸς . . οὐκ ἐν χειροποιήτοις ναοῖς
 κατοικεῖ.
 II. Cor. v. 1. Θεοῦ . . οἰκίαν ἀχειροποιήτον.
 Heb. xi. 9. κατοικήσας.
 Acts xvii. 26. κατοικεῖν.
 Heb. xi. 14. πατρίδα ἐπιζητοῦσι.
 Acts xvii. 27. ζητεῖν τὸν Κύριον.
 Heb. x. 24. εἰς παροξυσμὸν ἀγάπης.
 Acts xvii. 16. παρωξύνετο τὸ πνεῦμα αὐτοῦ.
 . . . xv. 39. ἐγένετο οὖν παροξυσμός.
 I. Cor. xv. 4. 5. ἡ ἀγάπη οὐ παροξύνεται.
 Heb. x. 24. κατανοῶμεν ἀλλήλους.
 . . . vii. 26. κενωρισμένοι ἀπὸ τῶν ἁμαρτωλῶν.
 Acts xv. 39. ἀποχωρισθῆναι ἀπ' ἀλλήλων.
 Rom. iv. 19. οὐ κατανόησε.
 Heb. i. 3. χαρακτήρ.
 Acts xvii. 29. χαράγματι.
 Heb. xii. 26. ἐγὼ σείω τὴν γῆν καὶ τὸν οὐρανόν.
 Acts xvii. 24. οὗτος οὐρανοῦ καὶ γῆς Κύριος.

Pauline words.

ἐμμένω.	Heb. viii. 9. Acts xiv. 22.
λειτουργέω.	Heb. x. 2. Acts xiii. 2.
ὀρθός.	Heb. xii. 13. Acts xiv. 10.
παιδεύω.	Heb. xii. 6. 7. 10. Acts xxii. 3.
προσφορά.	Heb. x. 5. 8. 10. 14. 18. Acts xxi. 26. xxiv. 17.
σκληρύνω.	Heb. iii. 8. 13. 15. iv. 7. Acts xix. 9. (vii. 51.)
τιμωρία.	Heb. x. 29.
τιμωρέω.	Acts xxii. 5. xxvi. 11.
ὑποστέλλω.	Heb. x. 38. Acts xx. 20. 27.

4. ἀναλογία.] occ. once in undisp. epist.

ἀναλογίζομαι.] occ. once in Heb.

Rom. xii. 6.	τὴν ἀναλογίαν.
Heb. xii. 3.	ἀναλογίσασθε.

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 2. 3.	εἰς τὸν τῆς πίστεως . . . ἀναλογί- σασθε.
Rom. xii. 6.	τὴν ἀναλογίαν τῆς πίστεως.
Heb. xii. 2.	τελειωτῶν.
Rom. xii. 2.	τέλειον.
Heb. xi. 37.	θλιβόμενοι.
Rom. xii. 12.	τῇ θλίψει.
Heb. xii. 1.	δι' ὑπομονῆς.
Rom. xii. 12.	ὑπομένοντες.
Heb. xii. 14.	εἰρήνην διώκετε μετὰ πάντων.
Rom. xii. 18.	μετὰ πάντων εἰρηνεύοντες.
Heb. x. 30.	ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω*, λέγει Κύριος.

Rom. xii. 19.	ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω*, λέγει Κύριος.
Heb. xii. 9.	ὑποταγησόμεθα.
Rom. xiii. 1.	ὑποτασσέσθω.
Heb. xiii. 16.	τῆς δὲ εὐποιίας καὶ κοινωνίας. κ. λ.
Rom. xv. 26.	εὐδόκησαν . . κοινωνίαν ποιήσασθαι.
. . . xii. 13.	τῶν ἁγίων κοινωνοῦντες.
. . . xiii. 3.	τὸ ἀγαθὸν ποίει.
Heb. xiii. 9.	οὐ βρώμασιν.
Rom. xiv. 15.	μὴ βρώματι.
Heb. xiii. 9.	καλὸν γάρ.
Rom. xiv. 21.	καλὸν τό.
Heb. xiii. 15.	θυσίαν αἰνέσεως.
Rom. xii. 1.	θυσίαν ζῶσαν.
. . . xv. 11.	αἰνεῖτε τὸν Κύριον.
Heb. xiii. 15.	τῷ Θεῷ . . . ὁμολογούντων.
Rom. xiv. 11.	ἐξομολογήσεται τῷ Θεῷ.
Heb. xiii. 17.	λόγον ἀποδώσοντες.
Rom. xiv. 12.	λόγον δώσει.
Heb. xiii. 20.	ὁ δὲ Θεὸς τῆς εἰρήνης.
Rom. xv. 13.	ὁ δὲ Θεὸς τῆς ἐλπίδος . . καὶ εἰρήνης.
Heb. xiii. 1.	ἡ φιλαδελφία μενέτω.
Rom. xii. 10.	τῇ φιλαδελφίᾳ εἰς ἀλλήλους.

Pauline words.

ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
διάκρισις.	Heb. v. 14. Rom. xiv. 1.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.

ἐντυγχάνω.	Heb. vii. 25. Rom. xi. 2.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13.
	Rom. xv. 3.
πικρία.	Heb. xii. 15. Rom. iii. 14.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.
φράττω.	Heb. xi. 33. Rom. iii. 19.

5. ἀνυπότακτος.]

occ. three times in undisp. epist.

I. Tim. i. 9.	ἀνυποτάκτοις.
Tit. i. 6.	ἀνυπότακτα.
. . . . 10.	ἀνυπότακτοι.

occ. once in Heb.

Heb. ii. 8.	ἀνυπότακτον.
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Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 5.	ὑπέταξε.
. . . . 8.	ὑπέταξας.
. . . . 8.	ὑποτάξαι.
. . . . 8.	ὑποτεταγμένα.
Tit. ii. 5.	ὑποτασσομένας.
. . . . 9.	ὑποτάσσεσθαι.
. . . iii. 1.	ὑποτάσσεσθαι.
Heb. ii. 9. 10.	Ἰησοῦν . . . δόξη . . . εἰς δόξαν.
	κ. λ.
I. Tim. i. 11.	τὸ εὐαγγέλιον τῆς δόξης.
Heb. ii. 9.	δόξη καὶ τιμῇ.
I. Tim. i. 17.	τιμὴ καὶ δόξα.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. Tit. i. 16.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀσθένεια.	Heb. xi. 34. I. Tim. v. 23.
γενεαλογέομαι.	Heb. vii. 6.
γενεαλογία.	I. Tim. i. 4. Tit. iii. 9.
ἐνδείκνυμι.	Heb. vi. 10. 11. I. Tim. i. 16. Tit. ii. 10. iii. 2.
ἐπίθεις.	Heb. vi. 2. I. Tim. iv. 14.
ὁμολογία.	Heb. iii. 1. iv. 14. I. Tim. vi. 12. 13.

6. ἀπειθία.]

occ. five times in undis. epist.

Rom. xi. 30.	ἀπειθεία.
. 32.	εἰς ἀπειθειαν.
Ephes. ii. 2.	υἱοῖς τῆς ἀπειθείας.
. v. 6.	υἱοὺς τῆς ἀπειθείας.
Col. iii. 6.	υἱοὺς τῆς ἀπειθείας.

occ. twice in Heb.

Heb. iv. 6.	δι' ἀπειθειαν.
. 11.	τῆς ἀπειθείας.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 18.	εἰ μὴ τοῖς ἀπειθήσασιν.
Rom. xi. 30.	ὁμεῖς ποτὲ ἠπειθήσατε.
. 31.	οὗτοι νῦν ἠπειθήσαν.
Heb. iii. 19.	οὐκ . . . δι' ἀπιστίαν.
Rom. xi. 23.	ἐὰν μὴ . . τῇ ἀπιστίᾳ.
Heb. iii. 12.	ἀπιστίας, ἐν τῷ ἀποστήναι.
Rom. xi. 20.	τῇ ἀπιστίᾳ . . σὺ δὲ τῇ πίστει ἐστηκας.

- Heb. iv. 6. οὐκ εἰσῆλθον.
 11. οὐδ' εἰσελθεῖν.
 Rom. xi. 25. ἄχρισ οὐ εἰσελθῇ.
- Heb. iv. 16. ἵνα λάβωμεν ἔλεον.
 Rom. xi. 32. ἵνα τοὺς πάντας ἐλεήσῃ.
 31. ἵνα αὐτοὶ ἐλεηθῶσι.
 ὑμετέρῳ ἐλέει.
 Ephes. ii. 4. Θεὸς πλουσιος ἐν ἐλέει.
- Heb. iv. 3. ἐν τῇ ὁργῇ μου.
 Ephes. v. 6. ἡ ὁργὴ τοῦ Θεοῦ.
 ii. 3. τέκνα ὁργῆς.
 Col. iii. 6. ἡ ὁργὴ τοῦ Θεοῦ.
- Heb. iv. 6. οὐκ εἰσῆλθον δι' ἀπειθείαν.
 11. εἰσελθεῖν . . μὴ . . τῆς ἀπειθείας.
 Ephes. v. 6. ἔρχεται ἐπὶ τοὺς υἱοὺς τῆς ἀπει-
 θείας.
 Col. iii. 6. ἔρχεται ἐπὶ τοὺς υἱοὺς τῆς ἀπει-
 θείας.
- Heb. iv. 12. ὁ Λόγος τοῦ Θεοῦ ἐνεργής*.
 Ephes. i. 19. 20. τὴν ἐνέργειαν ἣν ἐνήργησεν ἐν τῷ Χ.
 11. 12. τοῦ τὰ πάντα ἐνεργοῦντος . . . ἐν
 τῷ Χ.
- I. Thess. ii. 13. λόγον Θεοῦ ὃς καὶ ἐνεργεῖται.
- Heb. iv. 12. ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ.
 Col. iii. 4. ὁ Χριστὸς ἡ ζωὴ ἡμῶν.
 16. ὁ λόγος τοῦ Χριστοῦ ἐν ὑμῖν.
- Heb. iv. 12. ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.
 Ephes. ii. 3. ἐπιθυμίαις σαρκὸς καὶ διανοιῶν.
 Acts xvii. 29. ἐνθυμήσεως ἀνθρώπου.
- Heb. iv. 13. οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον
 αὐτοῦ.

Ephes. ii. 10.	αὐτοῦ ποίημα κτισθέντες ἐν Χ. ᾿Ι.
Col. iii. 10.	κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.
Heb. iv. 13.	οὐκ ἔστι κτίσις ἀφανής . . . πάντα δε.
Ephes. v. 13.	τὰ δὲ πάντα . . . φανεροῦται.
Col. iii. 4.	ὅταν ὁ Χριστὸς φανερωθῇ.
.	ὕμεῖς σὺν αὐτῷ φανερωθήσεσθε.
Heb. iv. 14.	διεληλυθότα τοὺς οὐρανοὺς ᾿Ιησοῦν.
Ephes. i. 20.	Χριστὸς ἐκάθισεν ἐν τοῖς ἐπουρανόις.
Col. iii. 1.	τὰ ἄνω ζητεῖτε οὐ ὁ Χριστὸς ἐστίν.
Heb. iv. 14.	κρατῶμεν τῆς ὁμολογίας.*
Col. ii. 19.	οὐ κρατῶν τὴν κεφαλὴν.
Heb. ii. 14.	κρατὸς ἔχοντα.
Ephes. i. 19.	κατὰ τὴν ἐνέργειαν τοῦ κράτους.
. . . . vi. 10.	ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.
Col. i. 11.	κατὰ τὸ κράτος τῆς δόξης αὐτοῦ.
Heb. x. 33. 34.	Θλίψεσι . . . τοῖς δεσμοῖς μου.
Philipp. i. 16.	Θλίψιν . . . τοῖς δεσμοῖς μου.
Heb. iii. 1.	ἀδελφοὶ ἅγιοι.
Ephes. i. 1.	τοῖς ἁγίοις . . ἐν ᾿Εφῆσῳ.
Col. i. 2.	τοῖς ἐν Κολοσσαῖς ἁγίοις.
Heb. iii. 1.	ἅγιοι, κλήσεως* ἐπουρανίου*.
Rom. i. 7.	κλητοῖς ἁγίοις.
Heb. iii. 1.	κλήσεως* ἐπουρανίου*.
Ephes. i. 18. 20.	κλήσεως* αὐτοῦ . . . ἐν ἐπουρανόις*.
Heb. iii. 1.	μέτοχοι.
Ephes. iii. 6.	συμμέτοχα.
. . . . v. 7.	συμμέτοχοι.

Pauline words.

ἄκακος.	Heb. vii. 28. Rom. xvi. 18.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 24. viii. 23. Ephes. i. 7. 14. iv. 40. Col. i. 14.
ἀσθένεια.	Heb. iv. 15. Rom. vi. 19. viii. 26.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἔνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34. xi. 2.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 4.
καταργέω.	Heb. ii. 14. Rom. iii. iv. vi. vii. Ephes. ii. 15.
κλήσις.	Heb. iii. 1. Rom. xi. 29. Ephes. i. 18. iv. 1. 4.
μιμήτης.	Heb. vi. 12. Ephes. v. 1.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19.
πληροφορία.	Heb. vi. 11. Col. ii. 2.
σκληρύνω.	Heb. iii. 8. 13. Rom. ix. 18.
στοιχεῖον.	Heb. v. 12. Col. ii. 8. 20.
τάξις.	Heb. v. 6. Col. ii. 5.
τελειότης.	Heb. vi. 1. Col. iii. 14.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.

7. ἀπεκδέχομαι.]

occ. six times in undisputed epistles.

Rom. viii. 19.	ἀπεκδέχεται.
. 23.	ἀπεκδεχόμενοι.
. 25.	ἀπεκδεχόμεθα.
I. Cor. i. 7.	ἀπεκδεχομένου .

- Gal. v. 5. ἀπεκδεχόμεθα.
 Philipp. iii. 20. ἀπεκδεχόμεθα.
 occ. once in Heb.
 Heb. ix. 28. ἀπεκδεχομένοις.

Further verbal agreements.

Ordinary N. T. words.

- Heb. ix. 28. ὁ Χριστὸς ὀφθήσεται . . τοῖς ἀπεκ-
 δεχομένοις.
 I. Cor. i. 7. ἀπεκδεχομένους . . τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ.
 Philipp. iii. 20. ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χρισ-
 τόν.
 Heb. ix. 28. τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
 σωτηρίαν.
 Rom. viii. 23. 24. ἀπεκδεχόμενοι . . . ἐσώθημεν.
 Philipp. iii. 20. σωτῆρα ἀπεκδεχόμεθα.
 Heb. ix. 28. ἐκ δευτέρου . . τοῖς αὐτὸν ἀπεκ-
 δεχομένοις.
 Philipp. iii. 20. ἐξ οὐ καὶ σωτῆρα ἀπεκδεχόμεθα.
 Heb. x. 5. σῶμα δὲ κατηρτίσω μοι.
 Philipp. iii. 21. τὸ σῶμα τῆς ταπεινώσεως ἡμῶν . . .
 τῷ σώματι τῆς δόξης αὐτοῦ.
 Heb. x. 1. οὐδέποτε τελειῶσαι.
 14. τετελείωκεν τοὺς ἁγιαζομένους.
 Philipp. iii. 12. οὐχ ὅτι τετελείωμαι.
 15. ὅσοι οὖν τέλειοι.
 Heb. ix. 24. εἰσῆλθεν εἰς οὐρανόν.
 Philipp. iii. 20. ἐν οὐρανοῖς ὑπάρχει.
 Heb. x. 5. κατηρτίσω.
 Rom. ix. 22. κατηρτισμέναι.

I. Cor. i. 10.	κατηρτισμένοι.
Gal. vi. 1.	καταρτίζετε.
Heb. xi. 1.	ἐλπίζομένων . . οὐ βλέπομένων.
Rom. viii. 24.	ἐλπίς δὲ βλέπομένη οὐκ ἐλπίς.
....	ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει;
.... . . . 25.	ὁ οὐ βλέπομεν ἐλπίζομεν.
Heb. x. 12.	αὐτὸς δὲ . . . ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.
Rom. viii. 34.	ὁς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ.
Heb. viii. 8.	μεμφόμενος γάρ.
Rom. ix. 19.	τί ἔτι μέμφεται;
Heb. xi. 1.	πίστις ἐλπίζομένων. κ. λ.
Gal. v. 5.	ἐκ πίστεως ἐλπίδα.

Pauline words.

αἰρέομαι.	Heb. xi. 25. Philipp. i. 22.
ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21. Gal. iv. 24. v. 1.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. Gal. i. 4.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. Philipp. ii. 1.

συνειδήσις.	Heb. ix. 9. 14. Rom. ix. 1.
	xiii. 5. I. Cor. viii. 7. 10. 12.
ὑποστέλλω.	Heb. x. 38. Gal. ii. 12.

8. ἀπόλαυσις.]

occ. once in undisp. epist.

I. Tim. vi. 17. εἰς ἀπόλαυσιν.

occ. once in Heb.

Heb. xi. 25. ἔχουσιν ἀπόλαυσιν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 26. μείζονα πλοῦτον.

I. Tim. vi. 17. τοῖς πλουσίοις.

. ἐπὶ πλούτου.

. ἡμῖν πλουσίως.

. 18. πλουτεῖν ἐν ἔργοις.

Heb. xi. 26. τῶν θησαυρῶν.

I. Tim. vi. 19. ἀποθησαυρίζοντας.

II. Cor. iv. 7. θησαυρὸν τοῦτον.

Heb. x. 31. Θεοῦ ζῶντος.

I. Tim. vi. 17. ἐν Θεῷ ζῶντι.

Heb. xi. 10. τοὺς θεμελίους ἔχουσιν πόλιν.

. . . xiii. 14. οὐ γὰρ ᾧδε . . πόλιν, ἀλλὰ τὴν
μέλλουσιν.

I. Tim. vi. 19. θεμέλιον καλὸν εἰς τὸ μέλλον.

Heb. xiii. 5. ἀφιλάργυρος* ὁ τρόπος.

I. Tim. vi. 10. ῥίζα γὰρ πάντων τῶν κακῶν ἡ
φιλαργυρία.

Heb. xii. 15. ῥίζα πικρίας.*

I. Tim. vi. 10. ῥίζα κακῶν.

Pauline words.

ἀόρατος.

Heb. xi. 27. I. Tim. i. 17.

ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.

9. ἀφιλάργυρος.]

occ. once in undisp. epist.

I. Tim. ii. 3. ἀφιλάργυρον.

occ. once in Heb.

Heb. xiii. 5. ἀφιλάργυρος.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 5. ἀφιλάργυρος.

I. Tim. vi. 10. ἡ φιλαργυρία.

II. Tim. iii. 2. φιλάργυροι.

Heb. xiii. 2. τῆς φιλοξενίας* μὴ ἐπιλανθάνεσθε.

I. Tim. iii. 2. φιλόξενον.

Heb. xiii. 4. τίμιος ὁ γάμος.

I. Tim. iv. 3. κωλυόντων γαμεῖν.

Heb. xiii. 9. οὐ βρώμασιν.

I. Tim. iv. 3. ἀπέχεσθαι βρωμάτων.

Heb. xii. 9. ὑποταγησόμεθα τῷ πατρί.

I. Tim. iii. 4. τέκνα ἔχοντα ἐν ὑποταγῇ.

Heb. xiii. 23. Τιμόθεον· μεθ' οὗ ἐὰν τάχιον
ἔρχηται.

I. Tim. iii. 14. ἐλπίζων ἐλθεῖν πρὸς σε τάχιον.

10. ἔνδικος.]

occ. once in undis. epist.

Rom. iii. 8. κρίμα ἔνδικον.

occ. once in Heb.

Heb. ii. 2. ἔνδικον μισθαποδοσίαν.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 2. xi. 6. μισθαποδοσίαν.

Rom. iv. 4. ὁ μισθός.

. . . v. 16. τὸ δῶρημα.

Heb. xi. 6. ἀδύνατον εὐαρεστῆσαι* . . . τῷ
Θεῷ.

Rom. viii. 8. Θεῷ ἀρέσαι οὐ δύνανται.

. . . xii. 1. εὐάρεστον* τῷ Θεῷ.

Heb. viii. 12. τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν.

Rom. iv. 7. αἱ ἀνομίαι καὶ αἱ ἁμαρτίαι.

Pauline words.

καθάπερ.

Heb. iv. 2. Rom. iv. 6.

καταργέω.

Heb. ii. 14. Rom. iii. 3. 31.

καύχημα.

Heb. iii. 6. Rom. iv. 2.

παράδοσις.

Heb. ii. 2. Rom. ii. 23. iv. 15.
v. 14.

παρακοή.

Heb. ii. 2. Rom. v. 19.

11. ἐνεργής.]

occ. twice in undis. epist.

I. Cor. xvi. 9. ἐνεργής.

Philem. 6. ἐνεργῆς γένηται.

occ. once in Heb.

Heb. iv. 12. ἐνεργής.

Further verbal agreements.

Ordinary N. T. words.

Heb. iv. 12. ὁ Λόγος τοῦ Θεοῦ ἐνεργής.

I. Cor. xii. 6. διαιρέσεις ἐνεργημάτων εἰσίν.
ὁ δὲ αὐτός ἐστι Θεὸς ὁ ἐνεργῶν.

Heb. iv. 13. πάντα δὲ γυμνά . . . πρὸς ὄν. κ. λ.

I. Cor. xii. 6. τὰ πάντα ἐν πᾶσιν.

. 11. πάντα δὲ ταῦτα ἐνεργεῖ. κ. λ.

Heb. iv. 12. ὁ Λόγος τοῦ Θεοῦ.

I. Cor. xii. 8. λόγος σοφίας.

. λόγος γνώσεως.

Heb. iv. 12. ἐνεργής.

I. Cor. xii. 10. ἐνεργήματα δυνάμεων.

Heb. iv. 12. ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ.

I. Cor. xv. 45. ὁ ἔσχατος Ἀδὰμ πνεῦμα ζωοποιοῦν.

Heb. vi. 10. τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου.

I. Cor. xvi. 16. συνεργοῦντι καὶ κοπιῶντι.

Heb. vi. 10. τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς
ἀγάπης.

. . . . 12. μιμηταὶ τῶν διὰ πίστεως.

Philem. 5. σου τὴν ἀγάπην καὶ τὴν πίστιν.

I. Thess. i. 3. ὑμῶν τοῦ ἔργου τῆς πίστεως.
καὶ τοῦ κόπου τῆς ἀγάπης.

Heb. vi. 9. ἐχόμενα σωτηρίας.

Philem. 5. τὴν πίστιν ἣν ἔχεις.

Heb. vi. 10. διακονήσαντες τοῖς ἀγίοις.

Philem. 5. εἰς πάντας τοὺς ἀγίους.

. . . . 13. ἵνα ὑπὲρ σοῦ διακονῇ μοι.

Heb. x. 26.	ἐκουσίως.
Philem. 14.	κατὰ ἐκούσιον.
Heb. iv. 10.	κατέπαυσεν.
Philem. 7.	ἀναπέπαυεται.

Pauline words.

διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
καθάπερ.	Heb. iv. 2. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. I. Cor. xv. 24, 26.
καύχημα.	Heb. iii. 6. I. Cor. ix. 15, 16.
κλησις.	Heb. iii. 1. I. Cor. vii. 20.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. v. 6. ix. 15, 16.
περιθόλαιον.	Heb. i. 12. I. Cor. xi. 15.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
τάξις.	Heb. v. 6, 10. I. Cor. xiv. 40.

12. ἐφάπαξ.†]

occ. twice in undisp. epist.

Rom. vi. 10.	ἀπέθανεν ἐφάπαξ.
I. Cor. xv. 6.	ὥφθη . . . ἐφάπαξ.

occ. three times in Heb.

Heb. vii. 27.	τοῦτο ἐποίησεν ἐφάπαξ.
. . . ix. 12.	εἰσῆλθεν ἐφάπαξ. κ. λ.
. . . x. 10.	διὰ τῆς προσφορᾶς* I. X. ἐφάπαξ.

Further verbal agreements.

Ordinary N. T. words.

Heb. vii. 27.	τῶν ἁμαρτιῶν . . ἐφάπαξ ἑαυτὸν ἀνενέγκας.
Rom. vi. 10.	τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ.
Heb. vii. 28.	ἀνθρώπους . . ἔχοντας ἀσθένειαν.
Rom. vi. 19.	ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν.

† ἐφάπαξ, in Heb., as in undisp. epist., is predicated exclusively of Christ.

Heb. vii. 28.	ὁ νόμος . . . ἀσθένειαν.
Rom. viii. 3.	τοῦ νόμου ἐν ᾧ ἡσθένηει.
Heb. viii. 12.	ἀδικίαις . . καὶ ἁμαρτιῶν.
Rom. vi. 13.	ἀδικίας τῇ ἁμαρτίᾳ.
Heb. viii. 12.	τῶν ἀνομιῶν.
Rom. vi. 19.	τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν.
Heb. viii. 13.	ἐν τῷ λέγειν καινὴν πεπαλαίωκε.
Rom. vii. 6.	ἐν καινότητι . . οὐ παλαιότητι
Heb. vii. 16.	νόμον ἐντολῆς σαρκικῆς.
Rom. vii. 12. 14.	νόμος . . . ἐντολὴ . . . σαρκικός.
Heb. vii. 16.	ζωῆς ἀκαταλύτου.
Rom. vi. 22.	ζωὴν αἰώνιον.
II. Cor. v. 1.	καταλυθῇ.
Heb. ix. 1.	δικαιώματα λατρείας.
. . . . 10.	δικαιώμασι σαρκός.
Rom. v. 16.	εἰς δικαίωμα.
. . . viii. 4.	δικαίωμα τοῦ νόμου.
. . . ii. 26.	τὰ δικαιώματα τοῦ νόμου.
Heb. ix. 10.	βαπτισμοῖς.
Rom. vi. 4.	βαπτίσματος.
I. Cor. xv. 29.	βαπτιζόμενοι.
Heb. ix. 18.	ἐγκεκαίνισται.
Rom. vii. 6.	ἐν καινότητι.
Heb. x. 1.	τὴν εἰκόνα.
Rom. viii. 29.	τῆς εἰκόνης.
I. Cor. xv. 49.	τὴν εἰκόνα.
Heb. x. 10.	διὰ τῆς προσφορᾶς* τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ.
Rom. vii. 4.	διὰ τοῦ σώματος τοῦ Χριστοῦ.

- Heb. ix. 28. ὁ Χριστὸς . . . ὀφθήσεται.
 I. Cor. xv. 3. 5. Χριστὸς . . . ὤφθη.
 6. ἔπειτα ὤφθη.
 7. ἔπειτα ὤφθη.
- Heb. ix. 27. τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν.
 I. Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος.
- Heb. ix. 27. μετὰ δὲ τοῦτο κρίσις.
 26. συντελεία τῶν αἰώνων.
 I. Cor. xv. 24. εἴτα τὸ τέλος.
- Heb. ix. 28. οὕτως ὁ Χριστὸς ἅπαξ. κ. λ.
 Rom. vi. 10. Χριστὸς . . ἀπέθανεν ἐφάπαξ.
- Heb. ix. 24. οὐ γὰρ εἰς χειροποίητα ἅγια.
 II. Cor. v. 1. οἰκίαν ἀχειροποίητον.
- Heb. ix. 24. ἀλλ' εἰς αὐτὸν τὸν οὐρανόν.
 II. Cor. v. 1. αἰώνιον, ἐν τοῖς οὐρανοῖς.
- Heb. ix. 24. ὁ Χριστὸς . . τῷ προσώπῳ τοῦ
 Θεοῦ.
 II. Cor. iv. 6. τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ
 Χριστοῦ.
- Heb. ix. 26. ὁ Χριστὸς . . . πεφανέρωται.
 II. Cor. iv. 10. ἵνα ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ.
- Heb. x. 9. ἀναιρεῖ τὸ πρῶτον.
 II. Cor. iii. 16. περιαιρεῖται τὸ κάλυμμα.

Pauline words.

ἄκακος.

Heb. vii. 26. Rom. xvi. 18.

ἀσθένεια.

Heb. iv. 15. v. 2. vii. 28. xi. 34.

Rom. vi. 19. viii. 26.

διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. vii. 22.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. Rom. vi. 6. I. Cor. xv. 24. 26.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. ix. 15. 16.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. viii. 2. Rom. xiii. 6. xv. 16.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
οἰκτιρισμός.	Heb. x. 28. Rom. xii. 1.
ὀλοθρεύω. } ὀλοθρευτής. }	Heb. xi. 28. I. Cor. x. 10.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
προσφορά.	Heb. x. 5. Rom. xv. 16.
συνείδησις.	Heb. ix. 9. 14. x. 2. 22. xiii. 18. Rom. ii. 15. ix. 1. xiii. 5. I. Cor. viii. 7. 10. 12. x. 25. 27. 28. 29.
τάξις.	Heb. vii. 11 . . 21. I. Cor. xiv. 40.

13. ἴσημι.]

occ. once in Acts.

Acts xxvi. 4. ἴσασι πάντες οἱ Ἰουδαῖοι.

occ. once in Heb.

Heb. xii. 17. ἴστε γάρ. [Ἰουδαῖοι, subintell.]

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 17. ὅτι καί.

Acts xxvi. 5. ὅτι κατά.

Heb. xii. 19. φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες.

. . . . 25. 26. τὸν λαλοῦντα . . . οὗ ἡ φωνή.

Acts xxvi. 14. ἤκουσα φωνὴν λαλοῦσαν πρὸς με.

Heb. xii. 25. βλέπετε μὴ παραιτήσησθε τὸν κ. λ.

. . . iv. 11. μὴ . . . τις . . . πέσῃ τῆς ἀπειθείας.

Acts xxvi. 19. οὐκ ἐγενόμην ἀπειθής.

Heb. xii. 25. τὸν ἀπ' οὐρανῶν.

Acts xxvi. 19. τῇ οὐρανίῳ ὀπτασίᾳ.

Heb. ix. 28. ἐκ δευτέρου . . . ὀφθήσεται.

Acts xxvi. 19. τῇ οὐρανίῳ ὀπτασίᾳ.

. . . . 13. εἶδον . . οὐρανόνθεν . . . φῶς.

Pauline words.

ἀναθεωρέω.

Heb. xiii. 7. Acts xvii. 23.

ἐμμένω.

Heb. viii. 9. Acts xiv. 22.

παιδεύω.

Heb. xii. 6. 7. 10. Acts xxii. 3.

παραιτέομαι.

Heb. xii. 19. 25. Acts xxv. 11.

σκληρύνω.

Heb. iii. 8. 13. 15. iv. 7. Acts
xix. 9.

τιμωρία. }

Heb. x. 29.

τιμωρέω. }

Acts xxii. 25. xxvi. 11.

ὑποστέλλω.

Heb. x. 38. Acts xx. 20. 27.

14. κακοπαθέω. συγκακοπαθέω.
κακουχεόμαι. συγκακουχεόμαι.]

κακοπαθέω occ. three times in undisp. epist.

II. Tim. ii. 3. σὺ οὖν κακοπάθησον.

. 9. ἐν ᾧ κακοπαθῶ.

. iv. 5. κακοπάθησον.

συγκακοπαθέω occ. once in undisp. epist.

II. Tim. i. 8. συγκακοπάθησον τῷ εὐαγγελίῳ.

κακουχεόμαι occ. twice in Heb.

Heb. xi. 37. κακουχούμενοι.

. . . xiii. 3. τῶν κακουχουμένων.

συγκακουχεόμαι occ. once in Heb.

Heb. xi. 25. συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 34. τοῖς δεσμοῖς μου.

. . . xi. 36. ἔτι δὲ δεσμῶν.

. . . xiii. 3. τῶν δεσμίων ὡς συνδεδεμένοι.

II. Tim. i. 8. ἐμὲ τὸν δέσμιον αὐτοῦ.

. ii. 9. μέχρι δεσμῶν ὡς κακοῦργος·
ἀλλ' οὐ δέδεται.

Heb. x. 34. συνεπαθήσατε.

II. Tim. i. 12. ταῦτα πάσχω.

Heb. x. 32. παθημάτων.*

II. Tim. iii. 11. παθήμασι* . . μοι.

Heb. x. 32. πολλὴν ἄθλησιν* ὑπεμείνατε.

. . . xii. 2. ὑπέμεινε σταυρόν.

. 3. τὸν τοιαύτην ὑπομεμενηκότα.

. 7. εἰ παιδεῖαν* ὑπομένετε.

II. Tim. ii. 10. πάντα ὑπομένω.

. 12. εἰ ὑπομένομεν καὶ συμβασιλεύσομεν.

Heb. xii. 28.	διὸ βασιλείαν .. παραλαμβάνοντες.
II. Tim. ii. 12.	συμβασιλεύσομεν.
Heb. xi. 16.	οὐκ ἐπαισχύνεται.
. . . ii. 11.	οὐκ ἐπαισχύνεται.
II. Tim. i. 8.	μὴ ἐπαισχυνθῆς.
. 12.	οὐκ ἐπαισχύνομαι.
. 16.	οὐκ ἐπηρεάζομαι.
Heb. vi. 4.	φωτισθέντας.
II. Tim. i. 10.	φωτίσαντος.
Heb. x. 25.	ἐγγίζουσιν τὴν ἡμέραν.
II. Tim. i. 12.	εἰς ἐκείνην τὴν ἡμέραν.
Heb. x. 28.	ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.
. . . xii. 1.	νέφος μαρτύρων.
II. Tim. ii. 2.	διὰ πολλῶν μαρτύρων.
. . . . iv. 1.	διαμαρτύρομαι οὖν ἐγώ.
Heb. xiii. 22.	ἀνέχεσθε .. τῆς παρακλήσεως.
II. Tim. iv. 2. 3.	παρακάλεσον .. οὐκ ἀνέχονται.

Pauline words.

βέβηλος.	Heb. xii. 16. II. Tim. ii. 16.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. II. Tim. i. 6.
παιδεία.	Heb. xii. 5. 7. 8. 11. II. Tim. iii. 16.

15. μήπω.	} occ. once in undis. epist. : once in Heb.
μηδέπω.	
μηδέποτε.	
	occ. once in undis. epist.

Rom. ix. 11. μήπω γὰρ γεννηθέντων.

Heb. ix. 8.	μήπω πεφανερῶσθαι.
II. Tim. iii. 7.	μηδέποτε εἰς ἐπίγνωσιν.
Heb. xi. 7.	μηδέπω βλεπομένων.

Further verbal agreements:

Ordinary N. T. words.

Heb. viii. 8.	ἐπὶ τὸν οἶκον Ἰσραήλ.
Rom. ix. 4.	οἵτινές εἰσιν Ἰσραηλῖται.
Heb. viii. 6.	κρείττονος ἐστὶ διαθήκης μεσίτης.*
. 9.	διαθήκην καινὴν οὐ κατὰ τὴν δια- θήκην.
Rom. ix. 4.	καὶ αἱ διαθήκαι.
Heb. viii. 6.	ἐπὶ κρείττοσιν ἐπαγγελίαις.
Rom. ix. 4.	καὶ αἱ ἐπαγγελίαι.
Heb. viii. 6.	νενομοθέτηται.*
Rom. ix. 4.	καὶ ἡ νομοθεσία.*
Heb. ix. 1.	δικαιώματα λατρείας.*
Rom. ix. 4.	καὶ ἡ λατρεία.*
Heb. x. 26.	τὴν ἐπίγνωσιν τῆς ἀληθείας.
II. Tim. iii. 7.	εἰς ἐπίγνωσιν ἀληθείας.
Heb. ix. 2.	ἡ πρόθεσις.
II. Tim. iii. 10.	τῇ προθέσει.
Heb. x. 38.	ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
. . . vi. 12.	διὰ πίστεως καὶ μακροθυμίας. κ. λ.
II. Tim. iii. 10.	τῇ πίστει, τῇ μακροθυμίᾳ.
Heb. x. 36.	ὑπομονῆς γάρ.
II. Tim. iii. 10.	τῇ ὑπομονῇ.
Heb. x. 32.	ὑπεμείνατε παθημάτων.*
II. Tim. iii. 10.	τῇ ὑπομονῇ, . . . τοῖς παθήμασιν.*

Heb. ix. 8.	μήπω πεφανερῶσθαι.
. . . . 26.	διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.
(I. Tim. iii. 16.	Θεὸς ἐφανέρωθη ἐν σαρκί.)
II. Tim. i. 10.	φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. II. Tim. iii. 1.
ἐπίθεις.	Heb. vi. 2. II. Tim. i. 6.
εὐαρεστός.	Heb. xi. 5. 6. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18.
ἐφάπαξ.	Heb. ix. 12. x. 10. Rom. vi. 12.
νεκρόω.	Heb. xi. 12. Rom. iv. 19.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. xi. 26. Rom. xv. 3.
παιδεία.	Heb. xii. 5. II. Tim. iii. 16.
συγκακουχέομαι.	} Heb. xi. 25. II. Tim. i. 8.
συγκακοπαθέω.	
φράττω.	Heb. xi. 33. Rom. iii. 19

16. νεκρόω.]

occ. twice in undisp. epist.

Rom. iv. 19. *νενεκρωμένον.*

Col. iii. 5. *νεκρώσατε.*

occ. once in Heb.

Heb. xi. 12. *νενεκρωμένου.*

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 11.	πίστει καὶ αὐτῇ Σάρῃα.
Rom. iv. 19.	πίστει . . . καὶ . . . Σάρῃας.
Heb. xi. 11.	δύναμιν . . ἔλαβε.
Rom. iv. 20.	ἐνεδυναμώθη* τῇ πίστει.
Heb. xi. 12.	ἀφ' ἐνὸς . . . ταῦτα νενεκρωμένου.
Rom. iv. 19.	τὴν νέκρωσιν τῆς μήτρας Σάρῃας.
Heb. xi. 8.	πίστει Ἀβραάμ,
Rom. iv. 16.	ἐκ πίστεως Ἀβραάμ.
Heb. xi. 9.	πίστει . . . εἰς τὴν γῆν τῆς ἐπαγγε- λίας.
Rom. iv. 13.	ἡ ἐπαγγελία τῷ Ἀβραάμ . . . διὰ πίστεως.
Heb. xii. 2.	Ἰησοῦν . . . ἐν δεξιᾳ τοῦ Θεοῦ ἐκά- θισεν.
Col. iii. 1.	ὁ Χριστός ἐν δεξιᾷ τοῦ Θεοῦ καθή- μενος.
Heb. xi. 8. 9.	πίστει Ἀβραάμ . . . κληρονομίαν . . . ἐπαγγελίας.
Rom. iv. 13.	ἐπαγγελία . . . Ἀβραάμ . . . κληρό- νομον . . . πίστεως.
Heb. xi. 9.	συγκληρονόμων τῆς ἐπαγγελίας.
Rom. viii. 17.	συγκληρονόμοι Χριστοῦ.

Pauline words.

ἀόρατος.	Heb. xi. 27. Rom. i. 20. Col. i. 15. 16.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32. Col. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25.

ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 24. Col. i. 14.
ἀσθένεια.	Heb. iv. 16. v. 2. vii. 28. xi. 34. Rom. vi. 19. viii. 26.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
εὐαρεστός.	Heb. xi. 5. 6. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18. Col. iii. 20.
ἐφάπαξ.	Heb. x. 10. Rom. vi. 10.
θίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
πληροφορία.	Heb. x. 22. Col. ii. 2.
τάξις.	Heb. vii. 11. 17. 21. Col. ii. 5.
ὑπεναντίος.	Heb. x. 27. Col. 2. 14.
φράττω.	Heb. xi. 33. Rom. iii. 19.

17. ὀρέγομαι.]

occ. twice in undisp. epist.

I Tim. iii. 1. ὀρέγεται, καλοῦ.

. . . . vi. 10. τινὲς ὀρεγόμενοι.

occ. once in Heb.

Heb. xi. 16. κρείττονος ὀρέγονται.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 5. ἀφιλάργυρος* ὁ τρόπος.

I. Tim. vi. 10. ἡ φιλαργυρία.

Heb. xii. 15. ῥίζα πικρίας.*

I. Tim. vi. 10. ῥίζα πάντων κακῶν.

Heb. xi. 25. 37. συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ.

II. Tim. i. 8. συγκακοπάθησον τῷ εὐαγγελίῳ.

Heb. xi. 38. πλανώμενοι.

I. Tim. vi. 10. ἀπεπλανήθησαν.

Heb. xi. 39. διὰ τῆς πίστεως.

I. Tim. vi. 10. ἀπὸ τῆς πίστεως.

Heb. xi. 37.	κακουχούμενοι.
Heb. xiii. 3.	τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς. κ. λ.
II. Tim. ii. 3.	σὺ οὖν κακοπάθησον ὡς. κ. λ.
. 9.	ἐν ᾧ κακοπαθῶ. μέχρι δεσμῶν, ὡς. κακουῖργος. κακοπάθησον.
. . . iv. 5.	
Heb. xi. 26.	μείζονα πλοῦτον.
I. Tim. vi. 18.	πλουτεῖν ἐν ἔργοις καλοῖς.
Heb. xi. 26.	τῶν θησαυρῶν.
I. Tim. vi. 19.	ἀποθησαυρίζοντας.
Heb. xi. 10.	θεμελίους ἔχουσιν.
I. Tim. vi. 19.	θεμέλιον καλόν.
Heb. xiii. 5.	ἀρκούμενοι τοῖς παροῦσιν.
I. Tim. vi. 8.	τούτοις ἀρκεσθησόμεθα.

Pauline words.

ἀράτος.	Heb. xi. 27. I. Tim. i. 17.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀσθένεια.	Heb. xi. 34. I. Tim. v. 23.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. I. Tim. i. 16.
ἐνδυναμόω.	Heb. xi. 34. I. Tim. i. 12.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
πρόδηλος.	Heb. vii. 14. I. Tim. v. 24. 25.

18. παρακοή.†]

occ. twice in undis. epist.

Rom. v. 19. διὰ παρακοῆς.

II. Cor. x. 6. παρακοήν.

occ. once in Heb.

Heb. ii. 2. παρακοή.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 1. διὰ τοῦτο.

Rom. v. 12. διὰ τοῦτο.

Heb. ii. 2. πᾶσα παράθασις.*

Rom. v. 14. τῆς παραβάσεως* Ἀδάμ.

Heb. ii. 2. ἔνδικον* μισθαποδοσίαν.

Rom. iii. 8. κρίμα ἐνδικον.*

Heb. ii. 3. ἀρχὴν λαβοῦσα . . . διὰ τοῦ Κυρίου.

Rom. v. 11. διὰ τοῦ Κυρίου . . . ἐλάβομεν.

Heb. i. 13. ἕως τοὺς ἐχθρούς.

Rom. v. 10. εἰ γὰρ ἐχθροί.

Heb. ii. 9. ὑπὲρ παντὸς γεύσεται θανάτου.

Rom. v. 12. εἰς πάντας ἀνθρώπους ὁ θάνατος.

(Col. ii. 21. μηδὲ γεύσῃ.)

Heb. ii. 14. 15. διὰ τοῦ θανάτου . . . ἀπαλλάξῃ.

Rom. v. 10. διὰ τοῦ θανάτου . . . καταλλαγέντες.

. κατηλλάγημεν τῷ Θεῷ διὰ τοῦ
θανάτου.

† ὑπακοή, ἡ, obedientia, ut παρακοή est inobedientia. Quæ eleganter a Paulo inter se committuntur, cp. ad Rom. 5. 19. *Steph. in verb.*

The use of *both* words, Heb. ii. 2. and v. 8, derives increased force from this remark of Stephens, as indicative of the same hand.

- Heb. ii. 17. τοῖς ἀδελφοῖς ὁμοιωθῆναι.
 Rom. v. 14. ἐπὶ . . . ὁμοιώματι . . . Ἀδάμ. κ. λ.
 . . . vi. 5. τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ.
 . . . viii. 3. ἐν ὁμοιώματι σαρκός.
 (Philipp. ii. 7. ἐν ὁμοιώματι ἀνθρώπων.)
 Heb. ii. 17. ὁμοιωθῆναι . . . εἰς . . . τὰς ἁμαρτίας.
 Rom. viii. 3. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.
 Heb. iv. 15. καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
 Rom. v. 14. ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ
 ὁμοιώματι.
 . . . viii. 3. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.
 Heb. ii. 11. ἐξ ἐνός.
 Rom. v. 16. ἐξ ἐνός.
 17. διὰ τοῦ ἐνός.
 Heb. ii. 11. ἐξ ἐνὸς πάντες.
 Rom. v. 18. δι' ἐνὸς . . . εἰς πάντα.
 Heb. ii. 11. οὐκ ἐπαισχύνεται.
 Rom. v. 5. οὐ καταισχύνει.
 II. Cor. x. 8. οὐκ αἰσχυνθήσομαι.
 Heb. ii. 11. ἀδελφούς αὐτοὺς καλεῖν.
 12. τοῖς ἀδελφοῖς μου.
 Rom. viii. 29. αὐτὸν πρωτότοκον
 ἐν πολλοῖς ἀδελφοῖς.
 Heb. iv. 15. ταῖς ἀσθενείαις ἡμῶν.
 Rom. v. 6. ὄντων ἡμῶν ἀσθενῶν.
 Heb. ii. 8. οὐπω . . . ὑποτεταγμένα.
 Rom. viii. 7. οὐχ ὑποτάσσεται.
 Heb. ii. 2. ἔλαβεν ἔνδικον* μισθαποδοσίαν.
 . . . xi. 6. μισθαποδότης γίνεται.
 Rom. iv. 4. 5. 16. ὁ μισθὸς οὐ λογίζεται· τὸ δῶρημα.
 (I. Cor. ix. 17. μισθὸν ἔχω.
 18. τίς οὖν μοι ἐστὶν ὁ μισθός;)

Heb. xi. 6.	ἀδύνατον εὐαρεστῆσαι* . . τῷ Θεῷ.
Rom. vii. 8.	Θεῷ ἀρέσαι οὐ δύνανται.
Heb. ii. 2.	πᾶσα παρακοὴ ἔλαθεν ἑνδικον.*
II. Cor. x. 6.	ἐκδικῆσαι πᾶσαν παρακοήν.
Heb. iv. 12.	ἐννοιῶν καρδίαις. κ. λ.
II. Cor. x. 5.	πᾶν νόημα. κ. λ.
Heb. iv. 12.	διϊκνούμενος.*
II. Cor. x. 14.	ἐφικνούμενοι.*
Heb. vii. 2. 3.	βασιλεὺς δικαιοσύνης . . μένει εἰς τὸ διηγεκές.
II. Cor. iv. 9.	ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

Pauline words.

ἀσθένεια.	Heb. iv. 16. v. 2. Rom. vi. 19. viii. 26. II. Cor. xi. 30. xii. 5. 9. 10.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14.
καταργέω.	Heb. ii. 14. Rom. iv. 14. II. Cor. vi. 13. xiii. 8.
καύχημα.	Heb. iii. 6. Rom. iv. 2. II. Cor. ix. 3.
μέτοχος.	Heb. iii. 1. II. Cor. vi. 14.
ὁμολογία.	Heb. iii. 1. II. Cor. ix. 13.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
σκληρύνω.	Heb. iii. 8. Rom. ix. 18.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.

19. παραπλήσιον.] occ. once in undis. epist.

παραπλησίως.] occ. once in Hebrews.

Philipp. ii. 27. παραπλήσιον θανάτῳ.

Heb. ii. 14. παραπλησίως . . τοῦ θανάτου.

Further verbal agreements.

Pauline words.

ἄμεμπτος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
ἑπουράνιος.	Heb. iii. 1. vi. 4. viii. 5. Philipp. ii. 10.
καύχημα.	Heb. iii. 6. Philipp. i. 26. ii. 16.
κλήσις.	Heb. iii. 1. Philipp. iii. 14.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. i. 7. viii. 2. Philipp. ii. 25.

20. *πηλίκος.*]

occ. once in undis. epist.

Gal. vi. 11. *πηλίκοις ὑμῖν.*

occ. once in Heb.

Heb. vii. 4. *πηλίκος οὗτος.*

Further verbal agreements.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Gal. v. 5.
ἀσθένεια.	Heb. vii. 28. Gal. iv. 13.
δουλεία.	Heb. ii. 15. Gal. iv. 24. v. 1.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10.
ἐνίστημι.	Heb. ix. 9. Gal. i. 4.
καύχημα.	Heb. iii. 6. Gal. vi. 4.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
ὑποστέλλω.	Heb. x. 38. Gal. ii. 12.

21. *πληροφορία.*]

occ. twice in undis. epist.

Col. ii. 2. *τῆς πληροφορίας τῆς συνέσεως.*

I. Thess. 1. 5. *ἐν πληροφορία πολλῇ.*

occ. twice in Heb.

Heb. vi. 11. *πληροφορίαν τῆς ἐλπίδος.*

. . . x. 22. *ἐν πληροφορίᾳ πίστεως.*

Further verbal agreements.

Ordinary N. T. words.

- Heb. vi. 10. τοῦ ἔργου ὑμῶν.
 I. Thess. i. 3. ὑμῶν τοῦ ἔργου.
 Heb. vi. 10. τοῦ κόπου τῆς ἀγάπης.
 I. Thess. i. 3. τοῦ κόπου τῆς ἀγάπης.
 Heb. vi. 11. x. 23. τὴν πληροφορίαν τῆς ἐλπίδος.
 I. Thess. i. 3. 5. τῆς ἐλπίδος . . . ἐν πληροφορίᾳ.
 Heb. vi. 12. x. 22. διὰ πίστεως.
 I. Thess. i. 3. τῆς πίστεως.
 Col. ii. 12. διὰ πίστεως.
 Heb. x. 24. καλῶν ἔργων.
 Col. i. 10. ἐν ἔργῳ ἀγαθῷ.
 Heb. x. 24. vi. 10. ἀγάπης.
 Col. i. 29. ii. 2. ὁ κοπιῶ . . . ἐν ἀγάπῃ.
 Heb. x. 23. τὴν ὁμολογίαν* τῆς ἐλπίδος.
 Col. i. 27. ἡ ἐλπίς τῆς δόξης.
 Heb. vi. 1. θεμέλιον . . πίστεως.
 Col. i. 23. πίστει τεθεμελιωμένοι.
 Heb. vi. 1. τοῦ Χριστοῦ . . ἐπὶ τὴν τελειότητα.*
 Col. i. 28. τέλειον ἐν Χριστῷ.
 Heb. vi. 1. νεκρῶν ἔργων.
 Col. ii. 13. νεκροῦς ὄντας. κ. λ.
 Heb. vi. 2. βαπτισμῶν.
 Col. ii. 12. βαπτίσματι.
 Heb. vi. 2. ἀναστάσεως νεκρῶν.
 Col. ii. 12. ἐγείραντος ἐκ νεκρῶν.
 Heb. vi. 2. διδασκῆς.
 . . . v. 12. πάλιν . . διδάσκειν.
 Col. ii. 7. καθὼς ἐδιδάχθητε.

Heb. v. 12.	τίνα τὰ στοιχεῖα.*
Col. ii. 8.	κατὰ τὰ στοιχεῖα.*
Heb. vi. 20.	κατὰ τὴν τάξιν.*
Col. ii. 5.	ὕμῶν τὴν τάξιν.*
Heb. vi. 4.	τοὺς ἅπαξ φωτισθέντας.
Col. i. 12.	τῶν ἁγίων ἐν τῷ φωτί.
Heb. vi. 4.	καὶ μετόχους* γενηθέντας Πνεύματος ἁγίου.
I. Thess. i. 5.	ἐγενήθη εἰς ὑμᾶς . . ἐν Πνεύματι ἁγίῳ.
Heb. vi. 5.	ῥῆμα, δυνάμεις τε.
I. Thess. i. 5.	ἐν λόγῳ . . καὶ ἐν δυνάμει.
Heb. vi. 1.	ἀφέντες λόγον.
I. Thess. i. 5.	οὐκ ἐν λόγῳ μόνον.
Heb. v. 12.	πάλιν χρεῖαν ἔχετε.
I. Thess. i. 8.	μὴ χρεῖαν ἔχειν.
Heb. x. 19.	ἔχοντες οὖν ἀδελφοὶ παρῥησιαν.
I. Thess. ii. 1, 2.	ἀδελφοὶ . . ἐπαρῥησιασάμεθα.
Heb. x. 19.	εἰς τὴν εἴσοδον.
I. Thess. i. 9.	ὁποῖαν εἴσοδον.
. . . ii. 1.	τὴν εἴσοδον ἡμῶν.
Heb. x. 20, 22.	ὁδὸν ζῶσαν . . μετὰ ἀληθινῆς.
I. Thess. i. 9.	Θεῷ ζῶντι καὶ ἀληθινῷ.
Heb. x. 27.	τοὺς ὑπεναντίους.*
I. Thess. ii. 15.	τῶν ἐναντίων.
Heb. x. 29.	ἐνυθρίσας.
I. Thess. ii. 2.	ὕβρισθέντες.
Heb. x. 30.	οἶδαμεν γάρ.
I. Thess. ii. 2.	καθὼς οἶδατε.

Heb. x. 32.	πολλὴν ἄθλησιν* παθημάτων.*
I. Thess. ii. 2.	προπαθόντες . . . πολλῶ ἁγῶνι.*
Heb. x. 34.	μου συνεπαθήσατε.
I. Thess. ii. 14.	ταῦτα ἐπάθετε καὶ ὑμεῖς, καθώς. κ. λ.
Heb. x. 33.	ὀνειδισμοῖς* τε καὶ θλίψεσι.
I. Thess. i. 6.	ἐν θλίψει πολλῇ.
Heb. x. 34.	μετὰ χαρᾶς προσεδέξασθε.
I. Thess. i. 6.	δεξάμενοι μετὰ χαρᾶς.
Heb. iv. 2.	ὁ λόγος τῆς ἀκοῆς.
I. Thess. ii. 13.	λόγον ἀκοῆς.
Heb. iv. 12.	ὁ λόγος τοῦ Θεοῦ . . ἐνεργής.*
I. Thess. ii. 13.	λόγον Θεοῦ ὃς καὶ ἐνεργεῖται.
Heb. vi. 8.	ἐκφέρουσα.
Col. i. 10.	καρποφοροῦντες.
Heb. vi. 12.	διὰ πίστεως καὶ μακροθυμίας.
. . . x. 36.	ὑπομονῆς γὰρ ἔχετε χρεῖαν.
Col. i. 11.	εἰς ὑπομονὴν καὶ μακροθυμίαν.
I. Thess. i. 8.	μὴ χρεῖαν ἡμᾶς ἔχειν.
Heb. x. 34.	μετὰ χαρᾶς.
Col. i. 11.	μετὰ χαρᾶς.
Heb. x. 26.	τὴν ἐπίγνωσιν τῆς ἀληθείας.
Col. i. 10.	εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ.
(I. Tim. ii. 4.	εἰς ἐπίγνωσιν ἀληθείας.
II. Tim. ii. 25.	εἰς ἐπίγνωσιν ἀληθείας.
Tit. i. 1.	ἐπίγνωσιν ἀληθείας.)

Pauline words.

ἀόρατος.

Heb. xi. 27. Col. i. 15. 16.

ἀπολύτρωσις.

Heb. ix. 15. Col. i. 14.

θίγω.	Heb. xi. 28. Col. ii. 21.
καθάπερ.	Heb. iv. 2. v. 4. I. Thess. ii. 11. iii. 6. 12. iv. 5.
νεκρώ.	Heb. xi. 12. Col. iii. 5.
οἰκτιρισμός.	Heb. x. 28. Col. iii. 12.
στοιχεῖον.	Heb. v. 12. Col. ii. 8. 20.
τάξις.	Heb. vi. 20. Col. ii. 5.
τελειότης.	Heb. vi. 1. Col. iii. 14.
τοιγαροῦν.	Heb. xii. 1. I. Thess. iv. 8.
ὕπεναντίος.	Heb. x. 27. Col. ii. 14.

22. τοιγαροῦν.]

occ. once in undisp. epist.

I. Thess. iv. 8. τοιγαροῦν.

occ. once in Heb.

Heb. xii. 1. τοιγαροῦν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 28.	ἀθετήσας τις νόμον Μωσέως. κ.λ.
. 29.	πίσῳ ὁ τὸν υἱὸν τοῦ Θεοῦ. κ. λ.
I. Thess. iv. 8.	τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεόν.
Heb. x. 30.	ἐμοὶ ἐκδίκησις*, λέγει Κύριος.
I. Thess. iv. 6.	ἐκδικος ὁ Κύριος. κ. λ.
Heb. xiii. 1.	ἡ φιλαδελφία μενέτω.
I. Thess. iv. 9.	περὶ δὲ τῆς φιλαδελφίας.
Heb. xii. 19.	σάλπιγγος ἤχῳ.
I. Thess. iv. 16.	ἐν σάλπιγγι Θεοῦ.

- Heb. xii. 19. καὶ φωνῇ ῥημάτων.
 I. Thess. iv. 16. ἐν φωνῇ ἀρχαγγέλου.
- Heb. xii. 22. ἀγγέλων.
 I. Thess. iv. 16. ἀρχαγγέλου.
- Heb. xii. 15. μή τις ὑστερῶν.
 I. Thess. iii. 10. τὰ ὑστερήματα . . ὑμῶν.
- Heb. xii. 25. οὐκ ἔφυγον.
 . . . ii. 3. πῶς ἐκφευξόμεθα.
 I. Thess. v. 3. οὐ μὴ ἐκφύγωσιν.
- Heb. xii. 14. εἰρήνην διώκετε.
 I. Thess. v. 13. εἰρηνεύετε ἐν ἑαυτοῖς.
- Heb. xiii. 20. ὁ δὲ Θεὸς τῆς εἰρήνης·
 I. Thess. v. 23. αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης.
- Heb. iii. 1. 2. Χριστὸν Ἰησοῦν, πιστὸν ὄντα.
 I. Thess. v. 24. πιστὸς ὁ καλῶν ὑμᾶς.
- Heb. xiii. 24. ἀσπάσασθε πάντας τοὺς ἁγίους.
 I. Thess. v. 26. ἀσπάσασθε τοὺς ἀδελφοὺς πάντας.
- Heb. xiii. 25. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.
 I. Thess. v. 28. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ μεθ' ὑμῶν. ἀμήν.
- Heb. xii. 1. περικείμενον.
 I. Thess. iii. 3. κείμεθα.
- Heb. xii. 1. μαρτύρων.
 I. Thess. iv. 6. διεμαρτυράμεθα.
- Heb. xi. 37. θλιβόμενοι.
 I. Thess. iii. 4. θλίβεσθαι.

Pauline words.

ἄμεμπτος.	Heb. viii. 7. I. Thess. i. iii. 13.
καθάπερ.	Heb. iv. 2. v. 4. I. Thess. ii. 11. iii. 6. 12. iv. 5.
μιμητής.	Heb. vi. 12. I. Thess. i. 6. ii. 14.
πληροφορία.	Heb. vi. 11. x. 22. I. Thess. i. 5

23. φιλοξενία.]
φιλόξενος.] occ. once I. Pet. iv. 9.

φιλοξενία. occ. once in undisp. epist.

Rom. xii. 13. τὴν φιλοξενίαν διώκοντες.

φιλόξενος occ. twice in undisp. epist.

I. Tim. iii. 2. φιλόξενον.

Tit. i. 8. φιλόξενον.

φιλοξενία. occ. once in Heb.

Heb. xiii. 2. τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 1. ἡ φιλαδελφία.

Rom. xii. 10. τῇ φιλαδελφίᾳ.

Heb. xii. 14. εἰρήνην διώκετε μετὰ πάντων.

Rom. xii. 18. μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

. . . xiv. 19. τὰ τῆς εἰρήνης διώκωμεν.

Heb. xiii. 9. καλὸν . . . οὐ βρώμασι.

Rom. xiv. 20. βρώματος . . . καλὸν μή.

21.

Heb. xiii. 10. φαγεῖν οὐκ.

Rom. xiv. 21. μὴ φαγεῖν.

Heb. xiii. 12.	διὸ καὶ Ἰησοῦς.
Rom. xv. 3.	καὶ γὰρ ὁ Χριστός.
Heb. xiii. 15.	θυσίαν αἰνέσεως τῷ Θεῷ.
Rom. xv. 11.	αἰνεῖτε Κύριον . . . ἐπαινέσατε αὐτόν.
Heb. xiii. 15.	ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
Rom. xv. 9.	ἐξομολογήσομαι . . τῷ ὀνόματί σου.
Heb. xiii. 15.	καρπὸν χειλέων.
Rom. xv. 28.	καρπὸν τοῦτον.
Heb. xiii. 9.	διδασκαίς μὴ περιφέρεσθε.
Rom. xvi. 17.	παρὰ διδασχὴν ποιοῦντας.
Ephes. iv. 14.	περιφερόμενοι διδασκαλίας.
Heb. xiii. 17.	ἵνα μετὰ χαρᾶς.
Rom. xv. 32.	ἵνα ἐν χαρᾷ.
Heb. xii. 16.	εὐποιίας καὶ κοινωνίας.
Rom. xv. 26.	κοινωνίαν ποιήσασθαι.
Heb. xiii. 18.	προσεύχεσθε περὶ ἡμῶν.
Rom. xv. 30.	προσευχαῖς ὑπὲρ ἐμοῦ.
Heb. xiii. 19.	περισσοτέρως* δὲ παρακαλῶ.
Rom. xv. 30.	παρακαλῶ δὲ ὑμᾶς.
Heb. xiii. 19.	ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
. 23.	ἐὰν τάχιον ἔρχηται.
Rom. xv. 32.	ἵνα ἔλθω καὶ συναναπαύσωμαι ὑμῖν.
I. Tim. iii. 14.	ἐλθεῖν πρὸς σε τάχιον.
Heb. xiii. 22.	παρακαλῶ δὲ ὑμᾶς, ἀδελφοί.
Rom. xii. 1.	παρακαλῶ οὖν ὑμᾶς, ἀδελφοί.
. . . xvi. 17.	παρακαλῶ δὲ ὑμᾶς, ἀδελφοί.
Heb. xiii. 22.	παρακαλῶ . . . παρακλήσεως.
Rom. xii. 8.	παρακαλῶν . . . παρακλησεί.

Heb. xii. 28.	μετὰ αἰδοῦς* καὶ εὐλαθείας.
I. Tim. ii. 9.	μετὰ αἰδοῦς* καὶ σωφροσύνης.
Heb. xii. 9.	πατέρας . . . ὑποταγησόμεθα.
I. Tim. iii. 4.	τέκνα ἔχοντα ἐν ὑποταγῇ.
Heb. xiii. 18.	καλῶς θέλοντες ἀναστρέφεσθαι.
I. Tim. iii. 15.	πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι.
. . . . i. 7.	θέλοντες εἶναι. κ.λ.
Heb. xiii. 4.	τίμιος ὁ γάμος.
I. Tim. iv. 3.	κωλυόντων γαμεῖν.
Heb. xiii. 19.	οὐ βρώμασιν.
I. Tim. iv. 3.	ἀπέχεσθαι βρωμάτων.
Heb. xiii. 13.	ὀνειδισμὸν* αὐτοῦ.
I. Tim. iv. 10.	ὀνειδιζόμεθα, ὅτι . . . σωτήρ.
Heb. xii. 12.	ἀνορθώσατε.
Tit. i. 5.	ἐπιδιορθώση
Heb. xiii. 9.	διδασκαίς.
Tit. i. 9.	κατὰ τὴν διδασκίαν.
Heb. xiii. 9.	διδασκαίς . . . καλόν.
Tit. ii. 3.	καλοδιδασκάλους.
Heb. xii. 9.	ὑποταγησόμεθα τῷ Πατρί.
Tit. ii. 5.	ὑποτασσομένας τοῖς ἀνδράσιν.
Heb. xii. 9.	καὶ ἐντροπόμεθα.
. 13.	ἵνα τὸ χαλὸν ἐκτραπῇ.*
Tit. ii. 8.	ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ.
Heb. xii. 6.	Κύριος, παιδεύει.*
Tit. ii. 11.	ἡ χάρις τοῦ Θεοῦ . . . παιδεύουσα* ἡμᾶς.

Pauline words.

αἰδώς.

ἀπόλαυσις.

Heb. xii. 28. I. Tim. ii. 9.

Heb. xi. 25. I. Tim. vi. 17.

ἀπολύτρωσις.	Heb. xi. 35. Rom. viii. 23.
ἀσθένεια.	Heb. xi. 34. Rom. viii. 28. I. Tim. v. 23.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20.
γενεαλογέομαι.	} Heb. vii. 6. I. Tim. i. 4. Tit. iii. 9.
γενεαλογία.	
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. I. Tim. i. 16.
ἐνδυναμώ.	Heb. xi. 34. Rom. iv. 20. I. Tim. i. 12.
ἐπίθεσις.	Heb. vi. 2. I. Tim. iv. 14.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
παιδεύω.	Heb. xii. 6. 7. 10. I. Tim. i. 20. Tit. ii. 12.
παραιτέομαι.	Heb. xii. 19. 25(<i>bis</i>). I. Tim. iv. 7. v. 11. Tit. iii. 10.

SECTION V.

TABLES OF WORDS, OCCASIONALLY OCCURRING ELSEWHERE
IN THE NEW TESTAMENT; BUT IN THE MANNER, OR THE
FREQUENCY, OF THEIR OCCURRENCE, PECULIAR TO THE
EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES
OF SAINT PAUL.

1. *ἁγιασμός.*] occ. four times in lxx.
occ. three times in Apocr.
occ. once in St. Peter. I. Pet. i. 2.
occ. eight times in undisp. epist.
Rom. vi. 19. εἰς ἁγιασμόν.
... .. 22. εἰς ἁγιασμόν.
I. Cor. i. 30. καὶ ἁγιασμός.
I. Thess. iv. 3. ὁ ἁγιασμός.
... .. 4. ἐν ἁγιασμῷ.
... .. 7. ἐν ἁγιασμῷ.
II. Thess. ii. 13. ἐν ἁγιασμῷ.
I. Tim. ii. 15. καὶ ἁγιασμῷ.
occ. once in Heb.
Heb. xii. 14. καὶ ἁγιασμόν.

Further verbal agreements.

Ordinary N. T. words.

- Heb. xii. 11. καρπὸν εἰρηνικὸν δικαιοσύνης.
Rom. vi. 22. τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν.
... .. 19. δικαιοσύνη εἰς ἁγιασμόν.
... xiv. 17. δικαιοσύνη καὶ εἰρήνη.
I. Cor. i. 30. δικαιοσύνη καὶ ἁγιασμός.

- | | |
|---------------------|---|
| Heb. xii. 14. | εἰρήνην διώκετε μετὰ πάντων. |
| Rom. xiv. 19. | τὰ τῆς εἰρήνης διώκωμεν. |
| I. Thess. v. 13. | εἰρηνεύετε ἐν ἑαυτοῖς. |
| 15. | τὸ ἀγαθὸν διώκετε . . εἰς πάντας. |
| II. Thess. iii. 16. | τὴν εἰρήνην διὰ παντὸς ἐν παντί. |
| Heb. xiii. 20. | ὁ δὲ Θεὸς τῆς εἰρήνης. |
| I. Thess. v. 23. | αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης. |
| II. Thess. iii. 16. | αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης. |
| Heb. xii. 14. 16. | καὶ τὸν ἀγιασμὸν . . . μὴ τις
πόρνος.* |
| I. Thess. iv. 3. | ὁ ἀγιασμός ὑμῶν ἀπέχσθαι ἀπὸ
τῆς πορνείας. |
| Heb. xii. 21. | ἔκφοβός . . καὶ ἔντρομος. |
| I. Cor. ii. 3. | ἐν φόβῳ καὶ ἐν τρόμῳ. |
| Heb. xii. 15. | μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος
τοῦ Θεοῦ. |
| Rom. iii. 23. | ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. |
| I. Cor. i. 7. | μὴ ὑστερεῖσθαι. |
| I. Thess. iii. 10. | τὰ ὑστερήματα τῆς πίστεως. |
| Heb. xiii. 1. | ἡ φιλαδελφία μενέτω. |
| I. Thess. iv. 9. | περὶ δὲ τῆς φιλαδελφίας. κ. λ. |
| Heb. xii. 10. | εἰς τὸ μεταλαθεῖν τῆς ἀγιότητος
αὐτοῦ. |
| I. Thess. iii. 13. | ἐν ἀγίωσύνῃ ἔμπροσθεν τοῦ Θεοῦ. |
| II. Tim. ii. 6. | τῶν καρπῶν μεταλαμβάνειν. |
| Heb. xii. 19. | σάλπιγγος ἤχῳ. |
| I. Thess. iv. 16. | σάλπιγγι Θεοῦ. |
| i. 8. | ἐξήχεται ὁ λόγος τοῦ Θεοῦ. |
| Heb. xii. 19. | φωνῇ ῥημάτων. |
| I. Thess. iv. 16. | φωνῇ ἀρχαγγέλου. |

Heb. xii. 25. 26. τὸν ἀπ' οὐρανῶν . . . οὗ ἡ φωνή. κ.λ.

I. Thess. iv. 16. ὁ Κύριος ἐν κελεύσματι . . ἀπ' οὐ-
ρανοῦ.

II. Thess. i. 7. τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
μετ' ἀγγέλων.

Heb. xii. 18. οὐ γὰρ σκότω.

I. Thess. v. 4. 5. οὐκ ἐν σκότει.

Heb. xii. 28. διὸ βασιλείαν.

I. Thess. ii. 12. εἰς τὴν ἑαυτοῦ βασιλείαν.

II. Thess. i. 5. εἰς τὸ . . τῆς βασιλείας τοῦ Θεοῦ.

Heb. xii. 28. ἀσάλευτον.

. 27. τὰ μὴ σαλευόμενα.

II. Thess. ii. 2. τὸ μὴ σαλευθῆναι.

Heb. xii. 29. ὁ Θεὸς ἡμῶν πῦρ.

II. Thess. i. 8. ἐν πυρὶ . . Θεόν.

Heb. xii. 29. ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

II. Thess. ii. 8. ὁ Κύριος ἀναλώσει.

Heb. xii. 13. ἵνα μὴ ἐκτραπῇ.*

. 9. καὶ ἐντρεπόμεθα.

II. Thess. iii. 14. ἵνα ἐντραπῇ.

Heb. xiii. 5. ὁ τρόπος.

II. Thess. ii. 3. κατὰ τρόπον.

. iii. 16. ἐν τρόπῳ.

Heb. xiii. 7. ὧν μιμεῖσθε.

II. Thess. iii. 7. 9. μιμεῖσθαι ἡμᾶς.

Heb. xiii. 10. ἐξ οὗ φαγεῖν.

II. Thess. iii. 8. οὐδὲ ἐφάγομεν.

Heb. xiii. 10. οὐκ ἔχουσιν ἐξουσίαν.

II. Thess. iii. 9. οὐκ ἔχομεν ἐξουσίαν.

- Heb. xiii. 9. οἱ περιπατήσαντες.
 II. Thess. iii. 11. τινὰς περιπατοῦντας.
 Heb. xii. 17. ἀπεδοκίμασθη.
 I. Tim. iii. 10. δοκιμαζέσθωσαν.†

Pauline words.

- | | | |
|--------------|-------------------------|-------------------------|
| ἀγών. | Heb. xii. 1. | I. Thess. ii. 2. |
| | II. Tim. vi. 12. | |
| αἰδώς. | Heb. xii. 28. | I. Tim. ii. 9. |
| ἀπεκδέχομαι. | Heb. ix. 28. | Rom. viii. 19. |
| | I. Cor. i. 7. | |
| ἀπόλαυσις. | Heb. xi. 25. | I. Tim. vi. 17. |
| ἀσθένεια. | Heb. xi. 34. | Rom. vi. 19. I. Cor. |
| | ii. 3. | I. Tim. v. 23. |
| ἀφιλάργυρος. | Heb. xiii. 5. | I. Tim. iii. 3. |
| ἐπισυναγωγή. | Heb. x. 25. | II. Thess. ii. 1. |
| ἐφάπαξ. | Heb. x. 10. | Rom. vi. 10. I. Cor. |
| | xv. 6. | |
| μεσίτης. | Heb. xii. 24. | I. Tim. ii. 5. |
| μιμέομαι. | Heb. xiii. 7. | II. Thess. iii. 7. 9. |
| μιμητής. | Heb. vi. 12. | I. Cor. iv. 16 |
| | I. Thess. i. 6. ii. 14. | |
| νεκρόω. | Heb. xi. 12. | Rom. iv. 19. |
| ὁμολογία. | Heb. x. 23. | I. Tim. vi. 12. 13. |
| ὀρέγομαι. | Heb. xi. 16. | I. Tim. iii. 1. vi. 10. |

† Scarcely a trace of these rich coincidences is discernible in the context of I. Pet. i. 2. The observation applies to other words, καταργέω, συγκαληρονόμος, &c. for example, adopted, in like manner, from S. Paul, by other writers of the New Testament ; and, it is believed, will be found to hold good very generally, of the words illustrated in this Section. The fact gives extraordinary force to this branch of the verbal evidence ; demonstrating, as it does, (in complete contrast to the case of the Epistle to the Hebrews,) the vital and essential difference, in the use of the same words, between the borrower, and the owner.

παραιτέομαι. Heb. xii. 19. 25. I. Tim. iv. 7.
v. 11.

τοιγαροῦν. Heb. xii. 1. I. Thess. iv. 8.

2. ἄμεμπτos.] occ. twelve times in Job.

ἀμέμπτως.] occ. twice in Apocr.

occ. once in S. Luke. i. 6.

occ. five times in undisp. epist.

Philipp. ii. 15. ἄμεμπτοι.

. . . . iii. 6. ἄμεμπτos.

I. Thess. iii. 13. ἀμέμπτους.

. . . . ii. 10. ἀμέμπτως.

. . . . v. 23. ἀμέμπτως.

occ. once in Heb.

Heb. viii. 7. ἄμεμπτos.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 4. ἐπὶ γῆς.

Philipp. ii. 10. ἐπιγείων.

. . . . iii. 19. ἐπίγεια.

Heb. viii. 5. τῶν ἐπουρανίων*.

Philipp. ii. 10. ἐπουρανίων*.

Heb. ii. 17. τοῖς ἀδελφοῖς ὁμοιωθῆναι.

Philipp. ii. 7. ἐν ὁμοιώματι ἀνθρώπων γενόμενος.

Heb. viii. 5. οἵτινες λατρεύουσι.

Philipp. iii. 3. οἱ λατρεύοντες.

Heb. ix. 1. δικαιοῦματα λατρείας.

Philipp. iii. 6. κατὰ δικαιοσύνην τὴν ἐν νόμῳ.

Heb. vii. 28. τετελειώμενον.

Philipp. iii. 12. τετελείωμαι.

Heb. v. 14. τελείων δέ.

Philipp. iii. 15. ὅσοι οὖν τέλειοι.

- Heb. xi. 16. ἡτοίμασε γὰρ αὐτοῖς πόλιν.
 10. πόλιν ἧς τεχνίτης ὁ Θεός.
 Philipp. iii. 20. ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς.
 i. 27. ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ
 πολιτεύεσθε.
 Heb. viii. 1. ἐν τοῖς οὐρανοῖς.
 Philipp. iii. 20. ἐν οὐρανοῖς.
 I. Thess. i. 10. ἐκ τῶν οὐρανῶν.
 Heb. vii. 26. ὅσιος, ἄκακος*, ἀμίαντος†.
 Philipp. ii. 15. ἀμεμπτοι, ἀκέραιοι, ἀμώμητα.
 I. Thess. ii. 10. ὁσίως, καὶ δικαίως, καὶ ἀμέμπτως.‡
 Heb. ix. 14. ἑαυτὸν ἁμαρτων τῷ Θεῷ.
 Philipp. ii. 15. τέκνα Θεοῦ ἀμώμητα.
 Ephes. i. 4. ἡμᾶς ἁγίους καὶ ἀμώμους κατενώ-
 πιον αὐτοῦ.
 . . . v. 27. ἵνα ᾗ ἁγία καὶ ἁμωμος.
 Heb. viii. 5. τύπον.
 Philipp. iii. 17. τύπον.
 I. Thess. i. 7. τύπους.
 Heb. viii. 2. τῆς σκηνῆς τῆς ἀληθινῆς.
 I. Thess. i. 9. Θεῷ ζῶντι καὶ ἀληθινῷ.
 Heb. iv. 12. ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ
 ἐνεργής.
 Philipp. ii. 13. ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν.
 I. Thess. ii. 13. λόγον Θεοῦ ὃς καὶ ἐνεργεῖται ἐν ὑμῖν.
 Heb. iv. 2. ὁ λόγος τῆς ἀκοῆς.
 I. Thess. ii. 13. λόγον ἀκοῆς.
 Heb. v. 14. ἡ στερεὰ* τροφή.
 II. Thess. ii. 7. ὡς ἂν τροφός.
 Col. ii. 5. τὸ στερέωμα.

† Job ii. 3.

‡ Job i. 8. xii. 4. Sap. x. 15.

Heb. v. 14. vi. 1. στερεά* . . . θεμέλιον.

I. Thess. iii. 2. εἰς τὸ σκηρίξαι ὑμᾶς.

II. Tim. ii. 19. ὁ στερεὸς* θεμέλιος.

Heb. x. 19. εἰς τὴν εἴσοδον.

I. Thess. ii. 1. τὴν εἴσοδον.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Philipp. iii. 20.
βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
ἐνδυναμόω.	Heb. xi. 34. Philipp. iv. 13.
εὐάρεστος.	Heb. xi. 5. 6. xiii. 21. Philipp. iv. 18.
καθάπερ.	Heb. iv. 2. v. 4. I. Thess. ii. 11. iii. 6. 12. iv. 5.
καύχημα.	Heb. iii. 6. Philipp. i. 26. ii. 16.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2. Philipp. ii. 25.
μιμητής.	Heb. vi. 12. I. Thess. i. 6. ii. 14.
οἰκτιρμός.	Heb. x. 28. Philipp. ii. 1.
πληροφορία.	Heb. vi. 11. x. 22. I. Thess. i. 5.

3. ἀναμιμνήσκω.] occ. four times in lxx.

occ. once in Apocr.

occ. twice in S. Mark. xi. 24. xiv. 72.

ἐπαναμιμνήσκω.] occ. S. Paul. only.

μιμνήσκω.] occ. in Hebrews only.

ἀναμιμνήσκω occ. three times] in undis. epist.
ἐπαναμιμνήσκω occ. once

I. Cor. iv. 17. ἀναμνήσει τὰς ὁδοὺς μου.

II. Cor. vii. 15. ἀναμιμνησκομένου. κ. λ.

II. Tim. i. 6. ἀναμιμνήσκω σέ.

Rom. xv. 15. ἐπαναμιμνήσκων ὑμᾶς.

ἀναμιμνήσκω. occ. once in Heb.

μιμνήσχομαι. occ. twice in Heb.

Heb. x. 32.	ἀναμιμνήσκεσθε δέ. κ. λ.
. . . ii. 6.	μιμνήσκη αὐτοῦ.
. . . xiii. 2.	μιμνήσκεσθε τῶν δεσμίων.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 32. 34.	ἀναμιμνήσκεσθε . . . τοῖς δεσμοῖς μου.
I. Cor. iv. 17.	ἀναμνήσει τὰς ὁδοὺς μου.
Heb. x. 30.	Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.
I. Cor. iv. 4.	ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.
Heb. x. 32.	φωτισθέντες.
I. Cor. iv. 5.	ὃς καὶ φωτίσει.
II. Tim. i. 10.	φωτίσαντος. κ. λ.
Heb. x. 24.	κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν καλῶν ἔργων.
II. Cor. viii. 21.	προνοούμενοι καλὰ . . . ἐνώπιον ἀνθρώπων.
Heb. x. 34.	τοῖς δεσμοῖς μου συνεπαθήσατε.
II. Tim. i. 8.	ἐμὲ τὸν δέσμιον. . . συγκακοπάθησον.
. . . ii. 9.	ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν.

Pauline words.

ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀπεΐθεια.	Heb. iv. 6. 11. Rom. xi. 30. 32.
ἀπολείπω.	Heb. iv. 6. 9. x. 26.
βέβηλος.	Heb. xii. 16. II. Tim. ii. 16.
διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
διάφορος.	Heb. i. 4. viii. 6. ix. 10. Rom. xii. 6.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.

ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. II. Tim. iv. 14.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. II. Tim. iii. 1.
εὐαρεστός.	Heb. xiii. 21. Rom. xii. 1. 2. xiv. 18.
ἐφάπαξ.	Heb. vii. 27. ix. 12. x. 10. Rom. vi. 10. I. Cor. xv. 6.
θαρρέω.	Heb. xiii. 6. II. Cor. v. 6. 8. vii. 16. x. 10.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. I. Cor. xii. 12. II. Cor. i. 14. iii. 13. 18. viii. 11.
καταργέω.	Heb. ii. 14. Rom. I. Cor. II. Cor. <i>passim</i> . II. Tim. i. 10.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. v. 6. ix. 15. 16. II. Cor. i. 14. v. 12. ix. 3.
κλήσις.	Heb. iii. 1. Rom. xi. 29. I. Cor. i. 26. vii. 20. II. Tim. i. 9.
κοίτη.	Heb. xiii. 4. Rom. ix. 10. xiii. 13.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
μέτοχος.	Heb. iii. 1. II. Cor. vi. 14.
μιμητής.	Heb. vi. 12. I. Cor. iv. 16.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3.

ὀλοθρεύω.	Heb. xi. 28. I. Cor. x. 10.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13.
ὄνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3.
παιδεία.	Heb. xii. 5. II. Tim. iii. 16.
παιδευτής.	Heb. xii. 9. Rom. ii. 20.
παιδεύω.	Heb. xii. 6. I. Cor. xi. 32. II. Cor. vi. 9. II. Tim. iii. 11.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παραιτέομαι.	Heb. xii. 19. 25. II. Tim. ii. 23.
παρακοή.	Heb. ii. 2. Rom. v. 19. II. Cor. x. 6.
περιβόλαιον.	Heb. i. 12. I. Cor. xi. 15.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
προσφορά.	Heb. x. 5. Rom. xv. 16.
σκληρόνω.	Heb. iii. 8. iv. 7. Rom. ix. 18.
συγκαταχυέομαι.	Heb. xi. 25. II. Tim. i. 8.
τάξις.	Heb. v. vi. vii. I. Cor. xiv. 40.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.
φράττω.	Heb. xi. 33. Rom. iii. 19.

4. ἀνάμνησις.] occ. four times in lxx.

occ. once in S. Luke, xxii. 19.

occ. twice in undis. epist.

I. Cor. xi. 24. εἰς τὴν ἐμὴν ἀνάμνησιν.

... .. 25. εἰς τὴν ἐμὴν ἀνάμνησιν.

occ. once in Heb.

Heb. x. 3. ἀνάμνησις ἁμαρτιῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 10. διὰ τῆς προσφορᾶς τοῦ σώματος
Ἰησοῦ Χριστοῦ.

I. Cor. xi. 24. τοῦτό μου ἐστὶ τὸ σῶμα. κ. λ.

Heb. ix. 14.	τὸ αἷμα τοῦ Χριστοῦ.
I. Cor. xi. 25.	τῷ ἑμῷ αἵματι.
Heb. ix. 15.	ὅπως θανάτου γενομένου.
I. Cor. xi. 26.	τὸν θάνατον τοῦ Κυρίου.
Heb. ix. 16.	ὅπου γὰρ διαθήκη, θάνατον . . τοῦ διαθεμένου.
I. Cor. xi. 25. 28.	τοῦτο . . ἡ καινὴ διαθήκη ἐστὶν . . . ὁσάκις γὰρ . . τὸν θάνατον τοῦ Κυρίου.
Heb. x. 5.	σῶμα κατηρτίσω μοι.
I. Cor. xi. 29.	τὸ σῶμα τοῦ Κυρίου.

Pauline words.

διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐνίστημι.	Heb. ix. 9. I. Cor. vii. 26.
ὀλοθρεύω. }	Heb. xi. 28.
ὀλοθρευτής. }	I. Cor. x. 10.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
συγκεράννυμι.	Heb. iv. 2. I. Cor. xii. 24.

5. ἀνταποδίδωμι.] occ. sixty-five times in lxx.

occ. twelve times in Apocr.

occ. twice in S. Luke, xiv. 14.

occ. four times in undis. epist.

Rom. xi. 35. ἀνταποδοθήσεται.

. . . . xii. 19. ἀνταποδώσω.

I. Thess. iii. 9. ἀνταποδοῦναι.

II. Thess. i. 6. ἀνταποδοῦναι.

occ. once in Heb.

Heb. x. 30. ἀνταποδώσω.

Further verbal agreements.

Heb. x. 30. ἔμοι ἐκδίκησις*,
ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Rom. xii. 19. ἐμοὶ ἐκδίκησις*,
ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Ordinary N. T. words.

Heb. x. 30. Κύριος κρινεῖ.

. . . . 27. κρίσεως . . πυρός.

Rom. xi. 33. Θεοῦ . . κρίματα.

. . . ii. 16. iii. 6. κρινεῖ ὁ Θεός.

II. Thess. i. 5. 8. κρίσεως τοῦ Θεοῦ . . ἐν πυρί.

Heb. x. 37. ὁ ἐρχόμενος ἔξει.

Rom. xi. 26. ἔξει ὁ ῥυόμενος.

I. Thess. i. 10. Ἰησοῦν τὸν ῥυόμενον.

Heb. x. 19. 20. Ἰησοῦ . . ὁδόν.

Rom. xi. 33. Θεοῦ . . ὁδοί.

Heb. x. 35. μή αποβάλητε.

Rom. xi. 15. ἡ αποβολὴ αὐτῶν.

Heb. x. 24. κατανοῶμεν ἀλλήλους εἰς . . καλῶν
ἔργων.

Rom. xii. 16. 17. εἰς ἀλλήλους . . . προνοούμενοι
καλά.

Heb. x. 25. ἀλλὰ παρακαλοῦντες.

Rom. xii. 1. παρακαλῶ οὖν.

. . . . 8. ὁ παρακαλῶν ἐν τῇ παρακλήσει.

Heb. x. 25. ἐγγίζουσιν τὴν ἡμέραν.

Rom. xiii. 12. ἡμέρα ἤγγικεν.

Heb. x. 32. 33. ὑπεμείνατε . . θλίψει.

Rom. xii. 12. τῇ θλίψει ὑπομένοντες.

I. Thess. iii. 7. ἐπὶ πάσῃ τῇ θλίψει.

II. Thess. i. iv. ὑπὲρ τῆς ὑπομονῆς . . ἐν πᾶσι ταῖς
θλίψεσιν.

- Heb. x. 36. ὑπομονῆς γάρ. κ.λ.
 II. Thess. i. 4. ὑπὲρ τῆς ὑπομονῆς ὑμῶν.
 Heb. x. 24. ἀλλήλους εἰς . . ἀγάπης.
 II. Thess. i. 3. ἡ ἀγάπη . . . εἰς ἀλλήλους.
 Heb. x. 38. ἐκ πίστεως.
 II. Thess. i. 4. ὑπὲρ πίστεως.
 Heb. x. 32. ὑπεμείνατε παθημάτων.
 34. καὶ γὰρ συνεπαθήσατε.
 I. Thess. ii. 14. ὅτι ταῦτ' ἐπάθετε.
 II. Thess. i. 5. ὑπὲρ ἧς καὶ πάσχετε.
 Heb. x. 27. πυρὸς ζῆλος.
 II. Thess. i. 8. πυρὶ φλογός.
 Heb. x. 29. ἀξιωθήσεται.
 II. Thess. i. 11. ἀξιώσῃ.
 Heb. x. 38. δίκαιος . . πίστεως . . . εὐδοκεῖ.
 II. Thess. ii. 12. πιστεύσαντες . . . εὐδοκήσαντες . .
 ἀδικία.
 Heb. vi. 1. τὸν τῆς ἀρχῆς.
 II. Thess. ii. 13. ἀπ' ἀρχῆς.
 Heb. x. 39. εἰς περιποίησιν* ψυχῆς.
 II. Thess. ii. 14. εἰς περιποίησιν* δόξης.

Pauline words.

- | | |
|--------------|----------------------------------|
| ἄμεμπτος. | Heb. viii. 7. I. Thess. iii. 13. |
| διάφορος. | Heb. ix. 10. Rom. xii. 6. |
| ἐνίστημι. | Heb. ix. 9. Rom. viii. 38. |
| | II. Thess. ii. 2. |
| ἐντυγχάνω. | Heb. vii. 25. Rom. xi. 2. |
| ἐπισυναγωγή. | Heb. x. 25. II. Thess. ii. 1. |
| εὐαρεστός. | Heb. xi. 5. 6. xiii. 21. Rom. |
| | xii. 1. 2. xiv. 18. |
| λειτουργέω. | Heb. x. 11. Rom. xv. 27. |

λειτουργός.	Heb. viii. 2. Rom. xiii. 6. xv. 16.
μιμέομαι.	Heb. xiii. 7. II. Thess. iii. 7. 9.
μιμητής.	Heb. vi. 12. I. Thess. i. 6. ii. 14.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. Rom. xv. 3.
πληροφορία.	Heb. vi. 11. x. 22. I. Thess. i. 5.
τοιγαροῦν.	Heb. xii. 1. I. Thess. iv. 8.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

6. ἀπόκειμαι. } occ. twice in lxx : once in Apocr.
 πρόκειμαι. } occ. three times in lxx : once in Apocr.

ἀπόκειμαι. occ. once in S. Luke, xix. 20.

πρόκειμαι. occ. once in S. Jude, 7.

occ. three times in undisp. epist.

Col. i. 5. ἀποκειμένην ὑμῖν.

II. Tim. iv. 8. ἀπόκειται μοι.

II. Cor. xii. 12. πρόκειται.

occ. four times in Heb.

Heb. ix. 27. ἀπόκειται τοῖς ἀνθρώποις.

... vi. 18. προκειμένης.

... xii. 1. προκείμενον ἡμῖν.

... .. 2. προκειμένης αὐτῷ.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 7. γῇ . . . μεταλαμβάνει εὐλογίας.

II. Cor. ix. 6. ὁ σπείρων ἐπ' εὐλογίαις,
ἐπ' εὐλογίαις θερίσει.

(I. Cor. iii. 14. μισθὸν λήψεται.)

Heb. vi. 10. διακονήσαντες τοῖς ἁγίοις.

II. Cor. viii. 4. τῆς διακονίας τῆς εἰς τοὺς ἁγίους.

- II. Tim. iv. 5. τὴν διακονίαν σου.
 Col. i. 4. τὴν ἀγάπην τὴν εἰς . . τοὺς ἁγίους.
- Heb. vi. 11. πρὸς τὴν πληροφορίαν.*
 II. Tim. iv. 5. πληροφόρησον.
- Heb. vi. 11. τὴν αὐτὴν σπουδήν.
 II. Cor. viii. 16. τὴν αὐτὴν σπουδήν.
- Heb. vi. 10. τῆς ἀγάπης.
 II. Cor. viii. 8. τῆς ἀγάπης.
 Col. i. 4. τὴν ἀγάπην.
- Heb. vi. 18. τῆς προκειμένης ἐλπίδος.
 Col. i. 5. τὴν ἐλπίδα τὴν ἀποκειμένην.
- Heb. ix. 23. ἐν τοῖς οὐρανοῖς.
 Col. i. 5. ἐν τοῖς οὐρανοῖς.
- Heb. vi. 12. καὶ μακροθυμίας.
 Col. i. 11. καὶ μακροθυμίαν.
 II. Tim. iii. 10. τῇ μακροθυμίᾳ.
- Heb. vi. 1. θεμέλιον καταβαλλόμενοι . . πί-
 στως.
 Col. i. 23. τῇ πίστει τεθεμελιωμένοι.
- Heb. viii. 5. ἐπιτελεῖν.
 . . . ix. 6. ἐπιτελοῦντες.
 II. Cor. viii. 6. ἐπιτελέσῃ.
 11. ἐπιτελέσατε.
 ἐπιτελέσαι.
- Heb. vi. 10. καὶ διακονοῦντες.
 II. Cor. viii. 19. διακονουμένη.
- Heb. x. 5. κατηρτίσω.
 II. Cor. ix. 5. προκαταρτίσωσι.
 II. Tim. iii. 17. ἐξηρτισμένος.

- Heb. ix. 24. ὁ Χριστὸς . . . ἐμφανισθῆναι.
 26. 28. πεφανέρωται . . . ὁ Χριστός.
 II. Tim. iv. 1. Ἰ. Χ. κατὰ τὴν ἐπιφάνειαν αὐτοῦ.
 8. τὴν ἐπιφάνειαν αὐτοῦ.
 II. Cor. iv. 10. 11. ἵνα . . Κ. Ἰ. . . φανερωθῇ.

 Heb. xii. 1. δι' ὑπομονῆς.
 II. Cor. xii. 12. ἐν πάσῃ ὑπομονῇ.
 Col. i. 11. εἰς πᾶσαν ὑπομονήν.

 Heb. xii. 2. τῆς προκειμένης αὐτῷ χαρᾶς.
 Col. i. 11. καὶ μακροθυμίαν μετὰ χαρᾶς.

 Heb. xii. 2. ὑπέμεινε.
 3. τὸν ὑπομεμενηκότα.
 7. εἰ παιδείαν* ὑπομένετε.
 II. Tim. ii. 10. πάντα ὑπομένω.
 12. εἰ ὑπομένομεν.

 Heb. xii. 28. βασιλείαν παραλαμβάνοντες.
 II. Tim. ii. 12. καὶ συμβασιλεύσομεν.

 Heb. xii. 23. πρωτοτόκων.
 . . . xi. 28. πρωτότοκα.
 Col. i. 15. πρωτότοκος.
 18. πρωτότοκος.

 Heb. xii. 2. ἐν δεξιᾷ τε τοῦ . . Θεοῦ ἐκάθισεν.
 Col. iii. 1. ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

 Heb. xii. 2. τοῦ θρόνου.
 Col. i. 16. θρόνοι.

 Heb. xii. 2. ὑπέμεινε σταυρόν.
 Col. i. 20. διὰ . . τοῦ σταυροῦ αὐτοῦ.

 Heb. xii. 4. μέχρις αἵματος.
 Col. i. 20. διὰ τοῦ αἵματος.

 Heb. xii. 5. ἐλεγχόμενος.
 II. Tim. iii. 16. πρὸς ἑλεγχον.*

Heb. xi. 37.	ὕστερούμενοι.
. . . xii. 15.	ὕστερῶν.
II. Cor. viii. 13.	ὕστέρημα.
Col. i. 24.	ὕστερήματα.
Heb. xi. 16.	ἐπαισχύνεται.
II. Cor. ix. 4.	καταισχυνῶμεν.
Heb. ix. 27.	ἀπόκειται κρίσις.
II. Tim. iv. 8.	ἀπόκειται . . . κρίτης.
Heb. ix. 28.	ὁ Χριστὸς . . . εἰς σωτηρίαν.
II. Tim. iii. 15.	εἰς σωτηρίαν . . . ἐν Χριστῷ.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. II. Cor. xiii. 5. 6. II. Tim. iii. 8.
ἀπαράβατος.	} Heb. vii. 24. II. Cor. ix. 4.
ἀπαρασκευάστος.	
ἀπειθεία.	Heb. iv. 6. 11. Col. iii. 6.
ἀπολείπω.	Heb. iv. 6. 9. x. 26. II. Tim. iv. 13. 20.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Col. i. 14.
βέβηλος.	Heb. xii. 1. 6. II. Tim. ii. 16.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. II. Tim. iv. 14.
ἐνδυναμώω.	Heb. xi. 34. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. II. Tim. i. 6.
θίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
καθάπερ.	Heb. iv. 2. v. 4. II. Cor. viii. 11. iii. 13. 18.
κλήσις.	Heb. iii. 1. II. Tim. i. 9.

λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12.
μέτοχος.	Heb. iii. 1. II. Cor. vi. 14.
οἰκτιρισμός.	Heb. x. 28. II. Cor. i. 3. Col. iii. 12.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13.
παρακοή.	Heb. ii. 2. II. Cor. x. 6.
πληροφορία.	Heb. vi. 11. x. 22. Col. ii. 2.
τάξις.	Heb. v. vi. vii. Col. ii. 5.
τελειότης.	Heb. vi. 1. Col. iii. 14.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.

7. ἀπολύτρωσις.] occ. once in S. Luke, xxi. 28.

occ. seven times in undis. epist.

Rom. iii. 24.	διὰ ἀπολυτρώσεως.
. . . viii. 23.	τὴν ἀπολύτρωσιν.
I. Cor. i. 30.	ἡμῖν . . ἀπολύτρωσις.
Ephes. i. 7.	τὴν ἀπολύτρωσιν.
. 14.	εἰς ἀπολύτρωσιν.
. iv. 30.	ἡμέραν ἀπολυτρώσεως.
Col. i. 14.	τὴν ἀπολύτρωσιν.

occ. twice in Heb.

Heb. ix. 15.	εἰς ἀπολύτρωσιν.
. . . xi. 35.	τὴν ἀπολύτρωσιν.

Further verbal agreements.

Ordinary N. T. words.

Heb. ix. 14. 15.	τὸ αἷμα Χριστοῦ . . . εἰς ἀπολύτρω- σιν.
. 12.	διὰ τοῦ ἰδίου αἵματος . . . λύτρωσιν.
Ephes. i. 7.	ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.
Col. i. 14.	ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.

- Heb. ix. 15. ἀπολύτρωσιν τῶν παραβάσεων.*
 Ephes. i. 7. ἀπολύτρωσιν . . τῶν παραπτωμάτων.
 Col. i. 14. ἀπολύτρωσιν τῶν ἁμαρτιῶν.
 Heb. ix. 14. ἄμωμον τῷ Θεῷ.
 Ephes. i. 4. ἀμώμους κατενώπιον αὐτοῦ.
 Heb. ix. 15. τὴν ἐπαγγελίαν τῆς κληρονομίας.
 Ephes. i. 13. 14. τῆς ἐπαγγελίας . . τῆς κληρονομίας.
 Heb. ix. 15. οἱ κεκλημένοι τῆς κληρονομίας.
 Ephes. i. 18. τῆς κλήσεως* καὶ τῆς κληρονομίας.
 Col. i. 12. τοῦ κλήρου τῶν ἁγίων.
 Rom. viii. 28. τοῖς κλητοῖς.
 I. Cor. i. 26. τὴν κλήσιν.*
 Heb. ix. 15. διὰ τοῦτο.
 Ephes. i. 15. διὰ τοῦτο.
 Col. i. 9. διὰ τοῦτο.
 Heb. ix. 15. θανάτου γενομένου.
 Col. i. 22. διὰ τοῦ θανάτου.
 Heb. ix. 14. -ἐαυτὸν προσήνεγκεν ἄμωμον.
 Ephes. i. 4. ἐξελέξατο ἡμᾶς ἀμώμους.
 Col. i. 22. παραστήσαι ὑμᾶς ἀμώμους.
 Heb. xi. 32. 39. τῶν προφητῶν . . μαρτυρηθέντες.
 Rom. iii. 21. μαρτυρουμένη ὑπὸ τῶν προφητῶν.
 Heb. xi. 39. μαρτυρηθέντες διὰ τῆς πίστεως.
 Rom. iii. 21. 22. μαρτυρουμένη . . διὰ πίστεως.
 Heb. xi. 33. διὰ πίστεως . . δικαιοσύνην.
 Rom. iii. 22. δικαιοσύνη . . διὰ πίστεως.
 Heb. xi. 37. ὑστερούμενοι.
 Rom. iii. 23. ὑστεροῦνται.
 Heb. xi. 35. προσδεξάμενοι τὴν ἀπολύτρωσιν.
 . . ix. 28. τοῖς αὐτὸν ἀπεκδεχομένοις.*
 Rom. viii. 23. ἀπεκδεχόμενοι* τὴν ἀπολύτρωσιν.

Heb. ix. 28.	εἰς σωτηρίαν.
Rom. viii. 24.	ἐλπίδι ἐσώθημεν.
Heb. xii. 2.	ἐν δεξιᾷ τε τοῦ . . Θεοῦ ἐκάθισεν.
Rom. viii. 34.	Χριστὸς ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ.
Ephes. i. 20.	ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις.*
Col. iii. 1.	ὁ Χ. ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

Pauline words.

ἀόρατος.	Heb. xi. 27. Col. i. 15. 16.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25. I. Cor. i. 7.
ἀσθένεια.	Heb. iv. 15. v. 2. vii. 28. xi. 34. Rom. vi. 19. viii. 26. I. Cor. ii. 3. xv. 43.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15. ix. 17. 22. Ephes. ii. 7.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. Ephes. vi. 10.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. iii. 22.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27.
εὐαρεστός.	Heb. xi. 5. 6. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18. Ephes. v. 10. Col. iii. 20.
ἐφάπαξ.	Heb. ix. 12. x. 10. Rom. vi. 10. I. Cor. xv. 6.
θίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
νεκρώω.	Heb. xi. 12. Rom. iv. 19. Col. iii. 5.
παιδεῖα.	Heb. xii. 5. Ephes. vi. 4.
πληροφορία.	Heb. vi. 11. x. 22. Col. ii. 2.
τελειότης.	Heb. vi. 1. Col. iii. 14.
ὑπεραντίος.	Heb. x. 27. Col. ii. 14.

ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.
φράττω.	Heb. xi. 33. Rom. iii. 19.

8. βέβαιος.] occ. once in lxx : once in Apocr.

occ. twice in II. Peter.

occ. twice in undisep. epist.

Rom. iv. 16. βεβαίαν.

II. Cor. i. 6. βεβαία.

occ. five times in Heb.

Heb. ii. 2. βέβαιος.

. . . iii. 6. βεβαίαν.

. 14. βεβαίαν.

. . . vi. 19. βεβαίαν.

. . . ix. 17. βεβαία.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 16. σπέρματος Ἀβραάμ.

Rom. iv. 16. σπέρματι . . Ἀβραάμ.

Heb. vi. 13. τῷ Ἀβραάμ ἐπαγγελιάμενος.

Rom. iv. 13. ἡ ἐπαγγελία τῷ Ἀβραάμ.

Heb. vi. 12. κληρονομούντων τῆς ἐπαγγελίας.

. 17. κληρονόμοις τῆς ἐπαγγελίας.

Rom. iv. 13. ἐπαγγελία . . . κληρονόμον.

. 14. κληρονόμοι . . . ἐπαγγελία.

Heb. ii. 11. οὐκ ἐπαισχύνεται.

Rom. i. 16. οὐ γὰρ ἐπαισχύνομαι.

. . . v. 5. οὐ καταισχύνει.

Heb. iii. 6. καύχημα* τῆς ἐλπίδος.

Rom. v. 2. καυχώμεθα ἐπ' ἐλπίδι.

Heb. iii. 6. τῆς ἐλπίδος . . βεβαίαν.

. . . vi. 18. 19. τῆς ἐλπίδος . . βεβαίαν.

- Rom. iv. 16. 18. βεβαίαν . . . παρ' ἐλπίδα ἐπ' ἐλπίδι.
 II. Cor. i. 6. ἡ ἐλπὶς βεβαία.
 Heb. iii. 11. ἐν τῇ ὀργῇ μου.
 Rom. iv. 15. νόμος ὀργήν.
 Heb. iv. 14. 15. Ἰησοῦν . . . ταῖς ἀσθενείαις ἡμῶν.
 Rom. v. 6. Χριστὸς ὄντων ἡμῶν ἀσθενῶν.
 Heb. ii. 15. καὶ ἀπαλλάξῃ τούτους.
 Rom. v. 10. κατηλλάγημεν τῷ Θεῷ. κ. λ.
 Heb. ix. 17. ἐπὶ νεκροῖς βεβαία.
 Rom. iv. 16. 17. βεβαίαν . . . τοὺς νεκρούς.
 II. Cor. i. 9. τῷ ἐγγείροντι τοὺς νεκρούς.
 Heb. ii. 9. Ἰησοῦν διὰ τὸ πάθημα.*
 II. Cor. i. 5. τὰ παθήματα τοῦ Χριστοῦ.*
 Heb. ii. 18. ἐν ᾧ γὰρ πέπονθεν αὐτός.
 II. Cor. i. 6. ὧν καὶ ἡμεῖς πάσχομεν.
 Heb. iv. 15. συμπαθεῖσαι.
 . . . κ. 34. συνεπαθήσατε.
 Rom. viii. 17. συμπάσχομεν.
 II. Cor. i. 7. κοινωνοὶ . . τῶν παθημάτων.
 Heb. iii. 6. μέχρι τέλους βεβαίαν.
 II. Cor. i. 13. ἕως τέλους.

Pauline words.

- ἀδόκιμος. Heb. vi. 8. Rom. i. 28. II. Cor.
 xiii. 5. 6.
 ἀπολύτρωσις. Heb. ix. 15. xi. 35. Rom.
 iii. 24. viii. 23.
 ἀσθένεια. Heb. iv. 15. v. 2. xi. 34. Rom.
 vi. 19. viii. 26. II. Cor. xi. 30.
 xii. 5. 9. 10. xiii. 4.
 ἐνδείκνυμι. Heb. vi. 10. 11. Rom. ii. 15.
 II. Cor. viii. 24.

ἐνδίκος.	Heb. ii. 2. Rom. iii. 8.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
ἱλαστήριον.	Heb. ix. 5. Rom. iii. 25.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. II. Cor. i. 14. iii. 13. 18. viii. 11.
καταργέω.	Heb. ii. 14. Rom. iii. 3. 31. iv. 14. II. Cor. iii. 7. 11. 13. 14.
καύχημα.	Heb. iii. 6. Rom. iv. 2. II. Cor. i. 14. v. 12. ix. 3.
νεκρώ.	Heb. xi. 12. Rom. iv. 19.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19. II. Cor. x. 6.
πικρία.	Heb. xii. 15. Rom. iii. 14.

9. βεβαιόω.] occ. twice in lxx.

occ. once in S. Mark, xvi. 20.

occ. five times in undis. epist.

Rom. xv. 8. βεβαιῶσαι τὰς ἐπαγγελίας.

I. Cor. i. 6. ἐβεβαιώθη ἐν ὑμῖν.

. 8. βεβαιώσει ὑμᾶς.

II. Cor. i. 21. βεβαιῶν ἡμᾶς.

Col. ii. 7. βεβαιούμενοι ἐν τῇ πίστει.

occ. twice in Heb.

Heb. ii. 3. εἰς ἡμᾶς ἐβεβαιώθη.

. . . xiii. 9. βεβαιουῖσθαι τὴν καρδίαν.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 4. δυνάμεσι . . . Πνεύματος ἁγίου.

- Rom. xv. 13. δυνάμει Πνεύματος ἁγίου.
 19. δυνάμει Πνεύματος Θεοῦ.
 I. Cor. ii. 4. Πνεύματος καὶ δυνάμεως.
 Col. i. 11. ἐν πάσῃ δυνάμει δυναμούμενοι.
- Heb. ii. 4. σημείοις καὶ τέρασι.
 Rom. xv. 19. σημείων καὶ τεράτων.
- Heb. i. 1. τοῖς πατράσιν.
 Rom. xv. 8. τῶν πατέρων.
- Heb. ii. 6. x. 32. ὅτι μιμνήσκη αὐτοῦ.
 . . . xiii. 2. μιμνήσκεισθε. κ. λ.
 Rom. xv. 15. ἐπαναμιμνήσκων ὑμᾶς.
 I. Cor. iv. 17. ὑμᾶς ἀναμνήσει.
- Heb. iii. 6. μέχρι τέλους βεβαίαν.*
 I. Cor. i. 8. βεβαιώσῃ ἕως τέλους.
- Heb. ii. 2. 3. λόγος βέβαιος . . . σωτηρίας.
 I. Cor. i. 5. 6. λόγῳ . . . ἐβεβαιώθη.
 18. λόγος . . . σωζομένοις.
 II. Cor. i. 6. σωτηρίας . . . βεβαία.
- Heb. ii. 14. κεκοινωνήκε.
 I. Cor. i. 9. εἰς κοινωνίαν.
 II. Cor. i. 7. ὥσπερ κοινωνοί.
- Heb. xiii. 16. τῆς δὲ εὐποιίας καὶ κοινωνίας.
 Rom. xv. 26. κοινωνίαν τινὰ ποιήσασθαι.
- Heb. iii. 1. ἀδελφοὶ ἅγιοι, κλήσεως. κ. λ.
 I. Cor. i. 26. τὴν κλήσιν ὑμῶν, ἀδελφοί.
 2. κλητοῖς ἁγίοις.
 Col. i. 12. τοῦ κλήρου τῶν ἁγίων. κ. λ.
- Heb. ii. 4. συνεπιμαρτυροῦντος τοῦ Θεοῦ.
 I. Cor. i. 6. τὸ μαρτύριο τοῦ Χριστοῦ.
 II. Cor. i. 23. μάρτυρα τὸν Θεόν.

Heb. ii. 4.	μερισμοῦς.
I. Cor. i. 13.	μεμέρισται.
Col. i. 12.	εἰς τὴν μερίδα.
Heb. ii. 11.	ἐπαισχύνεται.
I. Cor. i. 27.	καταισχύνῃ.
Heb. ii. 13.	πεποιθὼς ἐπ' αὐτῷ.
II. Cor. i. 9.	πεποιθότες ἐπὶ Θεῷ.
Heb. ii. 9.	Ἰησοῦν διὰ τὸ πάθημα.
II. Cor. i. 5.	παθήματα τοῦ Χριστοῦ.
Col. i. 24.	παθήμασιν . . . Χριστοῦ.
Heb. ii. 10.	σωτηρίας αὐτῶν . . παθημάτων.
II. Cor. i. 6.	σωτηρίας . . αὐτῶν παθημάτων.
Heb. ii. 14.	διὰ τοῦ θανάτου.
Col. i. 22.	διὰ τοῦ θανάτου.
Heb. ii. 15.	ἀπαλλάξῃ.
Col. i. 20. 21.	ἀποκαταλλάξαι.
Heb. ii. 14.	σαρκὸς καὶ αἵματος . . αὐτὸς μετ-
	έσχ ^ε . *
Col. i. 14. 22.	σαρκὸς αὐτοῦ . αἵματος αὐτοῦ.
Heb. ii. 10.	τελειῶσαι.
. . . xii. 23.	τετελειωμένων.
I. Cor. ii. 6.	ἐν τοῖς τελείοις.
Col. i. 28.	τέλειον ἐν Χριστῷ Ἰησοῦ.
Heb. i. 13. xiii. 1.	τῶν ἀγγέλων.
Col. ii. 18.	ἀγγέλων.
Heb. xiii. 9. 10.	καλὸν . . οὐ βρώμασιν . . φαγεῖν.
Rom. xiv. 20. 21.	βρώματος . . καλὸν μὴ φαγεῖν.
Heb. xiii. 9.	βρώμασιν . . οὐκ . . οἱ περιπατή-
	σαντες.
Rom. xiv. 15.	διὰ βρῶμα . . οὐκ . . περιπατεῖς.

Heb. ix. 10.	ἐπὶ βρώμασι καὶ πόμασι*.
Rom. xiv. 17.	βρώσις καὶ πόσις.
Heb. xiii. 15.	ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
Rom. xv. 9.	ἐξομολογήσομαί . . τῷ ὀνόματί σου.
Heb. xiii. 15.	καρπὸν χειλέων.
Rom. xv. 28.	καρπὸν τοῦτον.
Heb. xiii. 21.	καταρτίσαι ὑμᾶς.
I. Cor. i. 10.	κατηρτισμένοι.
Heb. xiii. 12.	Ἰησοῦς . . ἁγίασθι.
I. Cor. i. 30.	Ἰησοῦ . . . ἁγιασμός.*
Heb. xiii. 20.	ὁ Θεὸς ὁ ἀναγαγὼν ἐκ νεκρῶν.
Col. ii. 12.	τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.

Pauline words.

ἀγών.	Heb. xii. 1.	Philipp. i. 30.
αἰρέομαι.	Heb. xi. 25.	Philipp. i. 22.
ἄμεμπτος.	Heb. viii. 7.	Philipp. ii. 15. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28.	Philipp. iii. 20.
ἐνδυναμόω.	Heb. xi. 34.	Philipp. iv. 13.
καύχημα.	Heb. iii. 6.	Philipp. i. 26. ii. 16.
κλήσις.	Heb. iii. 1.	Philipp. iii. 14.
λειτουργία.	Heb. viii. 6. ix. 21.	Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2.	Philipp. ii. 25.
οἰκτιρισμός.	Heb. x. 28.	Philipp. ii. 1.

10. γυμνάζω. } occ. once in Apocr.
 γυμνασία. }
 γυμνητεύομαι. } occ. once in II. Peter, ii. 14.

occ. once each in undis. epist.

I. Cor. iv. 11. γυμνητεύομεν.

I. Tim. iv. 8.	γυμνασία.
. 7.	γύμναζε δὲ σεαυτόν.
γυμνάζω. occ. twice in Heb.	
Heb. v. 14.	γεγυμνασμένα.
. . . xii. 11.	γεγυμνασμένοις.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 6.	παραδειγματίζοντας.
I. Cor. iv. 9.	ἀπέδειξεν.
Col. ii. 15.	ἐδειγματίσεν.
Heb. vi. 1.	Θεμέλιον καταβαλλόμενοι.
I. Cor. iii. 10.	Θεμέλιον τέθεικα.
. 11.	Θεμέλιον θεῖναι.
. 12.	Θεμέλιον τοῦτον.
Heb. vi. 7.	γῇ ἢ πιῶσα τὸν ὑετόν.
I. Cor. iii. 6.	ἐπότισεν. κ. λ.
. 7.	ὁ ποτίζων. κ. λ.
Acts xiv. 17.	ὑετοὺς διδούς.
Heb. vi. 7.	γεωργεῖται . . ἀπὸ τοῦ Θεοῦ.
I. Cor. iii. 9.	Θεοῦ γεώργιον.
Heb. vi. 8.	ἀδόκιμος* . . . εἰς καῦσιν.
I. Cor. iii. 15.	κατακαήσεται.
. 13.	τὸ πῦρ δοκιμάσει.
Heb. v. 12.	γάλακτος καὶ οὐ στερεῶς* τροφῆς.
I. Cor. iii. 2.	γάλα καὶ οὐ βρώμα.
Acts xiv. 17.	ἐμπιπλῶν τροφῆς.
Heb. v. 13.	νήπιος* γάρ ἐστι.
I. Cor. iii. 1.	ὡς νηπίοις* ἐν Χριστῷ.
Heb. v. 14.	τελείων δέ.
I. Cor. ii. 6.	ἐν τοῖς τελείοις.

- Heb. v. 12. 13. διδάσκειν . . . τῶν λογίων.
 I. Cor. ii. 13. διδακτοῖς λόγοις.
- Heb. v. 14. πρὸς διάκρισιν.*
 I. Cor. iv. 7. τίς γὰρ σὲ διακρίνει;
 xi. 29. μὴ διακρίνων.
 31. εἰ γὰρ ἑαυτοὺς διεκρίνομεν.
 ii. 15. ὁ πνευματικὸς ἀνακρίνει πάντα.
- Heb. v. 14. καλοῦ τε καὶ κακοῦ.
 II. Cor. v. 10. εἴτε ἀγαθὸν, εἴτε κακόν.
 Rom. vii. 21. τὸ καλὸν . . . τὸ κακόν.
- Heb. v. 12. 14. διδάσκαλοι καλοῦ.
 I. Tim. iv. 6. τῆς καλῆς διδασκαλίας.
 καλὸς ἔση διάκονος.
- Heb. v. 12. 13. στερεᾶς* τροφῆς . . . λόγου δικαιο-
 σύνης.
 I. Tim. iv. 6. ἐντρεφόμενος τοῖς λόγοις τῆς πί-
 στεως.
 Col. ii. 5. τὸ στερέωμα τῆς πίστεως ὑμῶν.
- Heb. v. 12. ὀφείλοντες.
 I. Cor. iv. 8. ὄφελον.
 I. Tim. iv. 8. ὠφέλιμος.
- Heb. vi. 10. τοῦ ἔργου καὶ τοῦ κόπου.
 I. Cor. iv. 12. κοπιῶμεν ἐργαζόμενοι.
 iii. 8. 9. τὸν κόπον . . . συνεργοί.
 xvi. 16. συνεργοῦντι καὶ κοπιῶντι.
 I. Tim. iv. 10. εἰς τοῦτο γὰρ καὶ κοπιῶμεν.
 II. Tim. ii. 6. τὸν κοπιῶντα γεωργόν.
- Heb. vi. 7. μεταλαμβάνει εὐλογίας.
 II. Tim. ii. 6. τῶν καρπῶν μεταλαμβάνειν.
- Heb. xii. 9. ἐνετρεπόμεθα.
 I. Cor. iv. 14. ἐντρέπων.

Heb. xii. 9.	πατέρας εἶχομεν.
I. Cor. iv. 15.	ἔχχτε οὐ πολλοὺς πατέρας.
Heb. xi. 34.	ἀπὸ ἀσθενείας . . ἰσχυροί.
I. Cor. iv. 10.	ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί.
Heb. xii. 28.	βασιλείαν παραλαμβάνοντες.
I. Cor. iv. 8.	ἐβασιλεύσατε.
.	συμβασιλεύσωμεν.
Heb. xii. 16.	μή τις πόρνος.*
I. Cor. v. 1.	ἐν ὑμῖν πορνεία.
Heb. xiii. 4.	τίμιος ὁ γάμος.
I. Tim. iv. 3.	καυλόντων γαμεῖν.
Heb. xiii. 9.	οὐ βρώμασιν.
I. Tim. iv. 3.	ἀπέχεσθαι βρωμάτων.
Heb. xiii. 9.	ἐν οἷς οὐκ ὠφελήθησαν.
I. Tim. iv. 8.	πρὸς ὀλίγον ὠφέλιμος.
Heb. xiii. 7.	μνημονεύετε τῶν ἡγουμένων ὑμῶν.
. 17.	πείθεσθε τοῖς ἡγουμένοις ὑμῶν.
Col. iv. 18.	μνημονεύτέ μου.
Acts xx. 31.	μνημονεύοντες ὅτι. κ. λ.
. . . xxviii. 24.	οἱ μὲν ἐπείθοντο. κ. λ.
Heb. xiii. 7.	οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον.
Acts xx. 35.	μνημονεύειν τε τῶν λόγων. κ. λ.
. . . xxviii. 24.	τοῖς λεγομένοις.
Heb. xiii. 7.	τῶν ἡγουμένων ὑμῶν . . τὸν λόγον.
Acts xiv. 12.	Παῦλον . . ἣν ὁ ἡγούμενος τοῦ λόγου.
. . . xv. 22.	ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς.
Heb. xiii. 7.	μιμεῖσθε* τὴν πίστιν.
I. Cor. iv. 16.	μιμηταί* μου γίνεσθε.

- II. Thess. iii. 7. πῶς δεῖ μιμεῖσθαι* ἡμᾶς.
 9. εἰς τὸ μιμεῖσθαι* ἡμᾶς.
 Heb. viii. 5. κατὰ τὸν τύπον.
 I. Tim. iv. 12. τύπος γίνου τῶν πιστῶν.
 Heb. xiii. 7. τὸν λόγον . . . τῆς ἀναστροφῆς . . .
 τὴν πίστιν.
 I. Tim. iv. 12. ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν πίστει.
 Heb. xiii. 20. τὸν ποιμένα τῶν προβάτων.
 Acts xx. 28. τῷ ποιμνίῳ . . ποιμαίνειν τὴν ἐκκλη-
 σίαν τοῦ Θεοῦ.
 Heb. xiii. 23. Τιμόθεον, μεθ' οὗ . . ὄψομαι ὑμᾶς.
 I. Cor. iv. 17. ἔπεμψα ὑμῖν Τιμόθεον.
 Heb. xiii. 23. ἐὰν τάχιον ἔρχηται.
 I. Cor. iv. 19. ἐλεύσομαι δὲ ταχέως.
 (II. Tim. iv. 9. σπουδάσον ἐλθεῖν πρὸς με ταχέως.)

Pauline words.

- ἀγών. Heb. xii. 1. I. Tim. vi. 12.
 ἀπεκδέχομαι. Heb. ix. 28. I. Cor. i. 7.
 ἀπόλαυσις. Heb. xi. 25. I. Tim. vi. 17.
 ἀπολύτρωσις. Heb. ix. 15. xi. 35. I. Cor.
 i. 30.
 ἀσθένεια. Heb. v. 2. xi. 34. I. Cor. ii. 3.
 I. Tim. v. 23.
 ἀφιλόργυρος. Heb. xiii. 5. I. Tim. iii. 3.
 ἐκτρέπομαι. Heb. xii. 13. I. Tim. i. 6. v. 15.
 vi. 20.
 ἐνδείκνυμι. Heb. vi. 10. 11. I. Tim. i. 16.
 ἐνδυναμόω. Heb. xi. 34. I. Tim. i. 12.
 ἐνίστημι. Heb. ix. 9. I. Cor. iii. 22.
 vii. 26.
 ἐπίθεσις. Heb. vi. 2. I. Tim. iv. 14.

καύχημα.	Heb. iii. 6. I. Cor. v. 6.
κλησις.	Heb. iii. 1. I. Cor. i. 26. vii. 20.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
πρόδηλος.	Heb. vii. 14. I. Tim. v. 24. 25.
συνείδησις.	I. Heb. ix. 9. 14. x. 2. 22. xiii. 18. I. Cor. viii. 7. 10. 12. x. 25. 27. 28. 29. I. Tim. i. 5. 19. iii. 9. iv. 2.

11. ἐπίθεις.] occ. twice in lxx: three times in Apocr.

occ. once in Acts, viii. 18.

occ. twice in undis. epist.

I. Tim. iv. 14. μετὰ ἐπιθέσεως τῶν χειρῶν.

II. Tim. i. 6. διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

occ. once in Hebrews.

Heb. vi. 2. ἐπιθέσεως τε χειρῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 1. Χριστοῦ λόγον . . . πίστεως.

I. Tim. iv. 6. Χριστοῦ . . . λόγοις . . . πίστεως.

II. Tim. i. 13. λόγων . . . ἐν πίστει . . . ἐν Χριστῷ.

Heb. vi. 5. καλὸν . . . Θεοῦ ῥῆμα.

. . . v. 12. διδάσκαλοι . . . τοῦ διδάσκειν ὑμᾶς.

I. Tim. iv. 6. τῆς καλῆς διδασκαλίας.

II. Tim. iv. 3. τῆς ὑγιαινούσης διδασκαλίας.

- Heb. vi. 7. δι' οὓς καὶ γεωργεῖται, μεταλαμ-
βάνει.
... .. 10. τοῦ κόπου.
II. Tim. ii. 6. τὸν κοπιῶντα γεωργὸν... μεταλαμ-
βάνειν.
Heb. vi. 1. Θεμέλιον .. μετανοίας .. ἐπὶ Θεόν.
II. Tim. ii. 19. ὁ μέντοι στερεὸς* Θεμέλιος τοῦ Θεοῦ.
Heb. v. 12. τῶν λογίων τοῦ Θεοῦ ... στερεῶς*
τροφῆς.
I. Tim. iv. 6. ἐντρεφομένους τοῖς λόγοις τῆς πίστεως.
II. Tim. ii. 19. στερεός.*
Heb. vi. 8. ἀδόκιμος.
II. Tim. ii. 15. δόκιμον.
Heb. vi. 8. εἰς μετάνοιαν.
II. Tim. ii. 25. μετάνοιαν εἰς. κ. λ.
Heb. x. 27. τὴν ἐπίγνωσιν τῆς ἀληθείας.
II. Tim. ii. 25. εἰς ἐπίγνωσιν ἀληθείας.

Pauline words.

- ἀγών. Heb. xii. 1. I. Tim. vi. 12.
II. Tim. iv. 7.
ἀδόκιμος. Heb. vi. 8. II. Tim. iii. 8.
ἀπόλαυσις. Heb. xi. 25. I. Tim. vi. 17.
ἀφιλόργυρος. Heb. xiii. 5. I. Tim. iii. 3.
γενεαλογέομαι. Heb. vii. 6. I. Tim. i. 4.
ἐκτρέπομαι. Heb. xii. 13. I. Tim. i. 6. v. 15.
vi. 20. II. Tim. iv. 4.
ἐνδείκνυμι. Heb. vi. 10. 11. I. Tim. i. 16.
II. Tim. iv. 14.
ἐνδυναμόω. Heb. xi. 34. I. Tim. i. 12.
II. Tim. ii. 1. iv. 17.
ἐνίστημι. Heb. ix. 9. II. Tim. iii. 1.
μεσίτης. Heb. viii. 6. I. Tim. ii. 5.

ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
πρόδηλος.	Heb. vii. 14. I. Tim. v. 24. 25.

12. ἐπουράνιος.] occ. twice in lxx: occ. once in Apocr.
occ. once in S. Matthew: once in S. John.
occ. twelve times in undis. epist.

I. Cor. xv. 40.	ἐπουράνια.
.	τῶν ἐπουρανίων.
. 48.	ὁ ἐπουράνιος.
.	οἱ ἐπουράνιοι.
. 49.	τοῦ ἐπουρανίου.
Ephes. i. 3.	ἐν τοῖς ἐπουρανίοις.
. 20.	ἐν τοῖς ἐπουρανίοις.
. ii. 6.	ἐν τοῖς ἐπουρανίοις.
. iii. 10.	ἐν τοῖς ἐπουρανίοις.
. vi. 12.	ἐν τοῖς ἐπουρανίοις.
Philipp. ii. 10.	ἐπουρανίων.
II. Tim. iv. 18.	τὴν ἐπουράνιον.

occ. six times in Hebrews.

Heb. iii. 1.	ἐπουρανίου.
. . . vi. 4.	τῆς ἐπουρανίου
. . . viii. 5.	τῶν ἐπουρανίων.
. . . ix. 23.	τὰ ἐπουράνια.
. . . xi. 16.	ἐπουρανίου.
. . . xii. 22.	ἐπουρανίῳ.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 1.	κλήσεως* ἐπουρανίου.
Ephes. i. 18. 20.	τῆς κλήσεως* αὐτοῦ ἐν τοῖς ἐπουρα- νίοις.

- Heb. iii. 1. κατανοήσατε . . . Χριστὸν Ἰησοῦν.
 Ephes. iii. 4. νοῆσαι . . . τοῦ Χριστοῦ.
 II. Tim. ii. 7. νόει ἃ λέγω.
 (Rom. iv. 19. κατενόησε.)
- Heb. iii. 1. μέτοχοι* . . . Χριστὸν Ἰησοῦν.
 Ephes. iii. 6. συμμετοχα* . . ἐν τῷ Χριστῷ.
- Heb. iii. 2. πιστὸν ὄντα.
 II. Tim. ii. 13. πιστὸς μένει.
- Heb. iii. 3. δόξης . . . τιμήν.
 I. Cor. xv. 43. ἀτιμία . . . δόξη.
 Ephes. i. 18. τῆς δόξης . . . αὐτοῦ.
 Philipp. ii. 11. Χριστὸς εἰς δόξαν.
 II. Tim. iv. 18. ὃ ἡ δόξα.
- Heb. iii. 6. Χριστὸς . . . ἐπὶ τὸν οἶκον αὐτοῦ·
 οὗ οἶκός ἐσμεν ἡμεῖς.
 Ephes. ii. 22. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε,
 εἰς κατοικητήριον τοῦ Θεοῦ.
 . . . iii. 17. κατοικῆσαι τὸν Χριστὸν . . ἐν . . ὑμῖν.
- Heb. ii. 4. ποικίλαις δυνάμεσι, καὶ
 Πνεύματος ἁγίου μερισμοῖς.
 Ephes. iii. 16. δυνάμει
 διὰ τοῦ Πνεύματος αὐτοῦ.
 10. ἡ πολυποικίλος. κ. λ.
 I. Cor. vii. 17. ὡς ἐμέρισεν ὁ Θεός.
- Heb. ii. 8. πάντα ὑπέταξας
 ὑποκάτω τῶν ποδῶν αὐτοῦ.
 I. Cor. xv. 27. πάντα γὰρ ὑπέταξεν
 ὑπὸ τοὺς πόδας αὐτοῦ.
 Ephes. i. 22. πάντα ὑπέταξεν
 ὑπὸ τοὺς πόδας αὐτοῦ.
 Philipp. iii. 21. ὑποτάξαι ἑαυτῷ τὰ πάντα.

- Heb. ii. 10. τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν.
 Ephes. ii. 18. δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν.
 i. 21. ὑπεράνω* πάσης ἀρχῆς.
 v. 23. αὐτός ἐστι σωτήρ.
- Heb. ii. 12. ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.
 Ephes. i. 22. κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.
 iii. 21. ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ.
 v. 19. ὕμνοις . . . ᾄδοντες . . . τῷ Κυρίῳ.
- Heb. i. 3. ἐκάθισεν ἐν δεξιᾷ.
 13. κάθου ἐκ δεξιῶν μου.
 Ephes. i. 20. ἐκάθισεν ἐν δεξιᾷ αὐτοῦ.
- Heb. i. 3. τῆς μεγαλωσύνης ἐν ὑψηλοῖς.
 Philipp. ii. 9. ὁ Θεὸς αὐτὸν ὑπερύψωσε.
- Heb. i. 4. κρείττων γενόμενος τῶν ἀγγέλων.
 Ephes. i. 21. ὑπεράνω* πάσης ἀρχῆς. κ. λ.
 I. Cor. vi. 3. ἀγγέλους κρινοῦμεν.
- Heb. i. 4. ὅσα διαφορώτερον*
 κекληρονόμηκεν ὄνομα.
 Ephes. i. 21. καὶ παντὸς ὀνόματος ὀνομαζομένου.
 18. τῆς κληρονομίας αὐτοῦ.
 Philipp. ii. 9. αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὄνομα.
- Heb. ii. 5. οὐ γὰρ ἀγγέλοις ὑπέταξε
 τὴν οἰκουμένην τὴν μελλούσαν.
 Ephes. i. 21. οὐ μόνον ἐν τῷ αἰῶνι τούτῳ,
 ἀλλὰ καὶ ἐν τῷ μέλλοντι.
- Heb. iv. 2. τῆς ἀκοῆς.
 II. Tim. iv. 4. τὴν ἀκοήν.
- Heb. iv. 12. ὁ Λόγος τοῦ Θεοῦ . . ἐνεργής.*
 I. Cor. xii. 6. ὁ δὲ αὐτός ἐστι Θεὸς ὁ ἐνεργῶν.

- Ephes. i. 11. τοῦ τὰ πάντα ἐνεργοῦντος.
 20. ἐνήργησεν ἐν τῷ Χριστῷ.
 Philipp. ii. 13. ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν.
 Heb. vi. 2. βαπτισμῶν διδαχῆς.
 I. Cor. xv. 29. βαπτιζόμενοι . . . βαπτίζονται.
 Ephes. iv. 5. ἐν βάπτισμα.
 Heb. vi. 4. ἐπιθέσεώς* τε χειρῶν.
 II. Tim. i. 6. διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.
 Heb. vi. 2. ἀναστάσεώς τε νεκρῶν.
 I. Cor. xv. 42. ἡ ἀνάστασις τῶν νεκρῶν.
 Heb. vi. 1. θιμέλιον καταβαλλόμενοι.
 I. Cor. iii. 10. θιμέλιον τέθεικα.
 11. θιμέλιον . . . θῆναι.
 12. θιμέλιον τοῦτον.
 Ephes. ii. 20. ἐπὶ τῷ θιμελίῳ. κ. λ.
 iii. 18. τεθειμελιωμένοι.
 Heb. vi. 10. τοῦ ἔργου ὑμῶν.
 I. Cor. xv. 58. τῷ ἔργῳ τοῦ Κυρίου.
 Heb. vi. 10. καὶ τοῦ κόπου τῆς ἀγάπης.
 I. Cor. xv. 58. ὅτι ὁ κόπος ὑμῶν.
 Heb. vi. 10. οὐ γὰρ ἄδικος ὁ Θεός. κ. λ.
 I. Cor. xv. 58. οὐκ ἔστι κενὸς ἐν Κυρίῳ.
 Heb. vi. 10. τοῖς ἀγίοις.
 I. Cor. xvi. 1. εἰς τοὺς ἀγίους.
 Heb. vi. 10. διακονήσαντες τοῖς ἀγίοις.
 I. Cor. xvi. 15. εἰς διακονίαν τοῖς ἀγίοις.
 Heb. vi. 10. τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου.
 I. Cor. xvi. 16. τῇ συνεργοῦντι καὶ κοπιῶντι.
 Heb. vi. 8. κατάρας ἐγγύς.
 I. Cor. xvi. 22. ἦτω ἀνάθεμα, μαρὰν ἀθά.

Heb. iv. 3.	ἀπὸ καταβολῆς κόσμου.
Ephes. i. 4.	πρὸ καταβολῆς κόσμου.
Heb. vi. 7.	εὐλογίας ἀπὸ τοῦ Θεοῦ.
Ephes. i. 3.	ὁ Θεὸς . . . ὁ εὐλογήσας ἡμᾶς. ἐν πάσῃ εὐλογίᾳ . . . ἐν τοῖς ἐπου- ρανίοις.
Heb. vi. 10.	τῆς ἀγάπης, ἧς . . . τοῖς ἀγίοις.
Ephes. i. 15.	τὴν ἀγάπην τὴν εἰς . . τοὺς ἀγίους.
Heb. vi. 18.	κρατῆσαι.
Ephes. iii. 16.	κραταιωθῆναι.
Heb. vi. 18.	ἰσχυρὰν κρατῆσαι.
Ephes. i. 19.	τοῦ κράτους τῆς ἰσχύος αὐτοῦ.
. . . . vi. 10.	τῷ κράτει τῆς ἰσχύος αὐτοῦ.
. . . . iii. 18.	ἵνα ἐξισχύσητε. κ. λ.
Heb. vi. 19.	εἰς τὸ ἐσώτερον.
Ephes. iii. 16.	εἰς τὸν ἔσω.
Heb. vi. 18.	κρατῆσαι τῆς προκειμένης* ἐλπίδος.
Ephes. iv. 4.	ἐν μιᾷ ἐλπίδι τῆς κλήσεως* ὑμῶν.
Heb. iv. 14.	Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, κρατῶ- μεν.
Ephes. v. 23.	ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας.
(Col. ii. 19.	κρατῶν τὴν κεφαλὴν.)
Heb. vii. 1.	συναντήσας.
Ephes. iv. 13.	καταντήσωμεν.
Heb. vi. 19.	ἄγκυραν ἔχομεν . . ἀσφαλῆ τε καὶ βεβαίαν.*
. . . xiii. 9.	διδασκαίς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε.
. . . v. 13.	ὑπίπτος* γάρ ἐστι.

Ephes. iv. 14. ἵνα μηκέτι ᾤμεν νήπιοι*,
 κλυδωνιζόμενοι καὶ περιφερόμενοι
 παντὶ ἀνέμῳ τῆς διδασκαλίας.
 (Philipp. iii. 1. ὑμῖν δὲ ἀσφαλές.)

Pauline words.

ἀγών.	Heb. xii. 1. Philipp. i. 30. II. Tim. iv. 7.
ἀδόκιμος.	Heb. vi. 8. I. Cor. ix. 27. II. Tim. iii. 8.
ἀπειθεία.	Heb. iv. 6. 11. Ephes. ii. 2. v. 7.
ἀπεκδέχομαι.	Heb. ix. 28. I. Cor. i. 7. Phi- lipp. iii. 20.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Ephes. i. 7. 14. iv. 40.
βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
βέβηλος.	Heb. xii. 16. II. Tim. ii. 16.
διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἔλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. Ephes. ii. 7. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. Ephes. vi. 10. Philipp. iv. 13. II. Tim. ii. 1. iv. 17.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐνίστημι.	Heb. ix. 9. I. Cor. vii. 26. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. II. Tim. i. 6.
ἐφάπαξ.	Heb. vii. 27. ix. 12. x. 10. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. I. Cor. xv. 24. 26. Ephes. ii. 15. II. Cor. i. 10.

καυχῆμα.	Heb. iii. 6. I. Cor. ix. 15. 16. Philipp. i. 26. ii. 16.
κλησίς.	Heb. iii. 1. I. Cor. vii. 20. Ephes. i. 18. iv. 1. 4.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
λειτουργός.	Heb. viii. 2. Philipp. ii. 25.
μηδέπω.	Heb. xi. 7. II. Tim. iii. 7.
οἰκτιρισμός.	Heb. x. 28. Philipp. ii. 1.
παιδεία.	Heb. xii. 5. Ephes. vi. 4. II. Tim. iii. 16.
πικρία.	Heb. xii. 15. Ephes. iv. 31.
προσφορά.	Heb. x. 5. Ephes. v. 2.
συγκεράννυμι.	Heb. iv. 2. I. Cor. xii. 24.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.

13. θεατρίζομαι.] occ. in Hebrews only.
 θέατρον.] occ. twice in Acts, (in literal sense.)
 θέατρον. occ. once in undis. epist. (in figurative sense.)
 I. Cor. iv. 9. θέατρον ἐγενήθημεν.
 θεατρίζομαι, occ. once in Heb. (in figurative sense.)
 Heb. x. 33. θεατριζόμενοι.†

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 30.	Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.
I. Cor. iv. 4.	ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.
Heb. x. 37.	ὁ ἐρχόμενος ἔξει.
I. Cor. iv. 5.	ἕως ἂν ἔλθῃ ὁ Κύριος.

† Does not the allusion to his own exposure, in the amphitheatre of Ephesus, I. Cor. xv. 32, give peculiar weight to the use of this Pauline term, in the epistle to the Hebrews?

Heb. x. 27.	πυρὸς ζῆλος.
I. Cor. iii. 13.	ἐν πυρί.
.	τὸ πῦρ δοκιμάσει.
Heb. x. 21.	οἶκόν τοῦ Θεοῦ.
I. Cor. iii. 9.	Θεοῦ οἰκοδομὴ ἔστε.
Heb. x. 23.	ὑδατι καθαρώ.
I. Cor. v. 7.	ἐκκαθάρατε.
Heb. x. 22.	ἀπὸ συνειδήσεως* πονηρᾶς.
I. Cor. v. 8.	μήδ' ἐν ζύμῃ . . . πονηρίας.
Heb. x. 22.	μετὰ ἀληθινῆς καρδίας.
I. Cor. v. 8.	ἀλλ' ἐν ἀζύμοις . . ἀληθείας.
Heb. ix. 2.	ἡ πρόθεσις τῶν ἄρτων.
I. Cor. v. 8.	ἐορτάζωμεν . . ἐν ἀζύμοις.
. . . , x. 17.	ἐκ τοῦ ἐνὸς ἄρτου.

Pauline words.

ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀπεκδέχομαι.	Heb. ix. 28. I. Cor. i. 7.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. I. Cor. i. 30.
ἀσθένεια.	Heb. vii. 28. xi. 34. I. Cor. ii. 3. xv. 43.
ἐράπαξ.	Heb. x. 10. I. Cor. xv. 6.
μετέχω.	Heb. v. 13. vii. 13. I. Cor. ix. 10. 12.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
συνείδησις.	Heb. ix. 9. x. 2. I. Cor. viii. 7. x. 25.

14. καταργέω.] occ. four times in lxx: (*Ezra only*.)

occ. once in S. Luke, xiii. 7: *in class.*
sense.

occ. twenty-five times in undis. epist. : uniformly in senses peculiar to Ezra and S. Paul.

Rom. iii. 3.	καταργήσει.
. 31.	καταργοῦμεν.
. . . iv. 14.	κατήργηται ἡ ἐπαγγελία.
. . . vi. 6.	καταργηθῇ τὸ σῶμα.
. . . vii. 2.	κατηργηται ἀπὸ τοῦ νόμου.
. 6.	κατηργήθημεν ἀπὸ τοῦ νόμου.
I. Cor. i. 28.	καταργήσῃ.
. ii. 6.	καταργουμένων.
. vi. 13.	καταργήσει. τὸ δὲ σῶμα.
. xiii. 8.	καταργηθήσονται.
.	καταργηθήσεται.
. 10.	καταργηθήσεται.
. 11.	κατήργηκα τὰ τοῦ νηπίου.
. xv. 24.	καταργήσῃ πᾶσαν ἀρχήν. κ. λ.
. 26.	καταργεῖται ὁ θάνατος.
II. Cor. iii. 7.	καταργουμένην.
. 11.	καταργούμενον.
. 13.	καταργουμένου.
. 14.	καταργεῖται.
Gal. iii. 17.	καταργῆσαι τὴν ἐπαγγελίαν.
. . . v. 4.	κατηργήθητε ἀπὸ τοῦ Χριστοῦ.
. 11.	κατήργηται τὸ σκάνδαλον.
Ephes. ii. 15.	καταργήσας.
II. Thess. ii. 8.	καταργήσει τῇ ἐπιφανείᾳ.
II. Tim. i. 10.	καταργήσαντος μὲν τὸν θάνατον.
occ. once in Heb. : in Pauline sense.	
Heb. ii. 14.	καταργήσῃ τὸν τὸ κράτος ἔχοντα.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 14.	ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου.
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- I. Cor. xv. 26. καταργεῖται ὁ θάνατος.
 II. Tim. i. 10. Ἰησοῦ Χριστοῦ καταργήσαντος μὲν
 τὸν θάνατον.
 Heb. ii. 14. διὰ τοῦ θανάτου . . . ἀπαλλάξῃ.
 Rom. v. 10. διὰ τοῦ θανάτου .. καταλλαγέντες.
 . . . vi. 3. 4. εἰς τὸν θάνατον αὐτοῦ.
 . . . vii. 4. ἐθανατώθητε . . . διὰ τοῦ .. Χριστοῦ.
 I. Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος. κ. λ.
 Heb. ii. 15. ἀπαλλάξῃ τούτους.
 Rom. v. 10. κατηλλάγημεν . . . διὰ .. τοῦ υἱοῦ.
 11. δι' οὗ νῦν τὴν καταλλαγὴν.
 II. Cor. v. 18. τοῦ καταλλάξαντος ἡμᾶς διὰ Ἰησοῦ
 Χριστοῦ.
 Heb. ii. 14. 15. ἵνα καταργήσῃ . . . καὶ ἀπαλλάξῃ.
 Ephes. ii. 15. 16. καταργήσας ἵνα . . . ἀποκαταλλάξῃ.
 Heb. ii. 15. φόβῳ θανάτου .. ἔνοχοι .. δουλείας.*
 Rom. vi. 16. δοῦλοι . . . εἰς θάνατον.
 . . . viii. 15. πνεῦμα δουλείας* εἰς φόβον.
 . . . vi. 6. vii. 6. δουλεύειν ἡμᾶς.
 . . . vii. 25. δουλεύω νόμῳ.
 Gal. iv. 25. δουλεύει δέ.
 Heb. ii. 15. διὰ τοῦ ζῆν .. ἔνοχοι ἦσαν δουλείας.*
 Rom. vi. 22. δουλωθέντες . . . ἔχετε . . . ζωὴν.
 I. Cor. xi. 27. ἔνοχος ἔσται.
 Heb. ii. 17. τοῖς ἀδελφοῖς ὁμοιωθῆναι.
 14. σαρκὸς καὶ αἵματος .. μετέσχε.*
 Rom. vi. 5. τῷ ὁμοιώματι .. αὐτοῦ.
 . . . viii. 3. ἐν ὁμοιώματι σαρκός.
 Heb. i. 3. ἐκάθισεν ἐν δεξιᾷ. κ. λ.
 13. κάθου ἐκ δεξιῶν μου.
 Rom. viii. 34. ὃς ἔστιν ἐν δεξιᾷ.

- Ephes. i. 20. ἐκάθισεν ἐν δεξιᾷ.
 . . . ii. 6. συνεκάθισεν ἐν τοῖς. κ. λ.
- Heb. i. 13. ἕως ἂν θῶ τοὺς ἐχθρούς σου.
 I. Cor. xv. 25. ἄχρις οὗ ἂν θῇ τοὺς ἐχθρούς.
 Ephes. ii. 16. ἀποκτείνας τὴν ἐχθραν.
- Heb. i. 13. ὑπόπδιον τῶν ποδῶν σου.
 . . . ii. 8. ὑποκάτω τῶν ποδῶν αὐτοῦ.
 I. Cor. xv. 25. 27. ὑπὸ τοὺς πόδας αὐτοῦ.
 Ephes. i. 22. ὑπὸ τοὺς πόδας αὐτοῦ.
- Heb. i. 8. ἡ ῥάβδος τῆς βασιλείας σου.
 I. Cor. xv. 25. δεῖ αὐτὸν βασιλεῦειν.
 24. τὴν βασιλείαν τῷ Θεῷ.
 I. Thess. i. 5. τῆς βασιλείας τοῦ Θεοῦ.
- Heb. ii. 8. πάντα ὑπέταξας.
 ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα,
 οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον
 αὐτῷ τὰ πάντα ὑποτεταγμένα.
 I. Cor. xv. 27. 28. πάντα γὰρ ὑπέταξεν.
 πάντα ὑποτέτακται.
 ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
 πάντα.
 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα . . .
 αὐτὸς ὁ υἱὸς ὑποταγῇσεται,
 τῷ ὑποτάξαντι αὐτῷ τὰ πάντα.
 Ephes. i. 22. καὶ πάντα ὑπέταξεν. κ. λ.
- Heb. ii. 14. αὐτὸς καταργήσῃ τὸν τὸ κράτος
 ἔχοντα.
 Ephes. i. 19. τοῦ κράτους τῆς ἰσχύος αὐτοῦ.
- Heb. iv. 12. ὁ λόγος τοῦ Θεοῦ ἐνεργής.*
 Ephes. i. 19. κατὰ τὴν ἐνέργειαν. κ. λ.

- Heb. i. 7. ἀγγέλους αὐτοῦ . . . πυρὸς φλόγα.
 II. Thess. i. 7. 8. ἀγγέλων αὐτοῦ . . . πυρὶ φλογός.
 Heb. ii. 14. καταργήσῃ τὸν διάβολον.
 II. Thess. ii. 8. 9. καταργήσῃ . . . τοῦ Σατανᾶ.
 Heb. ii. 16. σπέρματος Ἀβραάμ.
 Gal. iii. 16. τῷ δὲ Ἀβραάμ, καὶ τῷ σπέρματι,
 Χριστός.
 29. εἰ δὲ Χριστοῦ, ἄρα τοῦ Ἀβραάμ
 σπέρμα.
 Heb. iii. 3. δόξης . . . ἡξίωται.
 II. Thess. i. 11. 12. ἀξίωση . . . ἐνδοξασθῇ.
 Heb. iii. 8. μὴ σκληρύνετε* τὰς καρδίας . . .
 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ.
 Rom. ii. 5. κατὰ τὴν σκληρότητα . . . καρδίαν ..
 ἐν ἡμέρᾳ ὀργῆς.
 I. Cor. x. 8. 9. 13. ἐν μιᾷ ἡμέρᾳ . . . ἐπείρασαν.
 Heb. iii. 11. iv. 3. ἐν τῇ ὀργῇ μου.
 Rom. iii. 5. ὁ Θεὸς . . . τὴν ὀργήν.
 . . . ii. 5. ὀργὴν . . . τοῦ Θεοῦ.
 . . . iv. 15. ὁ νόμος ὀργήν.
 Ephes. ii. 3. τέκνα ὀργῆς.
 Heb. iii. 6. καύχημα* τῆς ἐλπίδος.
 Rom. v. 2. καυχώμεθα ἐπ' ἐλπίδι.
 I. Cor. i. 31. ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.
 . . . xv. 31. καύχῃσιν ἣν ἔχω ἐν Χριστῷ Ἰησοῦ.
 Gal. vi. 14. καυχᾶσθαι ἐν τῷ σταυρῷ τοῦ Κυ-
 ρίου Ἰησοῦ Χριστοῦ.
 Ephes. ii. 9. ἵνα μή τις καυχῆσῃται.
 II. Thess. i. 4. καυχᾶσθαι . . . ὑπὲρ τῆς ὑπομονῆς
 ὑμῶν.
 I. Thess. i. 3. τῆς ὑπομονῆς τῆς ἐλπίδος.

Pauline words.

ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32. Ephes. ii. 2. v. 7.
ἀπολείπω.	Heb. iv. 6. 9. II. Tim. iv. 13. 20.
ἀσθενεία.	Heb. iv. 15. v. 2. vii. 28. xi. 34. Rom. vi. 19. viii. 28. I. Cor. ii. 3. xv. 43. II. Cor. xi. 30. xii. 5. 9. 10. xiii. 4. Gal. iv. 13.
διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21. Gal. iv. 24. v. 1.
ἐνδικος.	Heb. ii. 2. Rom. iii. 8.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. I. Cor. xii. 12. II. Cor. i. 14. iii. 13. 18. viii. 11.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. v. 6. ix. 15. 16. II. Cor. i. 14. v. 12. ix. 3.
κλήσις.	Heb. iii. 1. Rom. xi. 29. I. Cor. i. 26. vii. 20. Ephes. i. 18. iv. 1. 4. II. Thess. i. 11. II. Tim. i. 9.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
μέτοχος. }	Heb. iii. 1.
μέτοχη. }	II. Cor. vi. 14.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13. I. Tim. vi. 12. 13.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.

παρακοή.	Heb. ii. 2. Rom. v. 19. II. Cor. x. 6.
περιβόλαιον.	Heb. i. 12. I. Cor. xi. 15.
σκληρύνω.	Heb. iii. 8. 13. 15. iv. 7. Rom. ix. 18.
συγκεράννυμι.	Heb. iv. 2. I. Cor. xii. 24.
υπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.

15. κλήσις.] occ. once in lxx: occ. once in Apocr.

occ. once in II. Pet. i. 10.

occ. nine times in undis. epist.

Rom. xi. 29.	ἡ κλήσις τοῦ Θεοῦ.
I. Cor. i. 26.	τὴν κλήσιν ὑμῶν.
. . . . vii. 20.	ἐν τῇ κλήσει ἣ ἐκλήθη.
Ephes. i. 18.	τῆς κλήσεως αὐτοῦ.
. . . . iv. 1.	τῆς κλήσεως ἣς ἐκλήθητε.
. 4.	τῆς κλήσεως ὑμῶν.
Philipp. iii. 14.	τῆς ἄνω κλήσεως τοῦ Θεοῦ.
II. Thess. i. 11.	τῆς κλήσεως ὁ Θεός.
II. Tim. i. 9.	κλήσει ἀγία.

occ. once in Heb.

Heb. iii. 1.	κλήσεως ἐπουρανίου.
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Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 17.	ἵνα ἐλεήμων γένηται.
Rom. xi. 32.	ἵνα τοὺς πάντας ἐλεήσῃ.
. . . ix. 16.	τοῦ ἐλεοῦντος Θεοῦ.
I. Cor. vii. 25.	ὥς ἡλεημένος ὑπὸ Κυρίου.
Philipp. ii. 27.	ὁ Θεὸς αὐτὸν ἡλέησεν.
Ephes. ii. 4.	ὁ Θεὸς πλούσιος ὢν ἐν ἐλέει.
II. Tim. i. 18.	εὐρεῖν ἔλεος παρὰ Κυρίου.
Heb. iii. 5. 6.	Μωσῆς μὲν πιστὸς . . . εἰς μαρτύριον· Χριστὸς δὲ . . . ἐάνπερ βεβαίαν.*
I. Cor. i. 6.	καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη* ἐν ὑμῖν.

- II. Thess. i. 10. ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν.
 II. Tim. i. 8. τὸ μαρτύριον τοῦ Κυρίου ἡμῶν.
- Heb. iii. 6. οὗ οἶκος ἐσμὲν ἡμεῖς.
 I. Cor. iii. 16. τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν.
 Rom. viii. 9. Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. κ. λ.
 Ephes. ii. 19. 22. οἰκεῖται τοῦ Θεοῦ · κατοικητήριον τοῦ Θεοῦ.
- II. Tim. i. 14. διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
- Heb. iii. 6. μέχρι τέλους βεβαίαν.*
 I. Cor. i. 8. βεβαιώσεται* ὑμᾶς ἕως τέλους.
- Heb. iii. 5. 6. καὶ Μωσῆς μὲν πιστὸς · Χριστὸς δέ.
 . . . ii. 17. πιστὸς ἀρχιερεὺς.
 I. Cor. i. 9. πιστὸς ὁ Θεός.
 . . . vii. 25. ὑπὸ Κυρίου πιστὸς εἶναι.
 II. Thess. iii. 3. πιστὸς δέ ἐστιν ὁ Κύριος.
 I. Tim. i. 12. ὅτι πιστόν με ἠγάπησατο.
- Heb. iii. 3. πλείονος γὰρ δόξης οὗτος ἡξίωται.
 Ephes. i. 17. 18. ὁ Θεὸς τοῦ Κυρίου Ἰησοῦ Χριστοῦ ὁ πατὴρ τῆς δόξης.
 II. Thess. i. 11. ἵνα ὑμᾶς ἀξιόσχη τῆς κλήσεως ὁ Θεός · ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ Χριστοῦ.
 . . . ii. 14. εἰς περιποίησιν* δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 I. Tim. v. 17. διπλῆς τιμῆς ἀξιούσθωσαν.
- Heb. iii. 3. πλείονα τιμῇ.
 I. Tim. v. 17. διπλῆς τιμῆς.
- Heb. i. 3. ἐκάθισεν ἐν δεξιᾷ ἐν ὑψηλοῖς.
 Ephes. i. 20. ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις.

- Heb. ii. 8. πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ.
- Ephes. i. 22. πάντα ὑπέταξεν
ὑπὸ τοῦς πόδας αὐτοῦ.
- Philipp. iii. 21. ὑποτάξαι ἑαυτῷ τὰ πάντα.
- Heb. iii. 2. ὡς ᾤμωσα ἐν τῇ ὀργῇ μου.
- Ephes. ii. 3. τέκνα φύσει ὀργῆς.
- Heb. ii. 17. ἵνα ἐλεήμων γένηται . . τὰ πρὸς τὸν
Θεόν.
- Ephes. ii. 4. ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει.
- Heb. iii. 6. Χριστὸς δὲ ὡς οἶός ἐπὶ τὸν οἶκον
αὐτοῦ.
- Ephes. ii. 20. 21. 'I. X. ἐν ᾧ πᾶσα ἡ οἰκοδομή. κ. λ.
- Heb. iii. 6. οὗ οἶκός ἐσμεν ἡμεῖς.
- Ephes. ii. 22. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
εἰς κατοικητήριον τοῦ Θεοῦ.
- . . . iii. 17. κατοικῆσαι τὸν Χριστὸν ἐν . . ὑμῶν.
- Heb. iii. 1. κλήσεως ἐπουρανίου* μέτοχοι.*
- Ephes. iii. 6. v. 7. συμμέτοχα* τῆς ἐπαγγελίας αὐτοῦ.
- Heb. iii. 6. ἵάνπερ τὴν παρρῆσίαν . . κατὰσχω-
μεν.
- Ephes. iii. 12. ἐν ᾧ ἔχομεν τὴν παρρῆσίαν.
- Heb. iii. 1. 3. κλήσεως ἐπουρανίου . . ἡξίωται.
- Ephes. iv. 1. ἀξίως τῆς κλήσεως ἧς ἐκλήθητε.
- Heb. iii. 1. κλήσεως ἐπουρανίου.
- Philipp. iii. 14. τῆς ἄνω κλήσεως.
- Heb. iii. 3. πλείονος γὰρ δόξης οὗτος.
- Philipp. iii. 21. τῷ σώματι τῆς δόξης αὐτοῦ.

Pauline words.

ἄκακος.

Heb. vii. 26. Rom. xvi. 18.

ἄμemptος.	Heb. viii. 7. Philipp. ii. 15. iii. 6.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32. Ephes. ii. 2. v. 7.
ἀπολείπω.	Heb. iv. 6. 9. II. Tim. iv. 13. 20.
ἀσθένεια.	Heb. iv. 15. v. 2. Rom. vi. 19. viii. 26. I. Cor. ii. 3. xv. 43.
βέβαιος.	Heb. iii. 6. 14. Rom. iv. 16.
βεβαιόω.	Heb. ii. 3. Rom. xv. 8. I. Cor. i. 6. 8.
βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21.
ἐνδοίκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. Ephes. ii. 7. II. Tim. iv. 14.
ἐνδοικος.	Heb. ii. 2. Rom. iii. 8.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. iii. 22. vii. 26. II. Thess. ii. 2. II. Tim. iii. 1.
ἐπίθεσις.	Heb. vi. 2. II. Tim. i. 6.
ἐπισυναγωγή.	Heb. x. 25. II. Thess. ii. 1.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. Rom. vii. 2. 6. I. Cor. i. 28. vi. 13.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. v. 6. ix. 15. 16. Philipp. i. 26. ii. 16.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.

λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19.
περιδόλαιον.	Heb. i. 12. I. Cor. xi. 15.

16. λειτουργέω.] occ. eighty times in lxx.

occ. seven times in Apocr.

occ. once in Acts, xiii. 2.

occ. once in undis. epist.

Rom. xv. 27. λειτουργῆσαι αὐτοῖς.

occ. once in Heb.

Heb. x. 11. λειτουργῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 11.	ἱερεὺς λειτουργῶν.
Rom. xv. 16.	λειτουργὸν* . . . ἱεουργοῦντα.
Heb. x. 14.	μιᾷ προσφορᾷ* . . τοὺς ἁγιαζο- μένους.
Rom. xv. 16.	ἡ προσφορὰ* . . ἡγιασμένη.
Heb. x. 32.	ἀναμνησκέσθῃ* δέ.
Rom. xv. 15.	ὡς ἐπαναμνησκαν* ὑμᾶς.
Heb. x. 24.	κατανοῶμεν ἀλλήλους.
Rom. xv. 14.	ἀλλήλους νοθετεῖν.
. . . iv. 19.	οὐ κατενόησε.

Pauline words.

ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19.

ἀσθένεια.	Heb. vii. 28. ix. 34. Rom. vi. 19. viii. 28.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐντυγχάνω.	Heb. vii. 25. Rom. xi. 2.
εὐαρεστός.	Heb. xi. 5. 6. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18.
λειτουργγός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3.
συνεῖδησις.	Heb. ix. 9. 14. x. 2. 22. xiii. 18. Rom. ix. 1. xiii. 5.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.

17. λόγιον.] occ. forty-eight times in lxx : once in Apocr.

occ. once in Acts : once in I. Peter.

occ. once in undis. epist.

Rom. iii. 2. τὰ λόγια.

occ. once in Heb.

Heb. v. 12. τῶν λογίων.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 12. τῶν λογίων τοῦ Θεοῦ.

Rom. iii. 2. τὰ λόγια τοῦ Θεοῦ.

Pauline words.

ἀδόκιμος. Heb. vi. 8. Rom. i. 28.

ἀσθένεια. Heb. iv. 15. v. 2. Rom. vi. 19.
viii. 26.

ἐνδείκνυμι. Heb. vi. 10. 11. Rom. ii. 15.
ix. 17. 22.

ἐνδικος. Heb. ii. 2. Rom. iii. 8.

καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14.
καταργέω.	Heb. ii. 14. Rom. iii. 3. 31. iv. 14.
καύχημα.	Heb. iii. 6. Rom. iv. 2.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.
παρακοή.	Heb. ii. 2. Rom. v. 19.

18. τὸ λοιπόν.] occ., suffixed, once in S. Matth. : once in S. Mark.

occ., prefixed, once in Acts, xxvii. 28.

occ., prefixed, ten times in undisp. epist.

I. Cor. i. 16.	λοιπὸν, οὐκ.
. . . . iv. 2.	ὁ δὲ λοιπόν.
. . . . vii. 29.	τὸ λοιπόν.
II. Cor. xiii. 11.	λοιπόν.
Ephes. vi. 10.	τὸ λοιπόν.
Philipp. iii. 1.	τὸ λοιπόν.
. . . . iv. 8.	τὸ λοιπόν.
I. Thess. iv. 1.	τὸ λοιπὸν οὖν.
II. Thess. iii. 1.	τὸ λοιπόν.
II. Tim. iv. 8.	λοιπόν.

occ., prefixed, once in Hebrews.

Heb. x. 13.	τὸ λοιπόν.
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Further verbal agreements.

Ordinary N. T. words.

Heb. x. 13.	τὸ λοιπὸν ἐκδεχόμενος, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.
I. Cor. xv. 25.	ἄχρις οὗ ἂν θῇ πάντα τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
Ephes. i. 22.	πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

Heb. x. 13.	τὸ λοιπὸν ἐκδεχόμενος.
... ix. 28.	τοῖς αὐτὸν ἀπεκδεχομένοις* εἰς σωτη- ρίαν.
I. Cor. i. 7.	ἀπεκδεχομένους* ... Κυρίου ἡμῶν 'Ιησοῦ Χριστοῦ.
Philipp. iii. 20.	σωτήρα ἀπεκδεχόμεθα* Κύριον 'Ιησοῦν Χριστόν.

Pauline words.

αἰρέομαι.	Heb. xi. 25. Philipp. i. 22. II. Thess. ii. 13.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀπεκδέχομαι.	Heb. ix. 28. I. Cor. i. 7. Philipp. iii. 20.
ἀπολείπω.	Heb. x. 26. II. Tim. iv. 20. 13.
ἐκτρέπομαι.	Heb. xii. 13. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνδυναμόω.	Heb. xi. 34. Ephes. vi. 10. Philipp. iv. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. I. Cor. iii. 22. vii. 26. II. Thess. ii. 2. II. Tim. iii. 1.
ἐπισυναγωγή.	Heb. x. 25. II. Thess. ii. 1.
εὐαρεστέω.	Heb. xi. 5. 6. xiii. 16. 21. II. Cor. v. 9. Ephes. v. 10. Philipp. iv. 18.
ἐφάπαξ.	Heb. x. 10. I. Cor. xv. 6.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
μετοχός.	Heb. iii. 1. II. Cor. vi. 14.
οἰκτιρμός.	Heb. x. 28. II. Cor. i. 3. Philipp. ii. 1.
ὀλοθρεύω.	Heb. xi. 28. I. Cor. x. 10.
ὁμολογία.	Heb. x. 23. II. Cor. ix. 13.

πλάξ.	Heb. ix. 4. II. Cor. iii. 3.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
προσφορά.	Heb. x. 5. Ephes. v. 2.
συγκακουχέομαι.	} Heb xi. 25. II. Tim. i. 2.
συγκακοπαθέω.	
συνείδησις.	Heb. ix. x. xiii. I. Cor. viii. x. II. Cor. i. iv. v. II. Tim. i. 3.
τοιγαροῦν.	Heb. xii. 1. I. Thess. iv. 8.
ὑπεράνω.	Heb. ix. 5. Ephes. iv. 10.

19. μέμφομαι.†] occ. three times in Apocr.

occ. once in S. Mark, vii. 2.

occ. once in undis. epist.

Rom. ix. 19. τί ἔτι μέμφεται.

occ. once in Hebrews.

Heb. viii. 8. μεμφόμενος γάρ.

† In some examples, especially where the ordinary N. T. agreements, in the immediate contexts, happened to be few, I have taken advantage, (as in the present instance,) of this circumstance, to extend the catalogue of Pauline words, beyond the neighbouring contexts. Attention to the relative character and construction of Saint Paul's different epistles, where the topics are frequently inverted, and transposed, in consequence of the *theme* of one epistle becoming a *subordinate topic* in another, . . . and where a word introduced repeatedly, in the former case, is introduced rarely in the latter, . . . will explain my reasons for the above extension. In the table before him, the reader may observe how constantly we find the Pauline words used, by turns, frequently and rarely, in Hebrews and Romans. The Pauline character of the whole text of Hebrews cannot be more strikingly exemplified, by verbal evidence, than in this example; where a single word, of single occurrence in Hebrews and Romans, and there only, is thus surrounded by no fewer than thirty-three Pauline peculiarities.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 13.	ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον . . . ἐγγὺς ἀφανισμοῦ.
Rom. vii. 6.	ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.
(Acts xiii. 41.)	καὶ ἀφανίσθητε.)

Pauline words.

ἄκακος.	Heb. vii. 26.	Rom. xvi. 18.
ἀπειθεία.	Heb. iv. 6. 11.	Rom. xi. 30. 32.
ἀπεκδέχομαι.	Heb. ix. 28.	Rom. viii. 19. 23. 25.
ἀσθένεια.	Heb. iv. 15. v. 2. vii. 28. xi. 34.	Rom. vi. 19. viii. 26.
βέβαιος.	Heb. ii. 2. iii. 6. 14. vi. 19. ix. 17.	Rom. iv. 16.
βεβαιόω.	Heb. ii. 3. xiii. 9.	Rom. xv. 8.
διάκρισις.	Heb. v. 14.	Rom. xiv. 1.
διάφορος.	Heb. viii. 6. ix. 10.	Rom. xii. 6.
δουλεία.	Heb. ii. 15.	Rom. viii. 15. 21.
ἐνδείκνυμι.	Heb. vi. 10. 11.	Rom. ii. 15. ix. 17. 22.
ἐνδικος.	Heb. ii. 2.	Rom. iii. 8.
ἐνδυναμόω.	Heb. xi. 34.	Rom. iv. 20.
ἐνίστημι.	Heb. ix. 9.	Rom. viii. 38.
ἐντυγχάνω.	Heb. vii. 25.	Rom. viii. 27. 34. xi. 2.
ἐφάπαξ.	Heb. vii. 27. ix. 12. x. 10.	Rom. vi. 10.
ἱλαστήριον.	Heb. ix. 5.	Rom. iii. 25.
καθάπερ.	Heb. iv. 2. v. 4.	Rom. iv. 6. xii. 14.

καταργέω.	Heb. ii. 14. Rom. iii. iv. vi. vii. 2. 6.
καύχημα.	Heb. iii. 6. Rom. iv. 2.
κληῖσις.	Heb. iii. 1. Rom. xi. 29.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16.
νεκρώ.	Heb. xi. 12. Rom. iv. 19.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3.
παράθαισις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 4.
παρακοή.	Heb. ii. 2. Rom. v. 19.
πικρία.	Heb. xii. 15. Rom. iii. 14.
προσφορά.	Heb. x. 5. 8. 14. 18. Rom. xv. 16.
σκληρύνω.	Heb. iii. 8. 13. 15. iv. 7. Rom. ix. 18.
συνείδησις.	Heb. ix. 9. 14. x. 2. 22. xiii. 18. Rom. ii. 15. ix. 1. xiii. 5.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.
φράττω.	Heb. xi. 33. Rom. iii. 19.

20. μεταλαμβάνω.] occ. eight times in Apocr.

occ. three times in Acts.

occ. once in undisp. epist.

II. Tim. ii. 6. μεταλαμβάνειν.

occ. twice in Hebrews.

Heb. vi. 7. μεταλαμβάνει εὐλογίας.

. . . xii. 10. εἰς τὸ μεταλαβεῖν.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 7. δι' οὗς καὶ γεωργεῖται.

II. Tim. ii. 6. τὸν κοπιῶντα γεωργόν.

Heb. xii. 10. 11. μεταλαβῆν . . . καρπόν.

II. Tim. ii. 6. τῶν καρπῶν μεταλαμβάνειν.

Pauline words.

ἀγών.

Heb. xii. 1. II. Tim. iv. 7.

ἀδόκιμος.

Heb. vi. 8. II. Tim. iii. 8.

ἀπολείπω.

Heb. iv. 6. 9. x. 26. II. Tim.
iv. 13. 20.

βέβηλος.

Heb. xii. 16. II. Tim. ii. 16.

ἐκτρέπομαι.

Heb. xii. 13. II. Tim. iv. 4.

ἐλεγχος.

Heb. xi. 1. II. Tim. iii. 16.

ἐνδείκνυμι.

Heb. vi. 10. 11. II. Tim.
iv. 14.

ἐνδυναμόω.

Heb. xi. 34. II. Tim. ii. 1.
iv. 17.

ἐνίστημι.

Heb. ix. 9. II. Tim. iii. 1.

ἐπίθεις.

Heb. vi. 2. II. Tim. i. 6.

κλήσις.

Heb. iii. 1. II. Tim. i. 9.

ὁρθός.

Heb. xii. 13.

ὁρθοτομέω.

II. Tim. ii. 15.

πρόδρομος.

Heb. vi. 20.

δρόμος.

II. Tim. iv. 7.

συγκακουχέομαι.

Heb. xi. 25.

συγκακοπαθέω.

II. Tim. i. 8.

21. μετατίθημι.] occ. twelve times in lxx.

occ. four times in Apocr.

occ. once in Acts.

occ. once in undis. epist.

Gal. i. 6.

μετατίθεσθε.

occ. three times in Hebrews.

Heb. vii. 12.

μετατιθεμένης γάρ.

. . . xi. 5.

μετετέθη.

.

μετέθηκεν αὐτόν.

Further verbal agreements.

Ordinary N. T. words.

Heb. vii. 12.	μετατιθεμένης γάρ. κ. λ. καὶ νόμου μετάθεσις.
Gal. i. 6.	μετατίθεσθε ἀπό. κ. λ. εἰς ἕτερον εὐαγγέλιον.

Pauline words.

ἀπεκδέχομαι.	Heb. ix. 28. Gal. v. 5.
ἀσθενεία.	Heb. iv. 15. v. 2. vii. 28. xi. 34. Gal. iv. 13.
δουλεία.	Heb. ii. 15. Gal. iv. 24. v. 1.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10.
ἐνίστημι.	Heb. ix. 9. Gal. i. 4.
καύχημα.	Heb. iii. 6. Gal. vi. 4.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
ὀρθός. }	Heb. xii. 13.
ὀρθοποδέω. }	Gal. ii. 14.
πηλικός.	Heb. vii. 4. Gal. vi. 11.
ὑπείκω. }	Heb. xiii. 17.
εἴκω. }	Gal. ii. 5.

22. μέτοχος.†] occ. five times in lxx; once in S. Luke,
v. 7.

συμμέτοχος.†] occ. in Saint Paul only.

† The internal evidence for the identity of hand, arising from the use of these terms, in the epistle to the Hebrews, and in the unquestioned epistles of Saint Paul, is singularly forcible. μέτοχος (a term peculiar to the former) is applied exclusively to the Hebrew christians: συμμέτοχος (a term peculiar to the latter) is applied, with equal exclusiveness, to the gentile converts. This word, *we know*, is Saint Paul's: but its use implies the previous use of the other; which is found only in the epistle to the Hebrews. In both cases, the variation is most measured and exact: the Hebrews, and they alone, were, properly, μέτοχοι.

συμμέτοχος. occ. twice in undisp. epist.

Ephes. iii. 6. συμμέτοχα τῆς ἐπαγγελίας.
 . . . v. 7. συμμέτοχοι αὐτῶν.

μέτοχος. occ. five times in Heb.

Heb. i. 9. τοὺς μετόχους σου.
 . . . iii. 1. μέτοχοι.
 14. μέτοχοι γὰρ γεγόναμεν.
 . . . vi. 4. μετόχους γεννηθέντας.
 . . . xii. 8. μέτοχοι γεγόνασι.

Further verbal agreements.

Ordinary N. T. words.

Heb. i. 9. παρὰ τοὺς μετόχους σου.
 Ephes. iii. 6. συμμέτοχα ἐν τῷ Χριστῷ.
 Heb. i. 3. τῆς δυνάμεως αὐτοῦ.
 Ephes. iii. 7. τῆς δυνάμεως αὐτοῦ.
 Heb. i. 3. φέρων τε τὰ πάντα. κ. λ.
 Ephes. iii. 9. τὰ πάντα κτίσαντι διὰ 'Ι. Χ.
 Heb. i. 14. τοὺς μέλλοντας κληρονομεῖν.
 Ephes. iii. 6. συγκληρονόμα.
 Heb. i. 3. xii. 2. ἐκάθισεν ἐν δεξιᾷ. κ. λ.
 Ephes. i. 20. ii. 6. ἐκάθισεν ἐν δεξιᾷ αὐτοῦ. κ. λ.
 Heb. ii. 8. πάντα ὑπέταξας
 ὑποκάτω τῶν ποδῶν αὐτοῦ.
 Ephes. i. 22. πάντα ὑπέταξεν
 ὑπὸ τοὺς πόδας αὐτοῦ.

the Ephesian christians were only συμμέτοχοι, . . . as grafted in upon the true olive-tree. Such discriminative choice and change of words, is pre-eminently Pauline: while the certainty of his claim to one of the terms in question, powerfully asserts and authenticates his claim to the other.

- Heb. xi. 12. ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.
 Ephes. i. 22. αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα
 τῇ ἐκκλησίᾳ.
 Heb. ii. 15. καὶ ἀπαλλάξῃ τούτους.
 Ephes. ii. 16. καὶ ἀποκαταλλάξῃ τοὺς.
 Heb. iii. 3. πλείονος γὰρ δόξης οὗτος.
 Ephes. iii. 16. κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ.
 Heb. vi. 12. τῶν κληρονομούντων τὰς ἐπαγγελίας.
 17. τοῖς κληρονόμοις τῆς ἐπαγγελίας.
 . . . xi. 9. τῶν συγκληρονόμων τῆς ἐπαγγελίας.
 Ephes. iii. 6. συγκληρονόμα τῆς ἐπαγγελίας.
 Rom. viii. 17. κληρονόμοι μὲν Θεοῦ, συγκληρο-
 νόμοι δὲ Χριστοῦ.
 Heb. x. 5. σῶμα κατηρτίσω μοι.
 10. τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ.
 Ephes. iii. 6. v. 30. σύσσωμα . . ἐν τῷ Χριστῷ.
 iv. 12. 16. πρὸς τὸν καταρτισμὸν . . τοῦ σώμα-
 τος τοῦ Χριστοῦ.
 Heb. iii. 6. ἐάνπερ τὴν παρρησίαν.
 Ephes. iii. 12. ἐν ᾧ ἔχομεν τὴν παρρησίαν.
 Heb. iii. 6. Χριστὸς . . οὗ οἶκός ἐσμεν ἡμεῖς.
 Ephes. iii. 17. κατοικῆσαι τὸν Χριστὸν . . ὑμῶν.
 Heb. x. 5. θυσίαν καὶ προσφοράν.*
 Ephes. v. 2. προσφοράν* καὶ θυσίαν.
 Heb. vi. 4. τῆς δωρεᾶς τῆς ἐπουρανίου* . . με-
 τόχους.
 Ephes. iii. 6. 7. συμμετόχα . . κατὰ τὴν δωρεάν τοῦ
 Θεοῦ.
 Heb. vi. 5. δυνάμεις τε μέλλοντος αἰῶνος
 Ephes. iii. 7. τῆς δυνάμεως αὐτοῦ.
 Heb. xii. 9. ὑποταγησόμεθα. κ. λ.
 Ephes. v. 21. ὑποτασσόμενοι. κ. λ.

Heb. xii. 11.	καρπὸν . . . δικαιοσύνης.
Ephes. v. 9.	ὁ καρπὸς τοῦ Πνεύματος . . . ἐν δικαιοσύνῃ.
Heb. xii. 18.	οὐ γὰρ προσεληλύθατε . . . σκότῳ.
Ephes. v. 8.	ἦτε γὰρ ποτε σκότος.
Heb. x. 32.	φωτισθέντες.
Ephes. v. 8.	φῶς ἐν Κυρίῳ.
Heb. xii. 21.	ἔκφοβος καὶ ἔντρομος.
Ephes. vi. 5.	μετὰ φόβου καὶ τρόμου.
Heb. vi. 5.	Θεοῦ ῥῆμα.
Ephes. vi. 17.	ῥῆμα Θεοῦ.

Pauline words.

ἀπειθεία.	Heb. iv. 6. 11. Ephes. ii. 2. v. 7.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Ephes. i. 7. 14. iv. 30.
ἐνδείκνυμι.	Heb. vi. 10. 11. Ephes. ii. 7.
ἐνδυναμόω.	Heb. xi. 34. Ephes. vi. 10.
εὐαρεστός.	Heb. xiii. 21. Ephes. v. 10.
κλῆσις.	Heb. iii. 1. Ephes. i. 18. iv. 1. 4.
μιμητής.	Heb. vi. 12. Ephes. v. 1.
παιδεία.	Heb. xii. 5. κ. λ. Ephes. vi. 4.
πικρία.	Heb. xii. 15. Ephes. iv. 31.
ὑπεράνω.	Heb. ix. 6. Ephes. i. 21. iv. 10.

23. μιμητής.] occ. once in I. Peter. (ζηλωτής, in some MSS. and versions.)

I. Pet. iii. 13.	τοῦ ἀγαθοῦ μιμηταὶ γένησθε.
occ. five times in undisputed epist.	
I. Cor. iv. 16.	μιμηταὶ μου γίνεσθε.
. . . xi. 1.	μιμηταὶ μου γίνεσθε.
Ephes. v. 1.	γίνεσθε οὓν μιμηταὶ τοῦ Θεοῦ.
I. Thess. i. 6.	μιμηταὶ ἡμῶν ἐγενήθητε.
. . . . ii. 14.	μιμηταὶ ἐγενήθητε . . τῶν.

occ. once in Hebrews.

Heb. vi. 12. μιμηταὶ δὲ τῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 12. μιμηταὶ δὲ τῶν διὰ πίστεως. κ. λ.

I. Thess. ii. 14. μιμηταὶ . . . τῶν ἐκκλησιῶν τοῦ
Θεοῦ. κ. λ.

Heb. vi. 9. ἀγαπητοί.

I. Cor. iv. 14. ἀγαπητά.

. 17. ἀγαπητόν.

Ephes. v. 1. ἀγαπητά.

I. Thess. i. 4. ἡγαπημένοι.

. ii. 14. ἀγαπητοί.

Heb. vi. 10. τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου.†

I. Cor. iv. 12. κοπιῶμεν ἐργαζόμενοι.

Ephes. iv. 28. κοπιᾶτω ἐργαζόμενος.

I. Thess. ii. 9. τὸν κόπον ἡμῶν . . . ἐργαζόμενοι.

. i. 3. ὑμῶν τοῦ ἔργου .. καὶ τοῦ κόπου.†

Heb. vi. 5. Θεοῦ ῥῆμα, δυνάμεις τε. κ. λ.

I. Cor. iv. 20. οὐ γὰρ ἐν λόγῳ .. τοῦ Θεοῦ, ἀλλ' ἐν
δυνάμει.

I. Thess. i. 5. οὐκ . . ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν
δυνάμει.

Heb. vi. 1. τοῦ Χριστοῦ λόγον. κ. λ.

I. Cor. iv. 20. οὐ γὰρ ἐν λόγῳ.

I. Thess. i. 5. οὐκ . . ἐν λόγῳ μόνον.

Heb. v. 12. τῶν λογίων* τοῦ Θεοῦ.

I. Thess. i. 8. ὁ λόγος τοῦ Κυρίου.

Heb. vi. 4. τοὺς φωτισθέντας.

I. Cor. iv. 5. ὅς καὶ φωτίσει.

† ἔργον and κόπος, thus conjoined, are to be found, in the New Testament, only in Hebrews, and Saint Paul's undisputed writings.

- Ephes. v. 8. νῦν δὲ φῶς ἐν Κυρίῳ·
ὡς τέκνα φωτός. κ. λ.
... .. 13. ὑπὸ τοῦ φωτὸς φανεροῦται ..
τὸ φανερούμενον, φῶς ἐστι.
... .. iii. 9. καὶ φωτίσαι πάντας.
- Heb. vi. 7. γῆ γεωργεῖται Θεοῦ.
I. Cor. iii. 9. Θεοῦ γεώργιον.
... .. x. 26. 28. τοῦ γὰρ Κυρίου ἡ γῆ. κ. λ.
- Heb. vi. 7. γῆ γὰρ ἡ πιοῦσα τὸν ... ὑετὸν
μεταλαμβάνει εὐλογίας ἀπὸ τοῦ
Θεοῦ.
- I. Cor. iii. 6. Ἀπολλῶς ἐπότισεν,
ἀλλ' ὁ Θεὸς ἡύξανεν.
... 7. οὔτε ὁ ποτίζων,
ἀλλ' ὁ αὐξάνων Θεός.
- (Acts xiv. 15. 17. τὸν Θεὸν ... ὃς
οὐρανόθεν ἡμῖν ὑετοὺς διδούς.)
- Heb. v. 12. χρεῖαν ἔχοντες γάλακτος,
καὶ οὐ στερεᾶς* τροφῆς.
- I. Cor. iii. 2. γάλα ὑμᾶς ἐπότισα,
καὶ οὐ βρῶμα.
(Acts xiv. 17. ἐμπιπλῶν τροφῆς.)
- I. Thess. i. 8. χρεῖαν ἡμᾶς ἔχειν.
- Heb. v. 13. νήπιος* γὰρ ἐστι.
I. Cor. iii. 1. ὡς νηπίοις.*
- Ephes. iv. 14. μηκέτι ὤμεν νήπιοι.*
- Heb. v. 14. τελείων δὲ ἐστὶν ἡ στερεὰ* τροφή.
I. Cor. ii. 6. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.
Ephes. iv. 13. εἰς ἄνδρα τέλειον.
(Col. i. 28. ἐν πάσῃ σοφίᾳ ... πάντα ἄνθρωπον
τέλειον.)
- Heb. vi. 1. ἐπὶ τὴν τελειότητα* φερώμεθα.
(Col. iii. 14. σύνδεσμος τῆς τελειότητος.*)

Heb. vi. 2. *θεμέλιον καταβαλλόμενοι.*

I. Cor. iii. 10. 11. 12. *θεμέλιον τέθεικα. κ. λ.*

Pauline words.

ἀγών.

Heb. xii. 1. I. Thess. ii. 2.

ἀδόκιμος.

Heb. vi. 8. I. Cor. ix. 27.

ἄμεμπτος.

Heb. viii. 7. I. Thess. iii. 13.

ἀνάμνησις.

Heb. x. 3. I. Cor. xi. 24. 25.

ἀπειθεία.

Heb. iv. 6. 11. Ephes. ii. 2. v. 7.

ἀπεκδέχομαι.

Heb. ix. 28. I. Cor. i. 7.

ἀπολύτρωσις.

Heb. ix. 15. xi. 35.

ἀσθένεια.

Heb. iv. 15. v. 2. vii. 28. xi. 34.

I. Cor. ii. 3. xv. 43.

βεβαιόω.

Heb. ii. 3. xiii. 9. I. Cor. i. 6. 8.

διάκρισις.

Heb. v. 14. I. Cor. xii. 10.

ἐνδεδίκνυμι.

Heb. vi. 10. 11. Ephes. ii. 7.

ἐνεργής.

Heb. iv. 12. I. Cor. xvi. 9.

εὐαρεστός.

Heb. xiii. 21. Ephes. v. 10.

ἐφάπαξ.

Heb. vii. 27. ix. 12. x. 10.

I. Cor. xv. 16.

καθάπερ.

Heb. iv. 2. v. 4. I. Cor. xii. 12.

I. Thess. ii. 11. iii. 6. 12. iv. 5.

κληῖσις.

Heb. iii. 1. I. Cor. i. 26. vii. 20.

Ephes. i. 18. iv. 1. 4.

μετέχω.

Heb. ii. 14. v. 13. vii. 13. I. Cor.

ix. 10. 12. x. 17. 21. 30.

*ὀλοθρεύω. }
ὀλοθρευτής. }*

Heb. xi. 21.

I. Cor. x. 10.

παιδεία.

Heb. xii. 5. Ephes. vi. 4.

πικρία.

Heb. xii. 15. Ephes. iv. 31.

πληροφορία.

Heb. vi. 11. I. Thess. i. 5.

πόμα.

Heb. ix. 10. I. Cor. x. 4.

προσφορά.

Heb. x. 5. Ephes. v. 2.

συνείδησις.

Heb. ix. x. xiii. I. Cor. viii. x.

τάξις.

Heb. v. vi. vii. I. Cor. xiv. 40.

τοιγαροῦν.

Heb. xii. 1. I. Thess. iv. 8.

ὑπεράνω.

Heb. ix. 6. Ephes. i. 21. iv. 10.

24. *νήπιος*.] occ. thirty-one times in lxx.

occ. four times in Apocr.

occ. twice in S. Matt. : once in S. Luke.

occ. ten times in undisp. epist.

Rom. ii. 20. *νηπίων*.

I. Cor. iii. 1. *ὡς νηπίοις*.

. . . . xiii. 11. *ὅτε ἤμην νήπιος*.

. *ὡς νήπιος*.

. *ὡς νήπιος*.

. *ὡς νήπιος*.

. *τὰ τοῦ νηπίου*.

Gal. iv. 1. *νήπιός ἐστιν*.

. . . . 3. *ὅτε ἤμεν νήπιοι*.

Ephes. iv. 14. *ἵνα μηκέτι ὦμεν νήπιοι*.

occ. once in Hebrews.

Heb. v. 13. *νήπιος γάρ ἐστι*.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 12. 13. *διδάσκαλοι . . . νήπιος*.

. . . . 12. *τοῦ διδάσκειν ὑμᾶς*.

Rom. ii. 20. *διδάσκαλον νηπίων*.

. . . . 21. *ὁ οὖν διδάσκων ἕτερον,
σεαυτὸν οὐ διδάσκεις ;*

I. Cor. xiii. 28. *διδάσκαλους*.

. 29. *μὴ πάντες διδάσκαλοι ;*

Ephes. iv. 11. 14. *διδασκάλους . . . ἵνα μηκέτι ὦμεν
νήπιοι*.

. 21. *ἐν αὐτῷ ἐδιδάχθητε*.

Heb. v. 12. *τῶν λογίων* τοῦ Θεοῦ*.

Rom. iii. 2. *τὰ λογία* τοῦ Θεοῦ*.

Heb. v. 13. *λόγου δικαιοσύνης*.

. . . vi. 1. *τοῦ Χριστοῦ λόγον*.

I. Cor. xiv. 36. *ὁ λόγος τοῦ Θεοῦ*.

Heb. v. 13.	ὁ μετέχων* γάλακτος . . . νήπιος.†
I. Cor. iii. 2.	ὡς νηπίοις ἐν Χριστῷ γάλα ὑμᾶς ἐπότισα.*
Heb. vi. 1.	Θεμέλιον καταβαλλόμενοι.
I. Cor. iii. 10.	Θεμέλιον τέθεικα.
Ephes. ii. 20.	ἐπὶ τῷ Θεμελίῳ τῶν ἀποστόλων.
Heb. vi. 7.	γεωργεῖται.
I. Cor. iii. 9.	γεώργιον.‡
Heb. ii. 2.	ἔλαβεν ἔνδικον* μισθαποδοσίαν.
. . . x. 35.	ἔχει μισθαποδοσίαν μεγάλην.
. . . xi. 6.	μισθαποδοτής γίνεται.
I. Cor. iii. 8.	τὸν ἴδιον μισθὸν § λήψεται.
. 14.	μισθὸν λήψεται.
. . . . ix. 17.	μισθὸν ἔχω.
. 18.	μοί ἐστιν ὁ μισθός.
Heb. vi. 7. 10.	μεταλαμβάνει . . . τοῦ κόπου.
I. Cor. iii. 8.	λήψεται κατὰ τὸν ἴδιον κόπον.*

† Saint Peter, in his first epistle, ii. 2. 3, manifestly follows Heb. v. 12. 14, vi. 1. 4, and I. Cor. iii. 1. 2. 7. By comparing this passage with the contexts here brought together, the reader will at once see, how *differently* the same subject is treated by *different* writers. . . . ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῇτε· εἴπερ ἐγεύσασθε. κ. λ. Here, while the theme is completely similar, there occur but two words, γάλα, and ἐγεύσασθε, common with Hebrews; while between the parallel places of Hebrews, Romans, I. Cor., &c. the verbal is as close as the sentimental correspondence.

‡ The common selection and solution of metaphors, Heb. v. 12. . . 14. vi. 1. . . 7, and I. Cor. iii. 1. . . 12, where we have figures borrowed from regimen, architecture, and agriculture, alike intermingled, is a most singular example of coincidence, and signally indicative of a common author.

§ Heb. vii. 27, τῶν ἰδίων ἀμαρτιῶν.

- Heb. vi. 10. τοῦ ἔργου ὑμῶν.
 I. Cor. iii. 13. ἐκάστου τὸ ἔργον.
- Heb. vi. 8. ἀδόκιμος* . . . εἰς καὺσιν.
 I. Cor. iii. 13. τὸ πῦρ δοκιμάσει.
 15. τὸ ἔργον κατακαήσεται.
 xiii. 3. ἵνα καυθήσωμαι.
- Heb. v. 14. τελείων δὲ ἐστίν.
 . . . vi. 1. ἐπὶ τὴν τελειότητα* φερώμεθα.
 I. Cor. xiii. 10. ὅταν δὲ ἔλθῃ τὸ τέλειον.
 Ephes. iv. 13. εἰς ἄνδρα τέλειον.
 14. μηκέτι ὤμεν νήπιοι* . . . περιφε-
 ρόμενοι.
- Heb. vi. 10. 12. τῆς ἀγάπης . . . τῆς ἐλπίδος . . . διὰ
 πίστεως.
 I. Cor. xiii. 13. πίστις, ἐλπίς, ἀγάπη.
- Heb. vi. 12. διὰ πίστεως καὶ μακροθυμίας.
 I. Cor. xiii. 4. ἡ ἀγάπη μακροθυμεῖ.
- Heb. vi. 12. κληρονομούντων τὰς ἐπαγγελίας.
 I. Cor. xv. 50. τὴν ἀφθαρσίαν κληρονομεῖ.
 Gal. iii. 29. κατ' ἐπαγγελίαν κληρονόμοι.
 Ephes. i. 13. 14. τῆς ἐπαγγελίας . . . τῆς κληρο-
 νομίας ἡμῶν.
 Gal. iv. 1. ὁ κληρονόμος νηπίος* ἐστίν.

Pauline words.

See under μιμητής.

25. πάθημα.] occ. four times in I. Peter.

occ. nine times in undis. epist.

- Rom. vii. 5. τὰ παθήματα τῶν ἁμαρτιῶν.
 . . . viii. 18. τὰ παθήματα τοῦ νῦν καιροῦ.

- II. Cor. i. 5. τὰ παθήματα τοῦ Χριστοῦ.
 6. τῶν αὐτῶν παθημάτων.
 7. τῶν παθήματων.
 Gal. v. 24. σὺν τοῖς παθήμασι.
 Philipp. iii. 10. τῶν παθήματων αὐτοῦ.
 Col. i. 24. ἐν τοῖς παθήμασί μου.
 II. Tim. iii. 11. τοῖς παθήμασιν.
 occ. three times in Hebrews.
 Heb. ii. 9. διὰ τὸ πάθημα.
 10. διὰ παθημάτων.
 . . . x. 31. παθήματων.

Further verbal agreements.

Ordinary N. T. words.

- Heb. ii. 9. διὰ τὸ πάθημα τοῦ θανάτου.
 Rom. vii. 5. τὰ παθήματα . . . τῷ θανάτῳ.
 Philipp. iii. 10. τῶν παθημάτων αὐτοῦ . . τοῦ θανάτου
 αὐτοῦ.
 Heb. x. 34. συνεπαθήσατε.
 Rom. viii. 17. συμπάσχομεν.
 Heb. x. 31. 32. παθημάτων . . . κοινωνοί.
 I. Cor. i. 7. κοινωνοί ἐστε τῶν παθημάτων.
 Philipp. iii. 10. τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ.
 Heb. x. 32. ὑπεμείνατε παθημάτων.
 . . . xii. 2. ὑπέμεινε σταυρόν.
 II. Cor. i. 6. ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.
 Gal. v. 24. ἐσταύρωσαν σὺν τοῖς παθήμασι.
 II. Tim. iii. 10. 11. τῇ ὑπομονῇ . . τοῖς παθήμασιν.
 Heb. x. 33. ὀνειδισμοῖς* τε καὶ θλίψεσι.
 II. Cor. 1. 6. εἴτε δὲ θλιβόμεθα.
 8. ὑπὲρ τῆς θλίψεως ἡμῶν.
 Col. i. 24. τῶν θλίψεων.

- Heb. xi. 1. ἐλπίζομένων . . . οὐ βλέπομένων.
 Rom. viii. 24. ἐλπίς δὲ βλέπομένη, οὐκ ἔστιν ἐλπίς.
 . . . 25. εἰ δὲ οὐ βλέπομεν, ἐλπίζομεν.
 II. Cor. iv. 18. μὴ . . . τὰ βλέπομένα, ἀλλὰ τὰ ἡ
 βλέπομένα.
 τὰ γὰρ βλέπομένα . . . τὰ δὲ μὴ
 βλέπομένα.
 Heb. x. 32. πολλὰν ἀθλήσιν.
 Philipp. i. 27. συναθλοῦντες.
 II. Tim. ii. 5. ἀθλῆ τις . . . νομίμως ἀθλήσῃ.

Pauline words.

- ἄμειπτος. Heb. viii. 7. Philipp. ii. 15. iii. 6.
 ἀόρατος. Heb. xi. 27. Rom. i. 20. Col. i.
 15. 16.
 ἀπαράβατος. } Heb. vii. 24.
 ἀπαρασκευάστος. } II. Cor. ix. 4.
 ἀπειθία. Heb. iv. 6. 11. Rom. xi. 30. 32.
 Ephes. ii. 2. v. 7. Col. iii. 6.
 ἀπεκδέχομαι. Heb. ix. 28. Rom. viii. 19. 23.
 25. Gal. v. 5. Philipp. iii. 20.
 ἀσθένεια. Heb. iv. 15. v. 2. vii. 28. xi. 34.
 Rom. vi. 19. viii. 26. II. Cor.
 xi. xii. xiii. Gal. iv. 13.
 βεβαίωσις. Heb. vi. 16. Philipp. i. 7.
 δουλεία. Heb. ii. 15. Rom. viii. 15. 21.
 Gal. iv. 24. v. 1.
 ἐκτρέπομαι. Heb. xii. 13. II. Tim. iv. 4.
 ἔλεγχος. Heb. xi. 1. II. Tim. iii. 16.
 ἐμμένω. Heb. viii. 9. Gal. iii. 10.
 ἐνδείκνυμι. Heb. vi. 10. 11. Rom. ii. 15.
 ix. 17. 22. II. Cor. viii. 24.
 II. Tim. iv. 14.
 ἐνδικος. Heb. ii. 2. Rom. iii. 8.

ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. Philipp. iv. 13. II. Tim. ii. 1. iv. 17.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38.
εὐαρεστός.	Heb. xiii. 21. Rom. xii. 1. 2. II. Cor. v. 9. Philipp. iv. 18. Col. iii. 20.
θίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 16. xii. 14. II. Cor. i. 14. iii. 13. 18. viii. 11.
καταργέω.	Heb. ii. 14. Rom. vii. 1. 2. II. Cor. iii. 7. 11. Gal. iii. v. II. Tim. i. 10.
καύχημα.	Heb. iii. 6. Rom. iv. 2. II. Cor. i. 14. v. 12. ix. 3. Gal. vi. 4. Philipp. i. 26. ii. 16.
κληῖσις.	Heb. iii. 1. Rom. xi. 29. Ephes. i. 18. iv. 1. 4. Philipp. ii. 14. II. Tim. i. 9.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12. Philipp. ii. 17. 30.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
μεσότης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
νεκρόω.	Heb. xi. 12. Rom. iv. 19. Col. iii. 5.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3. Philipp. ii. 1. Col. iii. 12.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13.
παράβασις.	Heb. ii. 2. Rom. ii. 23. iv. 15. v. 14.

παρακοή.	Heb. ii. 2. Rom. v. 19.
σκληρύων.	Heb. iii. 8. iv. 7. Rom. ix. 18.
ὑπεναντίος.	Heb. x. 27. Col. ii. 14.
συγκακουχέομαι.	} Heb. xi. 25. II. Tim. i. 8.
συγκακοπαθέω.	
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 7.
ὑποστέλλω.	Heb. x. 38. Gal. ii. 12.

26. παραμένω. } occ. twice in lxx: four times in Apocr.
 συμπαραμένω. } occ. once in lxx.

παραμένω. occ. once in undisp. epist.

I. Cor. xvi. 6. παραμενῶ.

συμπαραμένω. occ. once in undisp. epist.

Philipp. i. 25. συμπαραμενῶ πᾶσιν ὑμῖν.

παραμένω. occ. once in Hebrews.

Heb. vii. 23. παραμένειν.

Further verbal agreements.

Ordinary N. T. words.

Heb. vii. 23. διὰ τὸ θανάτῳ.

Philipp. i. 20. διὰ θανάτου.

Heb. vii. 23. 24. παραμένειν . . . διὰ τὸ μένειν.

I. Cor. xvi. 6. 7. παραμενῶ . . . ἐπιμεῖναι . . . ἐπιμενῶ.
8.

Philipp. i. 24. τὸ δὲ ἐπιμένειν . . . μενῶ καὶ συμπα-
25. ραμενῶ.

Pauline words.

αἰρέομαι. Heb. xi. 25. Philipp. i. 22.

ἄμεμπτος. Heb. viii. 7. Philipp. ii. 15.
iii. 6.

ἀσθένεια. Heb. iv. 15. v. 2. vii. 28. I. Cor.
ii. 3. xv. 43.

βεβαίωσις.	Heb. vi. 16. Philipp. i. 7.
διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐφάπαξ.	Heb. vii. 27. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. I. Cor. xii. 12.
λειτουργία.	Heb. viii. 6. ix. 21. Philipp. ii. 17. 30.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
τάξις.	Heb. v. vi. vii. I. Cor. xiv. 40.

32. παροικέω.	{	occ. fifty-seven times in lxx.: twice in Apocr.: once in S. Luke.
παροικία.		occ. twelve times in lxx.: four times in Apocr.: once in Acts: once in I. Peter.
πάροικος.		occ. twenty-five times in lxx.: five times in Apocr.: twice in Acts: once in I. Peter.

πάροικος. occ. once in undis. epist.

Ephes. ii. 19. πάροικοι.

παροικία. occ. once in Acts (Saint Paul's speech).

Acts xiii. 17. ἐν τῇ παροικίᾳ.

παροικέω, occ. once in Hebrews.

Heb. xi. 9. πίστει παρώκησεν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 9. παρώκησεν εἰς τὴν γῆν.

Acts xiii. 17. ἐν τῇ παροικίᾳ ἐν γῇ.

Heb. xi. 9. κατοικήσας.

Ephes. ii. 22. εἰς κατοικητήριον.

. 19. οἰκεῖοι τοῦ Θεοῦ.

Heb. xi. 10.	τὴν τοὺς θεμελίους ἔχουσαν πόλιν.
Ephes. ii. 19.	συμπολῖται τῶν ἁγίων.
Heb. xi. 9.	συγκληρονόμων.
Ephes. iii. 6.	συγκληρονόμα.
Heb. xi. 10.	θεμελίους ἔχουσαν.
Ephes. ii. 20.	ἐπὶ τῷ θεμελίῳ.
. . . . iii. 18.	τεθεμελιωμένοι.
Heb. xi. 9.	πίστει . . . κατοικήσας.
Ephes. iii. 17.	κατοικῆσαι . . . διὰ τῆς πίστεως.
Heb. xi. 13.	ξένοι καὶ παρεπίδημοι.
Ephes. ii. 19.	ξένοι καὶ πάροικοι.
(I. Pet. ii. 11.	παροίκους καὶ παρεπιδήμους.)

Pauline words.

ἀναθεωρέω.	Heb. xiii. 7. Acts xvii. 23.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Ephes. i. 7. 14.
ἐμμένω.	Heb. viii. 9. Acts xiv. 22.
εὐαρεστέω.	Heb. xi. 5. 6. Ephes. v. 10.
μιμητής.	Heb. vi. 12. Ephes. v. 1.
παιδεία.	Heb. xii. 5. Ephes. vi. 4.
πικρία.	Heb. xii. 15. Ephes. iv. 31.
πρόδρομος. }	Heb. vi. 20.
δρόμος. }	Acts xiii. 25. xx. 24. (II. Tim. iv. 7.)
προσφορά.	Heb. x. 5. Ephes. vi. 2.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.

33. παροξυσμός. } occ. forty-eight times in lxx.

παροξύνομαι. } occ. twice in lxx.

παροξύνομαι. occ. once in Acts: once in undisp. epist.

Acts xvii. 16. παρωξύνετο τὸ πνεῦμα αὐτοῦ.

I. Cor. xiii. 5. οὐ παροξύνεται.

παροξυσμός. occ. once in Acts : once in Hebrews.

Acts xv. 39. ἐγένετο οὖν παροξυσμός. κ. λ.

Heb. x. 24. εἰς παροξυσμόν.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 24. εἰς παροξυσμόν ἀγάπης.

I. Cor. xiii. 4. 5. ἡ ἀγάπη . . . οὐ παροξύνεται.

Heb. x. 24. κατανοῶμεν . . . καλῶν ἔργων.

(II. Cor. viii. 21. προνοούμενοι καλὰ. κ. λ.)

Heb. x. 24. κατανοῶμεν ἀλλήλους.

(Rom. xv. 14. ἀλλήλους νοουτεῖν.)

(II. Tim. ii. 7. νόει ἃ λέγω.)

Pauline words.

ἀναθεωρέω. Heb. xiii. 7. Acts xvii. 23.

ἀνάμνησις. Heb. x. 3. I. Cor. xi. 24. 25.

ἀσθένεια. Heb. xi. 34. I. Cor. xv. 43.

πρόδρομος. } Heb. vi. 20.

δρόμος. } Acts xiii. 25. xx. 24.

ἐντρομος. Heb. xii. 21. Acts xvi. 29.

ἐφάπαξ. Heb. x. 10. I. Cor. xv. 6.

λειτουργέω. Heb. x. 11. Acts xiii. 2.

μιμητής. Heb. vi. 12. I. Cor. xi. 1.

ὀλοθρεύω. } Heb. xi. 28.

ὀλοθρευτής. } I. Cor. x. 10.

παραιτέομαι. Heb. xii. 19. 25. Acts xxv. 11.

παροιμία. Heb. xi. 9. Acts xiii. 17.

πόμα. Heb. ix. 10. I. Cor. x. 4.

ὑποστέλλω. Heb. x. 38. Acts xx. 27.

34. περιαιρέω.] occ. fifty-five times in lxx: once in Apocr.
occ. twice in Acts.

Acts xxvii. 20. περιηρέϊτο πᾶσα ἐλπίς.

... 40. ἀγκύρας περιελόντες.

occ. once in undis. epist.

II. Cor. iii. 16. περιαιρεῖται τὸ κάλυμμα.

occ. once in Hebrews.

Heb. x. 11. περιελεῖν ἁμαρτίας.

Further verbal agreements.

Ordinary N. T. words.

Heb. x. 19. ἔχοντες οὖν .. παρῥησίαν.

II. Cor. iii. 12. ἔχοντες οὖν ... παρῥησίᾳ.

Heb. x. 16. ἐπὶ καρδίας αὐτῶν ... ἐπιγράψω
αὐτοῦς.

II. Cor. iii. 2. ἐγγεγραμμένη ἐν ταῖς καρδαίς
ἡμῶν.

Heb. x. 28. νόμον Μωσέως.

II. Cor. iii. 7. εἰς ... Μωσέως.

... 13. καθάπερ* Μωσῆς.

Heb. xii. 21. ἔκφοβος εἰμι καὶ ἔντρομος.

(I. Cor. ii. 3. ἐν φόβῳ καὶ ἐν τρόμῳ.)

II. Cor. x. 9. ἐκφοβεῖν ὑμᾶς.

Pauline words.

δαρρέω. Heb. xiii. 6. II. Cor. v. 6. 8.
vii. 16. x. 1. 2.

καθάπερ. Heb. iv. 2. v. 4. II. Cor. i. 14.
iii. 13. 18. viii. 11.

καύχημα. Heb. iii. 6. II. Cor. i. 14. v. 12.
ix. 3.

λειτουργία. Heb. viii. 6. ix. 21. II. Cor.
ix. 12.

οἰκτιρισμός. Heb. x. 28. II. Cor. i. 3.

ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. II. Cor. ix. 13.
τιμωρία. }	Heb. x. 29.
τιμωρέω. }	Acts xxii. 25. xxvi. 11.
ὑπόστασις.	Heb. i. 3. iii. 14. II. Cor. ix. 4. xi. 17.
ὑποστέλλω.	Heb. x. 38. Acts xx. 20. 27.

35. περιέρχομαι.] occ. six times in lxx.

occ. twice in Acts.

Acts xix. 13. ἀπὸ τῶν περιερχομένων Ἰουδαίων.

... xxviii. 13. ὅθεν περιελθόντες.

occ. once in undisp. epist.

I. Tim. v. 13. περιερχόμεναι τὰς οἰκίας.

occ. once in Hebrews.

Heb. xi. 37. περιῆλθον ἐν μηλωταῖς.

Further verbal agreements.

Pauline words.

See under ἀγών, and περιαιρέω.

36. περισσοτέρως.] occ. once S. Mark. xv. 14. Text recept.

rej. by Griesb.

occ. ten times in undisp. epist.

II. Cor. i. 12. περισσοτέρως δὲ πρὸς ὑμᾶς.

. . . ii. 4. περισσοτέρως εἰς ὑμᾶς.

. . . vii. 13. περισσοτέρως δέ.

. . . . 15. περισσοτέρως εἰς ὑμᾶς.

. . . xi. 23. περισσοτέρως.

. περισσοτέρως.

. . . xii. 15. περισσοτέρως ὑμᾶς.

Gal. i. 14. περισσοτέρως.

Philipp. i. 14. περισσοτέρως.

I. Thess. ii. 17. περισσοτέρως.

occ. twice in Hebrews.

- Heb. ii. 1. περισσοτέρως ἡμᾶς.
 . . . xiii. 19. περισσοτέρως δέ.

Further verbal agreements.

Ordinary N. T. words.

- Heb. ii. 1. περισσοτέρως ἡμᾶς προσέχειν.
 II. Cor. ii. 4. ἔχω περισσοτέρως εἰς ὑμᾶς.
 Heb. ii. 1. 2. περισσοτέρως . . . λαληθεὶς λόγος.
 Philipp. i. 14. περισσοτέρως . . . τὸν λόγον λαλεῖν.
 Heb. ii. 1. 2. περισσοτέρως . . . παρακοή.*
 II. Cor. vii. 15. περισσοτέρως . . . ὑπακοήν.
 Heb. i. 1. τοῖς πατράσιν.
 Gal. i. 14. τῶν πατρικῶν μου.
 Heb. xiii. 19. περισσοτέρως δὲ παρακαλῶ.
 22. παρακαλῶ . . . παρακλήσεως.
 II. Cor. i. 4... 7. παρακαλῶν . . . παρακαλεῖν . . .
 παρακλήσεως . . παρακαλούμεθα.
 κ. λ.
 . . . vii. 13. παρακεκλήμεθα . παρακλησεῖ . .
 περισσοτέρως.
 . . . viii. 6. παρακαλέσαι ἡμᾶς Τίτον.
 . . . x. 1. αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
 ὑμᾶς.
 Heb. xiii. 18. 19. περὶ ἡμῶν . . . ἐν πᾶσι καλῶς
 θέλοντες ἀναστρέφεισθαι· περισ-
 σοτέρως δέ.
 II. Cor. i. 12. ἀνεστράφημεν ἐν τῷ κόσμῳ, περισ-
 σοτέρως δέ.
 Gal. i. 13. 14. τὴν ἐμὴν ἀναστροφὴν ἐν τῷ Ἰουδαϊσμῷ
 . . . περισσοτέρως. κ. λ.

Pauline words.

See under ἀγών, καταργέω, and περιαιρέω.

37. πόρνος.] occ. twice in Apocr.

occ. twice in Apocal.

occ. six times in undisp. epist.

I. Cor. v. 9. πόρνοις.

. 10. τοῖς πόρνοις.

. 11. πόρνος.

. . . . vi. 9. πόρνοι.

Ephes. v. 5. πόρνος.

I. Tim. i. 10. πόρνοις.

occ. twice in Hebrews.

Heb. xii. 16. πόρνος.

. . . xiii. 4. πόρνους.

Further verbal agreements.

Ordinary N. T. words.

Heb. xii. 16. 17. μή τις πόρνος . . . κληρονομήσαι.

I. Cor. vi. 9. 10. οὔτε πόρνοι . . . οὐ κληρονομήσουσι.

Ephes. v. 5. πᾶς πόρνος . . . οὐκ ἔχει κληρονομίαν.

Heb. xii. 28. διὸ βασιλείαν . . . τῷ Θεῷ. κ. λ.

I. Cor. vi. 9. 10. βασιλείαν Θεοῦ. κ. λ.

Ephes. v. 5. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

Heb. x. 23. λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.

I. Cor. vi. 11. ἀλλὰ ἀπελούσασθε.

Ephes. v. 26. καθάρισας τῷ λουτρῷ τοῦ ὕδατος.

Heb. xii. 14. καὶ τὸν ἀγιασμόν.*

. . . xiii. 12. ἵνα ἀγιάσῃ.

I. Cor. vi. 11. ἀλλὰ ἡγιάσθητε.

Ephes. v. 26. ἵνα αὐτὴν ἀγιάσῃ.

Heb. xii. 16. ἀντὶ βρώσεως.

. . . xiii. 9. οὐ βρώμασιν.

- I. Cor. vi. 13. τὰ βρώματα.
 τοῖς βρώμασιν.
- Heb. xii. 16. μή τις πόρνος . . ὃς ἀντὶ βρώσεως.
 I. Cor. vi. 13. τὰ βρώματα . . . οὐ τῇ πορνείᾳ.
- Heb. xii. 16. πόρνος, ἢ βέβηλος.*
 I. Tim. i. 9. 10. βέβηλοις* . . . πόρνοις.
- Heb. xiii. 4. πόρνους δὲ καὶ μοιχοῦς.
 I. Cor. vi. 9. οὔτε πόρνοι . . οὔτε μοιχοί.
- Heb. xiii. 4. κρινεῖ ὁ Θεός.
 I. Cor. v. 13. ὁ Θεὸς κρινεῖ.
- Heb. xiii. 4. τίμιος ὁ γάμος ἐν πάσι.
 I. Cor. vii. 8. 9. λέγω δὲ τοῖς ἀγάμοις . . γαμησά-
 τωσαν.
 I. Tim. iv. 3. κωλύόντων γαμεῖν.
- Heb. xiii. 10. οὐκ ἔχουσιν ἐξουσίαν.
 I. Cor. vii. 4. οὐκ ἐξουσιάζει.
 vi. 12. οὐκ ἐγὼ ἐξουσιασθήσομαι.
- Heb. xiii. 9. ἐν οἷς . . οἱ περιπατήσαντες.
 Ephes. v. 2. περιπατεῖτε ἐν ἀγάπῃ.
- Heb. xiii. 9. βεβαιῶσθαι.*
 I. Tim. i. 7. διαβεβαιῶνται.
- auline words.
 ἀόρατος. Heb. xi. 27. I. Tim. i. 17.
 ἀπόλαυσις. Heb. xi. 25. I. Tim. vi. 17.
 ἀπολύτρωσις, Heb. ix. 15. xi. 35. Ephes.
 i. 7. 14. iv. 30.
 ἀφιλάργυρος. Heb. xiii. 5. I. Tim. iii. 3.
 βέβηλος. Heb. xii. 16. I. Tim. i. 9. iv. 7.
 vi. 20.

ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20.
ἐνδείκνυμι.	Heb. vi. 10. 11. Ephes. ii. 7. I. Tim. i. 16.
ἐνδυναμόω.	Heb. xi. 34. Ephes. vi. 10. I. Tim. i. 12.
ἐνίστημι.	Heb. ix. 9. I. Cor. iii. 22. vii. 26.
εὐαρεστέω. }	Heb. xi. 5. 6. xiii. 16.
εὐαρεστός. }	Heb. xiii. 21. Ephes. v. 10.
μιμητής.	Heb. vi. 12. I. Cor. iv. 16. xi. 1. Ephes. v. 1.
ὀλοθρεύω. }	Heb. xi. 28.
ὀλοθρευτής. }	I. Cor. x. 10.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδεΐα.	Heb. xii. 5. Ephes. vi. 4.
παραιτέομαι.	Heb. xii. 19. 25. I. Tim. iv. 7. v. 11.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.

38. πρέπει.] occ. four times in lxx : twice in Apocr.

occ. once in S. Matth. iii. 15.

occ. four times in undisp. epist.

I. Cor. xi. 13. πρέπον ἐστί.

Ephes. v. 3. πρέπει ἀγίοις.

I. Tim. ii. 10. ὃ πρέπει.

Tit. ii. 1. ἃ πρέπει.

occ. twice in Hebrews.

Heb. ii. 10. ἔπρεπε γάρ.

. . . vii. 26. ἡμῖν ἔπρεπεν.

Further verbal agreements.

Ordinary N. T. words.

Heb. ii. 1.	δι' ἀγγέλων.
. 5.	οὐ γὰρ ἀγγέλοις.
. 9.	παρ' ἀγγέλους.
I. Cor. xi. 10.	διὰ τοὺς ἀγγέλους.
I. Tim. iii. 16.	ᾧφθη ἀγγέλοις.
. v. 21.	ἐνώπιον . . τῶν . . ἀγγέλων.
Heb. ii. 11. 12.	οὐκ ἐπαισχύνεται . . . ἐν μέσῳ ἐκκλησίας.
I. Cor. xi. 22.	τῇς ἐκκλησίας τοῦ Θεοῦ . . κατ- αισχύνεται.
Heb. ii. 10. 11.	ἔπρεπε . . . ὁ τε ἀγιάζων καὶ οἱ ἀγιαζόμενοι.
Ephes. v. 3.	καθὼς πρέπει ἀγίοις.
Heb. ii. 14.	μετέσχε* τῶν αὐτῶν.
Ephes. v. 7.	συμμέτοχοι* αὐτῶν.
Heb. vii. 26.	ὅσις, ἄκακος*, ἀμίαντος.
Ephes. v. 27.	ἵνα ἡ ἀγία καὶ ἄμωμος.
Heb. vii. 27.	ἑαυτὸν ἀνενέγκας.
Ephes. v. 25.	ἑαυτὸν παρέδωκεν.
Heb. x. 23.	λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.
Ephes. v. 26.	καθαρίσας τῷ λουτρῷ τοῦ ὕδατος.

Pauline words.

ἀδόκιμος.	Heb. vi. 8. I. Cor. ix. 27. Tit. i. 16.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀνυπότακτος.	Heb. ii. 8. I. Tim. i. 9. Tit. i. 6. 10.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.

ἀπειθεία.	Heb. iv. 6. 11. Ephes. ii. 2. v. 7.
ἀσθένεια.	Heb. iv. 15. v. 2. vii. 28. I. Cor. ii. 3. xv. 43. I. Tim. v. 23.
γενεαλογέομαι.	} Heb. vii. 6. I. Tim. i. 4. Tit. iii. 9.
γενεαλογία.	
διάκρισις.	Heb. v. 14. I. Cor. xii. 10.
ἐνδείκνυμι.	Heb. vi. 10. 11. Ephes. ii. 7. I. Tim. i. 16. Tit. ii. 10. iii. 2.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐπίθεις.	Heb. vi. 2. I. Tim. iv. 14.
καθάπερ.	Heb. iv. v. 4. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. I. Cor. i. ii. vi. xiii. xv. Ephes. ii. 15.
καύχημα.	Heb. iii. 6. I. Cor. ix. 15. 16.
κλησίς.	Heb. iii. 1. I. Cor. vii. 20. Ephes. i. 18. iv. 1. 4.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
μέτοχος.	Heb. iii. 1. Ephes. iii. 6.
μιμητής.	Heb. vi. 12. I. Cor. xi. 1. Ephes. v. 1.
ὁμολογία.	Heb. iii. 1. iv. 14. x. 23. I. Tim. vi. 12. 13.
περιβόλαιον.	Heb. i. 12. I. Cor. xi. 15.
πρόδηλος.	Heb. vii. 14. I. Tim. v. 24. 25.
τάξις.	Heb. v. vi. vii. I. Cor. xiv. 40.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.

39. Σαμουήλ.]

occ. twice in Acts. (Speeches of S. Peter and S. Paul.)

Acts iii. 24. ἀπὸ Σαμουήλ.

. . . xiii. 20. ἕως Σαμουήλ τοῦ προφῆτου.

occ. once in Hebrews.

Heb. xi. 32. καὶ Σαμουήλ, καὶ τῶν προφητῶν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 32. Δαβὶδ τε καὶ Σαμουήλ.

Acts xiii. 20. 22. ἕως Σαμουήλ . . . τὸν Δαβίδ.

Heb. xi. 32. περὶ Γεδεὼν, Βαράκ τε
καὶ Σαμψών, καὶ Ἰεφθάε.†

Acts xiii. 20. ἔδωκε κριτὰς†, ἕως Σαμουήλ.

Heb. xi. 2. ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

Acts xiii. 22. ᾧ καὶ εἶπε μαρτυρήσας.

Heb. xii. 1. τρέχωμεν. κ. λ.

Acts xiii. 25. τὸν δρόμον.*

Heb. xi. 39. οὗτοι πάντες μαρτυρηθέντες.

. . . xii. 1. τοσοῦτον ἔχοντες . . νέφος μαρτύ-
ρων.

Acts xiii. 31. οἵτινές εἰσι μάρτυρες αὐτοῦ.

Heb. xi. 39. οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν.

Acts xiii. 32. τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν.

Pauline words.

ἀναθεωρέω.

δρόμος. }

πρόδρομος. }

παροικέω. }

παροικία. }

Heb. xiii. 7. Acts xvii. 23.

Acts xiii. 25. xx. 24.

Heb. vi. 20.

Heb. xi. 9.

Acts xiii. 17.

† The *mention* of the Judges in the one passage, and the *naming* of them in the other, is a strong, though cryptic mark of the same hand.

40. σαρκικός.] occ. once in I. Peter.

occ. nine times in undisp. epist.

Rom. vii. 14.	σαρκικός.
. . . xv. 27.	ἐν τοῖς σαρκικοῖς.
I. Cor. iii. 1.	ὡς σαρκικοῖς.
. 3.	σαρτικοί ἐστε.
. 3.	σαρτικοί ἐστε.
. 4.	σαρτικοί ἐστε.
. . . ix. 11.	τὰ σαρκικά.
II. Cor. i. 12.	ἐν σοφίᾳ σαρκικῇ.
. x. 4.	οὐ σαρκικά.

occ. once in Hebrews.

Heb. vii. 16.	ἐντολῆς σαρκικῆς.
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Further verbal agreements.

Ordinary N. T. words.

Heb. vii. 16.	οὐ κατὰ νόμον ἐντολῆς σαρκικῆς .., ἀλλὰ κατὰ δύναμιν ζωῆς ἀκατα- λύτου.
Rom. vii. 14.	ὁ νόμος πνευματικός ἐστίν· ἐγὼ δὲ σαρκικός εἰμι.
. . . viii. 2.	ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς.
. 3.	τὸ γὰρ ἀδύνατον τοῦ νόμου .. σαρ- κός.
II. Cor. v. 1.	ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία .. κατα- λυθῇ. κ. λ.
(Ephes. iii. 18.	κατὰ τὴν δύναμιν τὴν . . . ἐν ἡμῖν.)
Heb. vii. 16.	οὐ . . . σαρκικῆς . . . ἀλλὰ .. δύ- ναμιν.
II. Cor. x. 4.	οὐ σαρκικά, ἀλλὰ δυνατά.
Heb. vii. 16.	ἐντολῆς ζωῆς.
Rom. vii. 10.	ἡ ἐντολὴ ἢ εἰς ζωὴν.

Pauline words.

ἄκακος.	Heb. vii. 26. Rom. xvi. 18.
ἀπείθεια.	Heb. iv. 6. 11. Rom. xi. 30. 32.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. I. Cor. i. 7.
ἀσθένεια.	Heb. iv. v. vii. xi. Rom. vi. viii. I. Cor. ii. xv. II. Cor. xi. xii. xiii.
διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
διάφορος.	Heb. viii. 6. ix. 10. Rom. xii. 6.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. II. Cor. viii. 24.
ἐνεργής.	Heb. iv. 12. I. Cor. xvi. 9.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. iii. 22. vii. 26.
ἐφάπαξ.	Heb. vii. 27. Rom. vi. 10. I. Cor. xv. 6.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 14. I. Cor. xii. 12. II. Cor. i. 14. v. 12. ix. 3.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 12. x. 17. 21. 30.
συνείδησις.	Heb. ix. x. xiii. I. Cor. viii. x. II. Cor. i. iv. v.
τάξις.	Heb. v. vi. vii. I. Cor. xiv. 40.

41. σθέννυμι.] occ. thirty-seven times in lxx: five times
in Apocr.

occ. twice in S. Matth.: three times in S. Mark.

occ. twice in undisp. epist.

Ephes. vi. 16. σθέσαι.

I. Thess. v. 19. μὴ σθέννυτε.

occ. once in Hebrews.

Heb. xi. 34. ἔσθεσαν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xi. 34. ἔσθεσαν δύναμιν πυρός.

Ephes. vi. 16. τὰ πεπυρωμένα σθέσαι.

I. Thess. v. 19. τὸ πνεῦμα μὴ σθέννυτε.

Pauline words.

ἀπολύτρωσις. Heb. xi. 35. ix. 15. Ephes. i. 7.
14. iv. 30.

ἐνδυναμόω. Heb. xi. 34. Ephes. iv. 6. 10.

εὐαρστέω. } Heb. xi. 5. 6. 16. xiii. 16.

εὐαρστός. } Heb. xiii. 21. Ephes. v. 10.

μιμητής. Heb. vi. 12. Ephes. v. 1. I. Thess.
i. 6. ii. 14.

πικρία. Heb. xii. 15. Ephes. iv. 31.

πληροφορία. Heb. x. 22. vi. 11. I. Thess.
i. 5.

προσφορά. Heb. x. 5. Ephes. v. 2.

τοιγαροῦν. Heb. xii. 1. I. Thess. iv. 8.

ὑπεράνω. Heb. ix. 5. Ephes. iv. 10.

42. σκιά.] occ. thirty-two times in lxx: three times in
Apocr.

occ. once in S. Matth., in S. Mark, in S. Luke, and
Acts.

occ. once in undisp. epist.

Col. ii. 17. ἃ ἐστὶ σκιά.

occ. twice in Hebrews.

Heb. viii. 5. καὶ σκιά.

. . . x. 1. σκιὰν γάρ.

Further verbal agreements.

Ordinary N. T. words.

Heb. viii. 5. σκιά . . τῶν ἐπουρανίων.*

. . . x. 1. σκιὰν . . τῶν μελλόντων ἀγαθῶν.

Col. ii. 7. σκιά τῶν μελλόντων.

Pauline words.

ἀόρατος. Heb. xi. 27. Col. i. 15. 16.

εὐαρεστέω. Heb. xi. 5. Col. iii. 20.

δίγω. Heb. xi. 28. xii. 20. Col. ii. 21.

οἰκτιρμός. Heb. x. 28. Col. iii. 12.

τάξις. Heb. v. vi. vii. Col. ii. 5.

ὑπεναντίος. Heb. x. 27. Col. ii. 14.

43. σκληρύνω.] occ. twenty-eight times in lxx.

occ. twice in Apocr.

occ. once in Acts.

Acts xix. 9. ἐσκληρύνοντο.

occ. once in undisp. epist.

Rom. ix. 18. σκληρύνει.

occ. four times in Hebrews.

Heb. iii. 8. σκληρύνετε.

. 13. σκληρυνθῇ.

. 15. σκληρύνετε.

. . . iv. 7. σκληρύνετε.

Further verbal agreements.

Ordinary N. T. words.

Heb. iii. 13. ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν.

Acts xix. 9. ὥς δέ τινες ἐσκληρύνοντο.

- Heb. iii. 18. εἰ μὴ τοῖς ἀπειθήσασιν.
 Acts xix. 9. καὶ ἠπείθουν.
- Heb. iii. 12. ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ.
 Acts xix. 9. ἀποστὰς ἀπ' αὐτῶν.
- Heb. iii. 6. παρῥησίαν.
 Acts xix. 8. ἐπαρῥησιάζετο.
- Heb. ii. 15. ἀπαλλάξῃ.
 Acts xix. 12. ἀπαλλάσσεσθαι.
- Heb. iii. 11. ἐν τῇ ὀργῇ μου.
 Rom. ix. 22. ὁ Θεὸς ἐνδείξασθαι* τὴν ὀργήν.
- Heb. ii. 16. σπέρματος Ἀβραάμ.
 Rom. ix. 7. σπέρμα Ἀβραάμ.
- Heb. iii. 2. ὡς καὶ Μωσῆς.
 Rom. ix. 15. τῷ γὰρ Μωσῇ.
- Heb. iii. 16. ἐξ Αἰγύπτου.
 Rom. ix. 17. τῷ Φαραῳ̃.
- Heb. iv. 1. καταλειπομένης.
 Rom. ix. 29. ἐγκατέλιπεν.
- Heb. iii. 4. κατασκευάσας Θεός.
 . . . x. 5. σῶμα δὲ κατηρτίσω μοι.
 . . . xi. 3. κατηρτίσθαι τοὺς αἰῶνας. κ. λ.
 Rom. ix. 22. ὁ Θεὸς . . . σκεύη ὀργῆς κατηρ-
 τισμένα.
- Heb. iv. 12. ὁ Λόγος τοῦ Θεοῦ . . . τομώτερος.
 κ. λ.
- Rom. ix. 28. λόγον γὰρ συντελῶν καὶ συντέμνων.
 ὅτι λόγον συντετμημένον ποιήσῃ
 Κύριος.
- Heb. iv. 12. ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ.
 Rom. ix. 26. Θεοῦ ζῶντος.

Pauline words.

See under ἀσθένεια, δουλεία, ἐνδείκνυμι, παράβασις, παρακοή.

44. στοιχεῖον.] occ. twice in Apocrypha.

occ. twice II. Pet. (in physical sense.)

occ. four times in undisep. epist. (in moral sense.)

Gal. iv. 3. ὑπὸ τὰ στοιχεῖα.

. 9. πτωχὰ στοιχεῖα.

Col. ii. 8. κατὰ τὰ στοιχεῖα.

. 20. ἀπὸ τῶν στοιχειῶν.

occ. once in Hebrews (in moral sense).

Heb. v. 12. τίνα τὰ στοιχεῖα.

Further verbal agreements.

Ordinary N. T. words.

Heb. v. 13. νήπιος γὰρ ἐστι.

Gal. iv. 1. νήπιός ἐστιν.

Heb. iv. 15. ταῖς ἀσθενείαις ἡμῶν.

Gal. iv. 13. δι' ἀσθένειαν τῆς σαρκός.

Heb. v. 14. τελείων δέ ἐστιν ἡ στερεὰ* τροφή.

Col. ii. 5. τὸ στερέωμα τῆς εἰς Χριστὸν. κ. λ.

Heb. vi. 1. τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελείο-
τητα.*

Col. i. 28. πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

Heb. vi. 11. τὴν πληροφορίαν* τῆς ἐλπίδος.

Col. ii. 2. τῆς πληροφορίας* τῆς συνέσεως.

Heb. vi. 2. βαπτισμῶν διδαχῆς.

Col. ii. 12. ἐν τῷ βαπτίσματι.

Heb. vi. 4. γευσασμένους.

Col. ii. 21. μηδὲ γεύσῃ.

Pauline words.

ἀπειθεία.	Heb. iv. 6. 11. Col. iii. 6.
ἀσθένεια.	Heb. iv. 15. v. 2. Gal. iv. 13.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10.
πηλικός.	Heb. vii. 4. Gal. vi. 11.
πληροφορία.	Heb. vi. 11. x. 22. Col. ii. 2.
τελειότης.	Heb. vi. 1. Col. iii. 14.

45. συγκληρονόμος.	} occ. once in I. Peter. occ. six times in Gospels. occ. four times in Gospels: twice in Acts: once in I. Peter. occ. three times in Gospels: once in S. James.
κληρονομέω.	
κληρονομία.	
κληρονόμος.	

συγκληρονόμος, &c. occ. nineteen times in undisped. epist.:
once in Acts xx. 32, in a speech of S. Paul.

Acts xx. 32.	κληρονομίαν ἐν τοῖς ἡγιασμένοις.
Rom. iv. 13.	κληρονόμον αὐτόν.
... .. 14.	εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι.
... .. viii. 17.	κληρονόμοι μὲν Θεοῦ,
... .. 17.	συγκληρονόμοι δὲ Χριστοῦ.
I. Cor. vi. 9.	Θεοῦ οὐ κληρονομήσουσι.
... .. 10.	Θεοῦ οὐ κληρονομήσουσι.
Gal. iii. 18.	εἰ γὰρ ἐκ νόμου ἡ κληρονομία.
... .. 29.	κληρονόμοι.
... iv. 1.	ὁ κληρονόμος νήπιος.*
... .. 7.	κληρονόμος Θεοῦ.
... .. 30.	μὴ κληρονομήσῃ.
... v. 21.	Θεοῦ οὐ κληρονομήσουσιν.
Ephes. i. 14.	τῆς κληρονομίας ἡμῶν.
... .. 18.	τῆς κληρονομίας αὐτοῦ.
... .. iii. 6.	συγκληρονόμα ... ἐν τῷ Χριστῷ.
... .. v. 5.	οὐκ ἔχει κληρονομίαν. κ. λ.
Col. iii. 24.	τῆς κληρονομίας.
Tit. iii. 7.	κληρονόμοι γενώμεθα.

συγκληρονόμος, &c. occ. ten times in Hebrews.

Heb. i. 2.	κληρονόμον πάντων.
... .. 4.	κεκληρονόμηκεν ὄνομα.
... .. 14.	κληρονομεῖν σωτηρίαν.
... vi. 12.	κληρονομούντων.
... .. 17.	τοῖς κληρονόμοις.
... ix. 15.	τῆς αἰωνίου κληρονομίας.
... xi. 7.	ἐγένετο κληρονόμος.
... .. 8.	εἰς κληρονομίαν.
... .. 9.	τῶν συγκληρονόμων.
... xii. 17.	κληρονομῆσαι.

Further verbal agreements.

Ordinary N. T. words.

Heb. vi. 12.	κληρονομούντων τὰς ἐπαγγελίας.
... .. 17.	τοῖς κληρονόμοις τῆς ἐπαγγελίας.
... ix. 15.	τὴν ἐπαγγελίαν .. τῆς .. κληρονομίας.
... xi. 9.	τῶν συγκληρονόμων τῆς ἐπαγγελίας.
... .. 8.	Ἀβραὰμ ... εἰς κληρονομίαν.
Rom. iv. 13.	ἡ ἐπαγγελία τῷ Ἀβραὰμ .. τὸ κληρονόμον.
... .. 14.	κληρονόμοι ... ἡ ἐπαγγελία.
Gal. iii. 18.	ἡ κληρονομία .. τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας.
... .. 29.	τοῦ Ἀβραὰμ .. κατ' ἐπαγγελίαν κληρονόμοι.
Ephes. i. 13. 14.	τῆς ἐπαγγελίας .. τῆς κληρονομίας.
... .. iii. 6.	συγκληρονόμα .. τῆς ἐπαγγελίας.
Heb. xii. 17.	κληρονομῆσαι τὴν εὐλογίαν.
Gal. iii. 14.	ἡ εὐλογία τοῦ Ἀβραὰμ. κ. λ.
... .. 18.	ἡ κληρονόμια .. τῷ δὲ Ἀβραὰμ. κ. λ.

Heb. ix. 15.	τὴν ἐπαγγελίαν λάβωσιν.
Gal. iii. 14.	ἵνα τὴν ἐπαγγελίαν . . λάβωμεν.
Heb. xi. 7. 8.	κατὰ πίστιν δικαιοσύνης . . κληρο- νόμος Ἀβραάμ.
Rom. iv. 13.	Ἀβραάμ . . κληρονόμον . . διὰ δι- καισύνης πίστεως.
Gal. iii. 6.	Ἀβραάμ ἐπίστευσε . . εἰς δικαι- οσύνην.
Heb. ix. 15.	τῆς αἰωνίου κληρονομίας.
Tit. iii. 7.	κληρονόμοι . . ζωῆς αἰωνίου.
Heb. xi. 7.	κατὰ πίστιν . . ἐγένετο κληρονόμος.
Tit. iii. 7.	κληρονόμοι γενώμεθα κατ' ἐλπίδα.
Heb. xi. 26.	πλοῦτον . . . τοῦ Χριστοῦ.
Tit. iii. 6.	πλουσίως διὰ Ἰησοῦ Χριστοῦ.
Heb. x. 23.	λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.
Ephes. v. 26.	καθαρίσας τῷ λουτρῷ τοῦ ὕδατος.
Tit. iii. 5.	διὰ λουτροῦ παλιγγενεσίας.
I. Cor. vi. 11.	ἀλλὰ ἀπελούσασθε.*
Acts xxii. 16.	βάπτισαι καὶ ἀπόλουσαι* τὰς ἀμαρτίας σου.

Pauline words.

ἀναθεωρέω.	Heb. xiii. 7. Acts xvii. 23.
ἀνυπότακτος.	Heb. ii. 8. Tit. i. 6. 10.
ἀνωφελής.	Heb. vii. 18. Tit. iii. 9.
ἀπειθεία.	Heb. iv. 6. 11. Rom. xi. 30. 32.
	Ephes. ii. 5. 7. Col. iii. 6.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23.
	25. I. Cor. i. 7.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii.
	24. viii. 23. I. Cor. i. 30.
	Ephes. i. 7. 14. iv. 30.

ἀσθένεια.	Heb. iv. 15. v. 2. vii. 28. xi. 34. Rom. vi. 19. viii. 26. I. Cor. ii. 3. xv. 43. Gal. iv. 13.
γενεαλογέομαι.	} Heb. vii. 6. Tit. iii. 9.
γενεαλογία.	
διάκρισις.	Heb. v. 14. Rom. xiv. 1. I. Cor. xii. 10.
διάφορος.	Heb. i. 4. viii. 6. ix. 10. Rom. xii. 6.
δουλεία.	Heb. ii. 15. Rom. viii. 15. 21. Gal. iv. 24. v. 1.
ἐμμένω.	Heb. viii. 9. Gal. iii. 10. Acts xiv. 22.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ix. 17. 22. Ephes. ii. 7. Tit. ii. 10. iii. 2.
ἐνδυναμώ.	Heb. xi. 34. Rom. iv. 20. Ephes. vi. 10.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. vii. 26. Gal. i. 4.
ἐντυγχάνω.	Heb. vii. 25. Rom. viii. 27. 34.
εὐαρεστέω.	} Heb. xi. 5. 6. xiii. 16. Heb. xiii. 21. Rom. xii. 1. 2. Ephes. v. 10. Col. iii. 20. Tit. ii. 9.
εὐαρεστός.	
εἶγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
καθάπερ.	Heb. iv. 2. v. 4. Rom. iv. 6. xii. 11. I. Cor. xii. 12.
καταργέω.	Heb. ii. 14. Rom. iv. vi. vii. I. Cor. vi. 13. Gal. iii. v. Ephes. ii. 15.
καύχημα.	Heb. iii. 6. Rom. iv. 2. I. Cor. v. 6. ix. 15. 16. Gal. vi. 4.
κοίτη.	Heb. xiii. Rom. ix. 10. xiii. 13.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.

μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. Gal. iii. 19. 20.
μιμητής.	Heb. vi. 12. I. Cor. iv. 16. xi. 1. Ephes. v. 1.
νεκρώ.	Heb. xi. 12. Rom. iv. 19. Col. iii. 5.
οίκτιρμός.	Heb. x. 28. Rom. xii. 1. Col. iii. 12.
ὀλοθρεύω. }	Heb. xi. 28.
ὀλοθρευτής. }	I. Cor. x. 10.
πηλικός.	Heb. vii. 4. Gal. vi. 11.
πικρία.	Heb. xii. 15. Rom. iii. 14. Ephes. iv. 31.
πληροφορία.	Heb. vi. 11. x. 22. Col. ii. 2.
πρόδομος. }	Heb. vi. 20.
δρόμος. }	Acts xiii. 25. xx. 24.
στοιχεῖον.	Heb. vi. 12. Gal. iv. 3. 9. Col. ii. 8. 20.
συνειδήσις.	Heb. ix. x. xiii. Acts xxiii. 1. xxiv. 16. Rom. ii. ix. xiii. I. Cor. viii. x. Tit. i. 15.
τελειότης.	Heb. vi. 1. Col. 3. 14.
τιμωρία. }	Heb. x. 29.
τιμωρέω. }	Acts xxii. 5. xxvi. 11.
ὑπεναντίος.	Heb. x. 27. Col. ii. 14.
ὑπεράνω.	Heb. ix. 5. Ephes. i. 21. iv. 10.
ὑποστέλλω.	Heb. x. 38. Acts xx. 20. 27. Gal. ii. 12.

46. συνειδήσις.] occ. once in lxx.: once in Apocr.
occ. once in S. John: three times in I. Peter.
occ. twice in Acts (S. Paul's speeches.)

Acts xxiii. 1. συνειδήσει.

... xxiv. 16. συνειδήσιν.

occ. twenty-one times in undisputed epistles.

Rom. ii. 15.	συνειδήσεως.
. . . ix. 1.	συνειδήσεως.
. . . xiii. 5.	συνείδησιν.
I. Cor. viii. 7.	συνειδήσει.
.	συνείδησις.
. 10.	συνείδησις.
. 12.	συνείδησιν.
. . . . x. 25.	συνείδησιν.
. 27.	συνείδησιν.
. 28.	συνείδησιν.
. 29.	συνείδησιν.
.	συνειδήσεως.
II. Cor. i. 12.	συνειδήσεως.
. . . . iv. 2.	συνείδησιν.
. . . . v. 11.	συνειδήσεσιν.
I. Tim. i. 5.	συνειδήσεως.
. 19.	συνείδησιν.
. . . . iii. 9.	συνειδήσει.
. . . . iv. 2.	συνείδησιν.
II. Tim. i. 3.	συνειδήσει.
Tit. i. 15.	συνείδησις.

occ. five times in Hebrews.

Heb. ix. 9.	συνείδησιν.
. . . . 14.	συνείδησιν.
. . . x. 2.	συνείδησιν.
. . . . 22.	συνειδήσεως.
. . . xiii. 18.	συνείδησιν.

Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 18.	καλὴν συνείδησιν ἔχομεν.
Acts xxiv. 16.	ἀπρόσκοπον συνείδησιν ἔχειν.
. . . xxiii. 1.	συνειδήσει ἀγαθὴ πεπολίτευμαι.

- Rom. ix. 1. συμμαρτυρούσης μοι τῆς συνει-
δήσεώς μου.
- II. Cor. i. 12. τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν.
- I. Tim. iii. 7. μαρτυρίαν καλήν.
- I. Tim. i. 19. ἔχων . . . ἀγαθὴν συνείδησιν.
- iii. 9. ἔχοντας . . . ἐν καθαρᾷ συνείδησει.
- Heb. xiii. 18. καλήν συνείδησιν.
- I. Tim. i. 18. τὴν καλήν στρατείαν.
- II. Tim. i. 14. τὴν καλήν παραταθήκην.
- ii. 3. ὡς καλὸς στρατιώτης.
- iv. 7. τὸν ἀγῶνα* τὸν καλόν.
- Heb. xiii. 18. καλήν συνείδησιν . . . ἐν πᾶσι
καλῶς.
- Acts xxiii. 1. ἐγὼ πασῇ συνειδήσει ἀγαθῇ.
- II. Cor. iv. 2. πρὸς πᾶσαν συνείδησιν.
- Heb. x. 22. ἀπὸ συνειδήσεως πονηρᾶς.
- Acts xxiii. 1. συνειδήσει ἀγαθῇ.
- I. Tim. i. 5. συνειδήσεως ἀγαθῆς.
- 19. ἀγαθὴν συνείδησιν.
- Heb. x. 22. ἀπὸ συνειδήσεως πονηρᾶς.
- . . . iii. 12. καρδίᾳ πονηρά.
- I. Tim. vi. 4. ὑπόνοιαι πονηραί.
- II. Tim. iii. 13. πονηροὶ δὲ ἄνθρωποι.
- iv. 18. ἀπὸ παντὸς ἔργου πονηροῦ.
- (I. Thess. v. 22. ἀπὸ παντὸς εἵδους πονηροῦ.)
- Heb. x. 28. ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.
- I. Tim. v. 19. ἐπὶ δύο ἢ τριῶν μαρτύρων.
- Acts xxii. 28. Στεφάνου τοῦ μάρτυρός σου.
- Heb. ix. 22. αἱματεκχυσίας.
- Acts xxii. 20. ἐξεχεῖτο τὸ αἷμα.
- Heb. x. 8. εὐδόκησας.
- Acts xxii. 20. συνευδοκῶν.

- Heb. x. 9. ἀναιρεῖ.
 Acts xxii. 20. τῇ ἀναιρέσει αὐτοῦ.
 τῶν ἀναιρούντων αὐτόν.
- Heb. x. 11. περιελεῖν.
 II. Cor. iii. 16. περιαιρεῖται.
- Heb. x. 1. αὐτὴν τὴν εἰκόνα.
 II. Cor. iii. 18. τὴν αὐτὴν εἰκόνα.
 Rom. viii. 29. τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ.
 I. Cor. xi. 7. εἰκῶν . . . τοῦ Θεοῦ.
- Heb. x. 27. τοὺς ὑπεναντίους.*
 Tit. ii. 8. ὁ ἐξ ἑναντίας.
- Heb. ix. 1. δικαίωματα λατρείας.*
 . . . 10. δικαίωμασι σαρκός.
 Rom. ii. 26. τὰ δικαίωματα τοῦ νόμου.
 . . . viii. 4. τὸ δικαίωμα τοῦ νόμου.
- Heb. ix. 9. τὸν λατρεύοντα.
 . . . 14. εἰς τὸ λατρεύειν Θεῷ ζῶντι.
 . . . xii. 28. λατρεύμεν εὐαρέστως* τῷ Θεῷ.
 Acts xxiv. 14. οὕτω λατρεύω τῷ πατρίῳ Θεῷ.
 . . . xxvii. 23. τοῦ Θεοῦ . . . ᾧ καὶ λατρεύω.
 Rom. i. 9. ὁ Θεὸς ᾧ λατρεύω.
 II. Tim. i. 3. τῷ Θεῷ ᾧ λατρεύω.
- Heb. ix. 9. εἰς τὸν καιρὸν τὸν ἐνεστηκότα.*
 Rom. xiii. 11. τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη.
- Heb. ix. 9. 10. κατὰ συνείδησιν . . . ἐπὶ βρώμασι.
 I. Cor. viii. 7. 8. τῇ συνειδήσει . . . βρώμα.
 I. Tim. iv. 2. 3. συνείδησιν . . . βρωμάτων.
- Heb. ix. 14. καθαρῇ τὴν συνείδησιν ὑμῶν.
 I. Cor. viii. 7. ἡ συνείδησις αὐτῶν μολύνεται.

Tit. i. 15.	καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις . . . οὐδὲν καθαρόν. ἀλλὰ μεμΐανται αὐτῶν . . ἡ συνεί- δησις.
I. Tim. iii. 9.	ἐν καθαρᾷ συνειδήσει.
II. Tim. i. 3.	ἐν καθαρᾷ συνειδήσει.
Heb. x. 22.	μετὰ ἀληθινῆς καρδίας. . . ἀπὸ συνειδήσεως πονηρᾶς.
1. Tim. i. 5.	ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς.
. . . iv. 2. 3.	τὴν . . συνείδησιν . . . τοῖς . . . τὴν ἀλήθειαν.
Heb. ix. 4.	περικεκαλυμμένην.
II. Cor. iii. 18.	ἀνακεκαλυμμένῳ.
Heb. ix. 4.	τὴν κιβωτὸν τῆς διαθήκης.
. . . viii. 13.	πεπαλαίωκε τὴν πρώτην.
II. Cor. iii. 14.	τῆς παλαιᾶς διαθήκης.
Heb. viii. 8.	διαθήκην καινὴν.
II. Cor. iii. 6.	καινῆς διαθήκης.
Heb. viii. 13.	ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην.
Rom. vii. 6.	ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.
II. Cor. v. 17.	τὰ ἀρχαῖα παρῆλθεν . . . καινὰ τὰ πάντα.
Pauline words.	
ἀνακαινίζω.	Heb. vi. 6. ix. 18. x. 20. Rom. xii. 2. II. Cor. iv. 16. Tit. iii. 5.
ἀνάμνησις.	Heb. x. 3. I. Cor. xi. 24. 25.
ἀνταποδίδωμι.	Heb. x. 30. Rom. xi. 35. xii. 19.

ἀόρατος.	Heb. xi. 27. I. Tim. i. 5. 19.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. viii. 19. 23. 25.
ἀπολαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. viii. 23.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βέβηλος.	Heb. xii. 16. I. Tim. i. 9. iv. 7. vi. 20. II. Tim. ii. 16.
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. 1. II. Tim. iii. 16.
ἐνίστημι.	Heb. ix. 9. Rom. viii. 36. I. Cor. vii. 26. II. Tim. iii. 1.
εὐαρεστός.	Heb. xiii. 21. Rom. xii. 1. II. Cor. v. 9. Tit. ii. 9.
ἰλαστήριον.	Heb. ix. 5. Rom. iii. 25.
κοσμικός.	Heb. ix. 1. Tit. ii. 12.
λατρεία.	Heb. ix. 1. Rom. ix. 4.
λειτουργία.	Heb. ix. 21. II. Cor. xii. 10.
λειτουργγός.	Heb. viii. 2. Rom. xiii. 6.
μεσίτης.	Heb. ix. 15. I. Tim. ii. 5.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3.
ὀνειδισμός.	Heb. x. 33. I. Tim. iii. 7.
ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1.
παιδεία.	Heb. xii. 11. II. Tim. iii. 16.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
προσφορά.	Heb. x. 5. Acts xxiv. 17.
συγκακουχέομαι.	} Heb. xi. 25. II. Tim. i. 8.
συγκακοπαθέω.	

τιμωρία. }	Heb. x. 29.
τιμωρέω. }	Acts xxii. 5. xxvi. 11.
ὑποστέλλω.	Heb. x. 38. Acts xx. 20. 27.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.
φράττω.	Heb. xi. 33. Rom. iii. 19.

47. Τιμόθεος.] occ. six times in Acts.

occ. sixteen times in undisp. epist.

Rom. xvi. 21.	Τιμόθεος ὁ συνεργός μου.
I. Cor. iv. 17.	Τιμόθεον .. τέκνον μου.
... xvi. 10.	Τιμόθεος.
II. Cor. i. 1.	Παῦλος ... καὶ Τιμόθεος.
... .. 19.	καὶ Τιμοθέου.
Philipp. i. 1.	Παῦλος καὶ Τιμόθεος.
... .. ii. 19.	Τιμόθεον.
Col. i. 1.	Παῦλος ... καὶ Τιμόθεος.
I. Thess. i. 1.	Παῦλος ... καὶ Τιμόθεος.
... .. iii. 2.	Τιμόθεον συνεργὸν ἡμῶν.
II. Thess. i. 1.	Παῦλος ... καὶ Τιμόθεος.
I. Tim. i. 2.	Τιμοθέε γνησίῳ τέκνῳ.
... .. 18.	τέκνον Τιμόθεε.
... .. vi. 20.	ὦ Τιμόθεε.
II. Tim. i. 2.	Τιμοθέε ἀγαπητῷ τέκνῳ.
Philem. 1.	Παῦλος ... καὶ Τιμόθεος.

occ. once in Hebrews.

Heb. xii. 23.	Τιμόθεον ἀπολελυμένον.
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Further verbal agreements.

Ordinary N. T. words.

Heb. xiii. 23.	τὸν ἀδελφὸν Τιμόθεον.
II. Cor. i. 1.	Τιμόθεος ὁ ἀδελφός.
Col. i. 1.	Τιμόθεος ὁ ἀδελφός.
I. Thess. iii. 2.	Τιμόθεον τὸν ἀδελφόν.
Philem. 1.	Τιμόθεος ὁ ἀδελφός.

- Heb. xiii. 23. ἐὰν τάχιον ἔρχηται.
 I. Cor. xvi. 10. ἐὰν δὲ ἔλθῃ Τιμόθεος.
 5. ἐλεύσομαι πρὸς ὑμᾶς.
 iv. 19. ἐλεύσομαι δὲ ταχέως.
 Philipp. ii. 19. Τιμόθεον ταχέως πέμψαι ὑμῖν.
 23. τοῦτον μὲν οὖν ἐλπίζω πέμψαι.
 24. καὶ αὐτὸς ταχέως ἐλεύσομαι.
 I. Thess. iii. 6. ἐλθόντος Τιμοθέου.
 I. Tim. iii. 14. ἐλπίζων ἐλθεῖν πρὸς σε τάχιον.
 II. Tim. iv. 9. σπουδάσον ἐλθεῖν πρὸς με ταχέως.
- Heb. xiii. 18. 19. πεποιθάμεν γὰρ . . . ἵνα τάχιον.
 Philipp. ii. 24. πέποιθα δὲ . . . ὅτι . . . ταχέως.
- Heb. xiii. 23. Τιμόθεον .. ἐὰν τάχιον ἔρχηται.
 Acts xvii. 15. Σίλαν καὶ Τιμόθεον, ἵνα ὡς τά-
 χιστα ἔλθωσι πρὸς αὐτόν.
- Heb. xiii. 23. μεθ' οὗ . . . ὄψομαι ὑμᾶς.
 Philipp. ii. 23. τοῦτον . . . πέμψαι, ὡς ἂν ἀπίδω.
 I. Thess. iii. 6. ἐλθόντος Τιμοθέου . . . ἡμᾶς ἰδεῖν,
 καθάπερ καὶ ἡμεῖς ὑμᾶς.
 10. εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον.
 ii. 17. περισσοτέρως* ἐσπουδάσαμεν
 τὸ πρόσωπον ὑμῶν ἰδεῖν.
 Acts xx. 25. οὐκ ἔτι ὄψεσθε τὸ πρόσωπόν μου.
- Heb. xiii. 18. 19. πεποιθάμεν . . . ἀναστρέφεσθαι πε-
 ρισσοτέρως.*
 II. Cor. i. 12. ἀνεστράφημεν . . . περισσοτέρως.*
- Heb. xiii. 18. 19. πεποιθάμεν γὰρ
 (1) ὅτι καλὴν συνείδησιν* ἔχομεν,
 (2) ἐν πᾶσι καλῶς θελόντες ἀναστρέ-
 φεσθαι.
 (3) παρισσοτέρως* δὲ . . . ἵνα . . . ὑμῖν.

II. Cor. i. 12. (1) τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν.

(2) ὅτι . . . ἐν χάριτι Θεοῦ ἀνεστράφημεν,

(3) .. περισσοτέρως* δὲ πρὸς ὑμᾶς.†

Heb. xiii. 18. 19. πεποιθᾶμεν . . . περισσοτέρως.*

II. Cor. ii. 3. 4. πεποιθὼς . . . περισσοτέρως.*

Philipp. i. 14. πεποιθότας . . . περισσοτέρως.*

Heb. xiii. 22. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί.

Rom. xvi. 17. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί.

I. Cor. xvi. 15. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί.

II. Cor. x. 1. αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς.

I. Thess. iii. 2. ἐπέμψαμεν Τιμόθεον . . . παρακαλέσαι ὑμᾶς.

II. Thess. iii. 12. παραγγέλλομεν, καὶ παρακαλοῦμεν.

I. Tim. i. 3. παρακάλεσά σε.

. . . ii. 1. παρακαλῶ οὖν.

. . . v. 1. παρακάλει . . . ὡς ἀδελφούς.

. . . vi. 2. διδάσκει καὶ παρακάλει.

II. Tim. iv. 2. παρακάλεσον ἐν πάσῃ .. διδαχῇ.

Heb. xiii. 22. ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως.

II. Tim. iv. 3. διδασκαλίας οὐκ ἀνέχονται.

Rom. xii. 7. 8. ὁ διδάσχων ἐν τῇ διδασκαλίᾳ.

ὁ παρακαλῶν ἐν τῇ παρακλήσει.

I. Tim. iv. 13. τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Acts xiii. 15. ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως.

† The reader will remark the continuous connection of the same parallel sentiments in the two passages, Heb. xiii. 18, 19, and II. Cor. i. 12, indicated by the side figures : the parallel terms themselves, *συνείδησις*, *ἀναστρέφομαι* (as applying to his own conversion), and *περισσοτέρως*, being all peculiar to S. Paul.

- Heb. xiii. 22. ἀνέχεσθε τοῦ λόγου . . .
καὶ γὰρ ἐπέστειλα ὑμῖν.
- II. Cor. xi. 1. ἀνέχεσθέ μου . . .
ἀλλὰ καὶ ἀνέχεσθέ μου.
- 4. καλῶς ἡνέχεσθε.
- 19. ἀνέχεσθε τῶν.
- 20. ἀνέχεσθε γάρ.
- Heb. xiii. 22. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέ-
χεσθε.
- Ephes. iv. 1. 2. παρακαλῶ οὖν ὑμᾶς . . . ἀνεχό-
μενοι.
- Heb. xiii. 18. ἐν πᾶσι καλῶς θέλοντες ἀναστρέ-
φεισθαι.
- Rom. vii. 21. τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν.†
- Philipp. ii. 13. τὸ θέλειν καὶ τὸ ἐνεργεῖν.
- I. Tim. 1. 7. θέλοντες εἶναι. κ. λ.
- Heb. xiii. 20. 21. ὁ δὲ Θεὸς . . . καταρτίσαι ὑμᾶς ἐν
παντὶ ἔργῳ . . εἰς τὸ ποιῆσαι τὸ
θέλημα αὐτοῦ. ποιῶν ἐν ὑμῖν τὸ
εὐάρεστον.*
- Philipp. ii. 13. 14. ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν . .
ὑπὲρ τῆς εὐδοκίας.
πάντα ποιεῖτε. κ. λ.
- I. Thess. iii. 10. καταρτίσαι . . ὑμῶν . . Αὐτὸς δὲ ὁ
11. Θεός.
- Heb. xiii. 20. 21. ὁ δὲ Θεὸς . . . καταρτίσαι ὑμᾶς. κ. λ.
- II. Cor. xiii. 9. τοῦτο δὲ καὶ εὐχόμεθα,
τὴν ὑμῶν κατάρτισιν.
- (Ephes. iv. 12. πρὸς τὸν καταρτισμὸν τῶν ἁγίων.)

† S. Paul, Rom. vii. 21, as his manner was, (see I. Cor. iv. 6,) speaks, by a courteous euphemism, in the first person, while describing, not his own state, but the first infant struggles between nature and grace.

Heb. xiii. 20, 21. ὁ δὲ Θεὸς . . . καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ.

II. Tim. iii. 17. ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

II. Thess. ii. 16. καὶ ὁ Θεὸς . . . στηρίξαι ὑμᾶς ἐν παντὶ 17. ἔργῳ ἀγαθῷ.

Heb. xiii. 21. εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ.
(Ephes. vi. 6. ποιοῦντες τὸ θέλημα τοῦ Θεοῦ.)

Heb. xiii. 21. ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ.

II. Tim. iv. 1. ἐνώπιον τοῦ Θεοῦ, καὶ . . . Ἰησοῦ Χριστοῦ.

Heb. xiii. 20. ὁ ἀναγαγὼν ἐκ νεκρῶν . . . Ἰησοῦν.†

Rom. x. 7. Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

Col. ii. 12. τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.

I. Thess. i. 10. ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν.

(Gal. i. 1. Ἰησοῦ Χριστοῦ, καὶ Θεοῦ . . . τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν)

(Ephes. i. 20. ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν.)

Acts xiii. 20. τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθηκῆς αἰωνίου.

Acts xx. 28. προσέχετε . . . παντὶ τῷ ποιμνίῳ, . . . ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν . . . διὰ τοῦ ἰδίου αἵματος.

(Tit. ii. 13. τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦν Χριστόν.)

† The position of the name of Jesus, Heb. ii. 19, xii. 2, and xiii. 20, at a distance from the verb, and at the end of the member of the sentence, is peculiarly Pauline: compare I. Thess. i. 10, and Saint Paul's speech, Acts xiii. 23.

Heb. xiii. 18.	προσεύχεσθε περὶ ἡμῶν.†
I. Thess. v. 25.	προσεύχεσθε περὶ ἡμῶν.
II. Thess. iii. 1.	προσεύχεσθε περὶ ἡμῶν.
Col. i. 3.	περὶ ὑμῶν προσευχόμενοι.
... 9.	ὑπὲρ ὑμῶν προσευχόμενοι.
... iv. 3.	προσευχόμενοι ἅμα καὶ περὶ ἡμῶν.
Rom. i. 10.	ἐπὶ τῶν προσευχῶν μου δεόμενος.
... xv. 30.	ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ.
(Ephes. i. 16.	ἐπὶ τῶν προσευχῶν μου.)
Col. iv. 12.	ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς.
I. Thess. i. 2.	ἐπὶ τῶν προσευχῶν ἡμῶν.
Philem. 4.	ἐπὶ τῶν προσευχῶν μου.
... 22.	διὰ τῶν προσευχῶν ὑμῶν.
Heb. xiii. 17.	παίθεσθε τοῖς ἡγουμένοις ὑμῶν.
Acts xiv. 12.	Παῦλον . . . ἡνὸ ἡγούμενος τοῦ λόγου.
... xv. 22.	ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς.
Heb. xiii. 17.	αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ . . ὑμῶν.
Acts xx. 31.	διὸ γρηγορεῖτε.
II. Cor. vi. 5.	ἐν ἀγρυπνίαις.
Heb. xiii. 17.	ὥς λόγον ἀποδώσοντες.
Acts xx. 24.	οὐδενὸς λόγον ποιῶμαι.
... xix. 40.	ἀποδοῦναι λόγον.
Rom. xiv. 12.	λόγον δώσει τῷ Θεῷ.
Heb. xiii. 17.	ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι.
Acts xx. 24.	ὥς τελειῶσαι τὸν δρομὸν μου μετὰ χαρᾶς.

† It is very remarkable that these requests are peculiar to S. Paul: he being the only writer of the New Testament, who petitions thus for the prayers of others, or who speaks of offering up for others his own prayers. The rest of the sacred penmen write of prayer in a general way only. The *unexpectedness*, antecedently, of such a peculiarity, greatly heightens the force of the evidence, arising from its occurrence in the Epistle to the Hebrews.

- Philipp. ii. 2. πληρώσατέ μου τὴν χαρᾶν.
 II. Cor. vii. 13. ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου.
 Heb. xiii. 17. ἵνα μετὰ χαρᾶς . . . καὶ μὴ στε-
 νάζοντες.†
 II. Cor. ii. 3. ἵνα μὴ . . . λύπην ἔχω ἅφ' ὧν ἔδει
 με χαίρειν.
 ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.
 Rom. viii. 23. ἐν ἑαυτοῖς στενάζομεν.
 II. Cor. v. 2. ἐν τούτῳ στενάζομεν.
 4. στενάζομεν βαρούμενοι.
 Philipp. ii. 28. ἵνα . . . χαρῇτε, καὶ γὰρ ἀλυπότε-
 ρος ὤ.
 Heb. xii. 11. οὐ . . . χαρᾶς εἶναι, ἀλλὰ λύπης.
 II. Cor. ii. 3. ἵνα μὴ . . . λύπην . . . ἀφ' ὧν ἔδει με
 χαίρειν.
 Heb. xiii. 17. καὶ μὴ στενάζοντες.
 II. Cor. ii. 3. ἵνα μὴ λύπην ἔχω.
 Rom. ix. 2. 3. 4. λύπη μοι ἐστὶ μεγάλη,
 καὶ ἀδιάλειπτος ὁδύνη . . .
 ὑπὲρ τῶν ἀδελφῶν μου,
 τῶν συγγενῶν μου κατὰ σάρκα.
 οἵτινές εἰσιν Ἰσραηλῖται.

† In order to do justice to the parallel here, it is requisite to bring Heb. xii. 11, and several passages of Saint Paul's undisputed epistles, successively into connection with Heb. xiii. 17: the parallel, when brought out, being perfect; but lying scattered over these different contexts. I would observe, that the antithetical opposition between joy and grief, *χαρὰ* and *λύπη*, is peculiar, in the New Testament, to S. Paul and Hebrews; while the phrase, *ἀλλὰ λύπη*, Heb. xii. 11, substituted for *στενάζοντες*, Heb. xiii. 17, completes the otherwise most striking coincidence of the latter passage with II. Cor. ii. 3: *στενάζω*, again, is shown to be a Pauline word, by II. Cor. v. 2. 4, Rom. viii. 23, and Philipp. ii. 28.

- Heb. xiii. 17. ἀλυσιτελὲς† γάρ ὑμῖν τοῦτο.
 Philem. 11. τὸν ποτέ σοι εὐχρηστον.
 (S. Luke xvii. 2. λυσιτελεῖ αὐτῷ.)
 Rom. ix. 2. ἀδιάλειπτος.
- Heb. xiii. 24. ἀσπάσασθε πάντας.
 ἀσπάζονται ὑμᾶς.
 Rom. xvi. 21. ἀσπάζονται ὑμᾶς.
 Τιμόθεος ὁ συνεργός μου. κ.λ.
 22. ἀσπάζομαι ὑμᾶς.
 23. ἀσπάζεται ὑμᾶς.
 I. Cor. xvi. 19. ἀσπάζονται ὑμᾶς.
 ἀσπάζονται ὑμᾶς.
 20. ἀσπάζονται ὑμᾶς.
 ἀσπάσασθε ἀλλήλους.
 Philem. 23. ἀσπάζονται σε.
- Heb. xiii. 24. ἀσπάζονται ὑμᾶς
 οἱ ἀπὸ τῆς Ἰταλίας.
 I. Cor. xvi. 19. ἀσπάζονται ὑμᾶς
 αἱ ἐκκλησίαι τῆς Ἀσίας.
- Heb. xiii. 24. ἀσπάσασθε . . . πάντας τοὺς ἁγίους.
 Rom. xvi. 15. ἀσπάσασθε τοὺς . . πάντας ἁγίους.
 II. Cor. xiii. 12. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
 Philipp. iv. ἀσπάσασθε πάντα ἅγιον.
 22. ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι.
- Heb. xiii. 30. ὁ δὲ Θεὸς τῆς εἰρήνης.
 xvi. 20.
 Rom. xv. 33. ὁ δὲ Θεὸς τῆς εἰρήνης.

† See Grotius ap. p. 19, note. The common form of the compounds ἀλυσιτελὲς, ἀλυπότερος, ἀδιάλειπτος, betrays their common Pauline origin. Between the antithetical expressions ἀλυπότερος, and ἀδιάλειπτος ὁδύνη, there is a harmony of sentiment, perfectly in keeping with the similar composition of the words. The ἀλυσιτελὲς, of Hebrews, in like spirit, is connected with *grief*.

- I. Cor. xiv. 33. ὁ Θεὸς . . εἰρήνης.
 II. Cor. xiii. 11. ὁ Θεὸς τῆς . . εἰρήνης.
 Philipp. iv. 9. ὁ Θεὸς τῆς εἰρήνης.
 I. Thess. v. 23. δὲ ὁ Θεὸς τῆς εἰρήνης.
 II. Thess. iii. 16. δὲ ὁ Κύριος τῆς εἰρήνης.
- Heb. xiii. 21. διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα
 εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
 Rom. xvi. 27. διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα
 εἰς τοὺς αἰῶνας. ἀμήν.
 Gal. i. 5. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
 ἀμήν.
 Philipp. iv. 20. ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
 ἀμήν.
 II. Tim. iv. 18. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
 ἀμήν.
- Heb. xiii. 25. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.
 Rom. xvi. 24. ἡ χάρις . . μετὰ πάντων ὑμῶν.
 ἀμήν.
 II. Thess. iii. 18. ἡ χάρις . . μετὰ πάντων ὑμῶν.
 ἀμήν.

Pauline words.

- ἀγών. Heb. xii. 1. Philipp. i. 30. Col.
 ii. 1. I. Thess. ii. 2. I. Tim.
 vi. 12. II. Tim. iv. 7.
- ἀδόκιμος. Heb. vi. 8. Rom. i. 28. I. Cor.
 ix. 27. II. Cor. xiii. 5. 6.
 II. Tim. iii. 8.
- αἰρέομαι. Heb. xi. 25. Philipp. i. 22.
 II. Thess. ii. 13.
- ἄκακος. Heb. vii. 26. Rom. xvi. 18.
- ἄμεμπτος. Heb. viii. 7. Philipp. ii. 15. iii. 6.
 I. Thess. iii. 13.
- ἀνάμνησις. Heb. x. 3. I. Cor. xi. 24. 25.

ἀόρατος.	Heb. xi. 25. Rom. i. 20. Col. i. 15. 16. I. Tim. i. 17.
ἀπεκδέχομαι.	Heb. ix. 28. Rom. vii. 19. 23. 25. I. Cor. i. 7. Philipp. iii. 20.
ἀπόλαυσις.	Heb. xi. 25. I. Tim. vi. 17.
ἀπολείπω.	Heb. iv. 6. 9. x. 26. II. Tim. iv. 13. 20.
ἀπολύτρωσις.	Heb. ix. 15. xi. 35. Rom. iii. 24. viii. 23. I. Cor. i. 30. Col. i. 14.
ἀσθένεια.	Heb. iv. 16. v. 2. vii. 28. xi. 34. Rom. vi. 19. viii. 26. I. Cor. ii. 3. II. Cor. xi. 30. xii. 5. xiii. 4. I. Tim. v. 23.
ἀφιλάργυρος.	Heb. xiii. 5. I. Tim. iii. 3.
βεβαίος.	} Heb. ii. 2. iii. 6. 14. vi. 19. ix. 17. Rom. iv. 16. II. Cor. i. 6. Heb. ii. 3. xiii. 9. Rom. xv. 8. I. Cor. i. 6. 8. II. Cor. i. 21. Col. ii. 7. Heb. vi. 16. Philipp. i. 7. Heb. xii. 16. I. Tim. i. 9. iv. 6. vi. 20. II. Tim. ii. 16. Heb. ix. 10. Rom. xii. 6. Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4. Heb. xi. II. Tim. iii. 16. Heb. vi. 10. 11. Rom. ii. 15. ix. 17. 22. II. Cor. viii. 24. I. Tim. i. 16. II. Tim. iv. 14. Heb. xi. 34. Rom. iv. 20. Phi- lipp. iv. 13. I. Tim. i. 12. II. Tim. ii. 1. iv. 17.
βεβαιόω.	
βεβαίωσις.	
βέβηλος.	
διάφορος.	Heb. ix. 10. Rom. xii. 6.
ἐκτρέπομαι.	Heb. xii. 13. I. Tim. i. 6. v. 15. vi. 20. II. Tim. iv. 4.
ἐλεγχος.	Heb. xi. II. Tim. iii. 16.
ἐνδείκνυμι.	Heb. vi. 10. 11. Rom. ii. 15. ix. 17. 22. II. Cor. viii. 24. I. Tim. i. 16. II. Tim. iv. 14.
ἐνδυναμόω.	Heb. xi. 34. Rom. iv. 20. Phi- lipp. iv. 13. I. Tim. i. 12. II. Tim. ii. 1. iv. 17.

ἐνίστημι.	Heb. ix. 9. Rom. viii. 38. I. Cor. iii. 22. vii. 26. II. Thess. ii. 2. II. Tim. iii. 1.
ἐπίθεις.	Heb. vi. 2. I. Tim. iv. 14. II. Tim. i. 6.
ἐπισυναγωγή. ἐυαρεστός.	Heb. x. 25. II. Thess. ii. 1. Heb. xiii. 16. 21. Rom. xii. 1. 2. xiv. 18. II. Cor. v. 9. Philipp. iv. 18. Col. iii. 20.
ἐφάπαξ.	Heb. vii. 27. ix. 12. x. 10. Rom. vi. 10. I. Cor. xv. 6.
θαρρέω.	Heb. xii. 6. II. Cor. v. 6. 8. vii. 16. x. 1. 2.
δίγω.	Heb. xi. 28. xii. 20. Col. ii. 21.
λειτουργέω.	Heb. x. 11. Rom. xv. 27.
λειτουργία.	Heb. viii. 6. ix. 21. II. Cor. ix. 12. Philipp. ii. 17. 30.
λειτουργός.	Heb. i. 7. 14. viii. 2. Rom. xiii. 6. xv. 16. Philipp. ii. 25.
μεσίτης.	Heb. viii. 6. ix. 15. xii. 24. I. Tim. ii. 5.
μετέχω.	Heb. ii. 14. v. 13. vii. 13. I. Cor. ix. 10. 11. x. 17. 21. 30.
μέτοχος.	Heb. xii. 8. II. Cor. vi. 14.
μιμέομαι.	Heb. xiii. 7. II. Thess. iii. 7. 9.
μιμητής.	Heb. vi. 12. I. Cor. iv. 15. xi. 1. I. Thess. i. 6. ii. 14.
νεκρώ.	Heb. xi. 12. Rom. v. 19. II. Cor. x. 6.
οἰκτιρμός.	Heb. x. 28. Rom. xii. 1. II. Cor. i. 3. Philipp. ii. 1. Col. iii. 12.
ὀνειδισμός.	Heb. x. 33. xi. 26. xiii. 13. Rom. xv. 3. I. Tim. iii. 7.

ὀρέγομαι.	Heb. xi. 16. I. Tim. iii. 1. vi. 10.
παιδεία.	} Heb. xii. 5. 7. 8. 11. II. Tim. iii. 16.
παιδευτής.	
παιδεύω.	
	Heb. xii. 9. Rom. ii. 20.
	Heb. xii. 6. 7. 10. Acts xxii. 3.
	I. Cor. xi. 32. II. Cor. vi. 9.
	I. Tim. 1. 20. II. Tim. ii. 25.
πικρία.	Heb. xii. 15. Rom. iii. 14.
πληροφορία.	Heb. vi. 11. x. 22. Col. ii. 2. I. Thess. i. 5.
πόμα.	Heb. ix. 10. I. Cor. x. 4.
πρόδηλος.	Heb. vii. 14. I. Tim. v. 24. 26.
προσφορά.	Heb. x. 5. 8. 10. 14. 18. Acts xix. 9. Rom. xv. 16.
συγκαουχέομαι.	} Heb. xi. 25.
συγκακοπαθέω.	
συνείδησις.	II. Tim. i. 8.
	Acts xxiii. 1. xxiv. 16. Rom. ii. ix. xiii. I. Cor. viii. 10. II. Cor. i. iv. v. I. Tim. i. iii. iv. II. Tim. iv. 2.
τελείοτης.	Heb. vi. 1. Col. iii. 14.
τοιγαροῦν.	Heb. xii. 1. I. Thess. iv. 8.
ὑπεναντίος.	Heb. x. 27. Col. ii. 14.
φιλοξενία.	Heb. xiii. 2. Rom. xii. 13.
φράττω.	Heb. xi. 33. Rom. iii. 19.

SECTION VI.

EXAMINATION OF SOME LEADING PARALLEL PASSAGES, FROM
THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED
EPISTLES OF SAINT PAUL.

FROM the consideration of the preceding examples of identity of manner, between Saint Paul's undisputed epistles, and the Epistle to the Hebrews, in the use of the same peculiar words, we will now proceed, with the same object as in the second section, to examine some of the more prominent parallel passages : taking these in the order of the text of Hebrews.

To show that we have no need of any studied selection, my first example shall be taken from the first chapter, and first and following verses : in which I hope to point out, without effort or difficulty, plain traces of Saint Paul's manner of teaching generally, and especially his manner of teaching, in addressing himself to *Jews*, by a simple comparison of Heb. i. 1...5, with three passages, from Acts and Saint Paul's undoubted writings.

Heb. i. 1.

πολυμερῶς καὶ πολυτρόπως†
πάσαι ὁ Θεὸς
λαλήσας τοῖς πατράσιν ἐν τοῖς
προφῆταις,
ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.
ἐλάλησεν ἡμῖν ἐν υἱῷ.

Acts xiii. 32.

καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα
τὴν
πρὸς τοὺς πατέρας ἐπαγγελίαν
γενομένην,
ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε
τοῖς τέκνοις αὐτῶν ἡμῖν, ἀνα-
στήσας Ἰησοῦν.

† Rom. iii. 2. κατὰ πάντα τρόπον. Philipp. i. 18. παντὶ τρόπῳ.
II. Thess. iii. 16. ἐν παντὶ τρόπῳ. These phrases, used by Saint Paul alone, bring home to him the πολυτρόπως of Hebrews i. 11.

These passages are equally addressed to Jews; and the Gospel commission, we see, in both, is opened, nearly in the same words, and precisely in the same order and connection: the promise to 'the fathers,' and its fulfilment, in 'their children,' by the coming of the Messiah, is the common doctrine advanced; and advanced, in the place of Acts, in a speech of Saint Paul's.

If it be said that the agreement is such, as might naturally arise, between two different teachers, instructing, on the same points, the same people, (although I by no means admit such likelihood,) this reasoning will not apply to a fresh coincidence, between these very contexts, in the choice, from the whole Old Testament, of the same quotation, to enforce the respective teaching. This we find, immediately after, to be so: the quotation, Acts xiii. 33, and Heb. i. 5, being alike from Psalm ii. 7, *υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.*

Turning to Ephesians, iii. 4, 5, we meet fresh marks of the hand which appears in Heb. i. 1: while, Ephes. i. 18...21, (as the reader will perceive, on reference to the Harmony, Section XII.) we have the train of thought, in nearly the words, of Heb. i. 2, 3: these parallelisms being bound together by a fresh example of common quotation, the prophetic opening of the hundred and tenth Psalm; a passage quoted elsewhere, only by Saint Paul, and in the Epistle to the Hebrews: viz. I. Cor. xv. 25. and Heb. i. 13.

To complete the proof of Saint Paul's hand, in the first chapter of Hebrews to verse 5 inclusive,

we have only to refer to II. Cor. vi. 18, for a third quotation in common, from II. Samuel, vii. 14. The result is, that every quotation, every thought, and nearly every word, of Heb. i. 1 . . . 5, are the thoughts, the words, and the quotations of Saint Paul.

The identity of manner observable, Heb. ii. 2, and Gal. iii. 19, in speaking of the law of Moses, as instituted because of transgression, and administered by angels, is completed by the occurrence, in these contexts, of the same peculiar words. And this parallelism is followed up, in the same chapter of Hebrews, by that with I. Cor. xv. 24 . . . 28; one of the most perfect examples of coincidence, and of Saint Paul's peculiar manner, extant in the New Testament. This coincidence has been already treated of in full, under the word *καταργέω*. An intermediate parallelism of phrase should not pass unnoticed, between Heb. ii. 4, and two passages of the undisputed epistles. I allude to the expression, *σημείδις τῆς, καὶ τέρασι, καὶ ποικίλαις δυνάμεσι*, introduced by Saint Paul, II. Cor. xii. 12, Rom. xv. 19, as '*the signs of an Apostle*'; and, as they stand in this place of Hebrews, bearing appropriate marks of a covert allusion to *his own apostleship*. The agreement between Heb. ii. 4, and Acts xiv. 3, describing the effects of Saint Paul's ministry, is peculiarly close and striking.

Passing over the mass of evidence connected with the occurrence of *καταργέω*, Heb. ii. 14, we may pause, with advantage, in the adjoining context, upon such Pauline phrases as these:—Heb. ii. 15, *φόβῳ θανάτου . . . ἔνοχοι ἦσαν δουλείας**,—so Rom. viii. 15, *πνεῦμα δουλείας** πάλιν εἰς φόβον,—and Gal. v. 1,

μὴ πάλιν ζυγῶ δουλείας* ἐνέχεσθε. Heb. iii. 6. οὐ οἶκός ἐσμεν ἡμεῖς,—so I. Cor. iii. 9, Θεοῦ οἰκοδομὴ ἐστε,— and iii. 17, ὁ γὰρ ναὸς τοῦ Θεοῦ . . . ἐστε ὑμεῖς.

The parallel between Heb. iii. 1. 2, and I. Tim. vi. 12. 13, claims a fuller notice. The topics, in both passages, are equally identical and peculiar: namely, the pursuit of the heavenly calling, by witnessing a good confession, founded on the example of the witness and confession of Christ Jesus. We have already seen, under the common Pauline term, ὁμολογία*, that this confession, indicated only in Hebrews, is proved, by the parallel place of first Timothy, to be that borne before Pontius Pilate. This cryptic coincidence of thought, couched in the same peculiar words, and this in a sentiment found, in a similar form, nowhere else in the New Testament, bespeaks, far beyond more full and finished agreements, the same mind and pen.

The parallelism of the following verses, Heb. iii. 2 . . . 6, with I. Cor. iii. 16. 17, and II. Cor. v. 1. 2, on the other hand, is obvious and direct throughout; and need be mentioned here, only to keep the reader in mind of the *continuity* of the correspondence between Hebrews and Saint Paul.

Heb. iii. 7 19, and I. Cor. x. 1 12, present a correspondence of a different kind: a parallelism, not so much in words, as in the selection of the same part of the Old Testament history,—the journey of the Israelites through the Red Sea, and the wilderness†, — to illustrate Gospel truths:

† These contexts are parallel with each other in the following respects. 1. Both passages relate, alike, to the exode of the Israelites from Egypt, and their temptations of Jehovah in the

a feature of resemblance, of which we find an analogous instance, Heb. xi, and I. Cor. xiii; chapters which celebrate, with like copiousness, in perfect unity of spirit, the kindred graces of FAITH and CHARITY.

The general correspondence between Heb. iv. 1. . 3, and I. Thess. ii. 13, Rom. x. 17, 18, is cemented by one very peculiar expression,—ὁ λόγος τῆς ἀκοῆς — λόγον ἀκοῆς. In the passage of Romans, the phrase is opened out, ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ: a paraphrase, as it were, of the expression common to Hebrews and I. Thessalonians.

Heb. iv. 3, &c., we find the author at once, warning his readers, in the words of the ninety-fifth Psalm, of the denounced and impending wrath of God; and encouraging them with the hope of that rest, promised and reserved unto the people of God: the former of these topics, only in Saint Paul's own words, we may read in Ephesians, v. 6; and the latter, in Romans ii. 17, is silently inferred, in the allusion to the false resting-place chosen by the Jews, in their already abrogated law, and openly expressed, II. Thess. i. 7, ἄνεσιν μέθ' ἡμῶν. κ. λ.

wilderness. 2. The verbal agreements between the quotation of Psalm xcv. in Hebrews, and the apostle's own composition in first Corinthians, are precisely such as might be looked for in the case before us, . . that of the original composition being from the same hand, which had employed the quotation. 3. In both contexts, the Divine person in question, is CHRIST: Heb. iii. 6. 7, the quotation from the Psalms is applied to Christ; and I. Cor. x. 9, Christ is the person tempted. Heb. iii. 6, the Hebrew Christians are styled *the house of Christ*; I. Cor. x. 4, Christ is termed *the rock of the Israelites*; the similarity of the vein of thought thus indicating, throughout, sameness of mind and pen.

The writer who employs quotation on one occasion, will be likely, on others, to give the same instruction, in his own language. This is the kind of agreement deserving of attention here.

Heb. iv. 12, as a warning to those in danger of *falling*, occurs the description of the word of God, under the image of a two-edged sword, piercing and sundering the thoughts and hearts of the disobedient : Ephes. vi. 17, we meet the same word of God, described under the same image of a sword, and Rom. xi. 22, a parallel representation, under the same imagery, of the judgments of God upon those who *fall*. The verbal coincidences, between these passages, are too significant of the identity of hand, to be trusted to a reference :—ὁ λόγος τοῦ Θεοῦ — ὅ ἐστι ρῆμα τοῦ Θεοῦ, — μάχαιραν δίστομον — τὴν μάχαιραν τοῦ Πνεύματος, — τομώτερος — ἀποτομίαν. On comparison, further, of I. Cor. ii. 10. 11, iv. 4. 5, and II. Cor. x. 4. 5, with Heb. iv. 12. 13, it will be seen that the parallel is carried out, both in sentiment and expression, between these contexts, to the close.

Between Heb. iv. 16, and II. Cor. vi. 1. 2, there occurs an agreement of the most valuable kind ; being an example of a quotation, formally made, in the latter epistle, and clearly alluded to, in the former. As an encouragement not to receive the *grace* of God in vain, the Apostle, II. Cor. vi. 2, cites Isaiah xlix. 8. καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.—and, as a parallel encouragement to draw near to the throne of *grace*, Heb. iv. 16, there is a direct allusion to this very text, ἵνα... χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν. The allusion would naturally arise, in the mind which had used the quotation.

The parallelism between the fifth chapter of Hebrews, and the contexts with which it is compared in the Harmony, is too plain and simple, to leave room for explanatory remarks. The point best deserving of notice, in that chapter, is the apparent reference to Heb. v. 11, by Saint Peter, in the passage of his second epistle, in which he speaks of the necessary obscurity of some things in Saint Paul's epistles: the two words *δυσνόητα*, and *δυσσερμηνευτος*, are, at once, so peculiar, and so cognate, ... the former affirming, simply, the difficulties; the latter accounting for them, by the intrinsic difficulty of the subjects, ... that they seem essentially to belong to each other: in other words, the *δυσνόητα* of Saint Peter would seem to have been borrowed from the *δυσσερμηνευτος* of the writer to the Hebrews; and, consequently, this writer can have been no other than Saint Paul. The *στερεὰ τροφή*, of Heb. v. 12. 14, compared with the *ἀσπρήνικτοι* of II. Pet. iii. 16, much strengthens my inference.

It is equally needless to pause upon the obvious coincidences of sentiment and expression, between the earlier part of the sixth chapter of Hebrews, and the passages of Saint Paul's undisputed epistles, with which Hebrews vi. 1. . . . 8, is collated in the Harmony. Passing over these verses, I shall proceed, therefore, to the examination of Heb. vi. 9 . . . 12, and of the parallelism which this passage contains, with two passages from first and second Thessalonians.

The importance of this parallelism will demand and justify a more extended scrutiny.

<p>πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης, ἧς ἐνεδείξασθε* εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις, καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκυσθαι* σπουδὴν, πρὸς τὴν πληροφориᾶ* τῆς ἐλπίδος ἔχει τέλους·</p>	<p>εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησιν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν. ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης,</p>	<p>καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. εἰδότες, ἀδελφοί ἡγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πληροφориᾶ* πολλῇ. καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. καὶ ὑμεῖς μιμηταὶ* ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξιόμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου,</p>	<p>εὐχαριστοῦντες ὁφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἔξιν ἐστί· ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνδὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε· ἐνδεϊγμα* κ. λ.</p>	<p>εἰς τὸ καταξιώθηναί ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε. κ. λ.</p>
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‘Whoever,’ observes the author of the *Horæ Paulinæ*, ‘writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, will find himself repeating some sentences, in the very order of the words, in which he has already used them; but he will more frequently find himself employing some principal terms, with the order inadvertently changed; or with the order disturbed, by the intermixture of other words and phrases, expressive of ideas rising up at the time; or, in many instances, repeating, not single words, nor yet whole sentences, but parts and fragments of sentences.’

Now, the two epistles to the Thessalonians were written, exactly under the circumstances described in the foregoing extract; and their parallel passages, accordingly, may be expected to present all the varieties of agreement and discrepancy, there so well pointed out. The reader has only to examine the above parallel passages from first and second Thessalonians, in order to see that they fully exemplify the soundness of Paley’s reasoning.

But my object is not to enter into their agreements and differences, but to found on them an *à fortiori* argument, for the claim of Saint Paul to the authorship of the epistle to the Hebrews. For, though this epistle was neither written on the same subject, nor nearly at the same time, with those to the Thessalonians,—in the instance now before us, it yet presents the singular result of a closer and fuller agreement with both passages from I. and

II. Thessalonians, than these passages present, when compared between themselves.

In all three contexts, we have the same subject, and this the favourite subject of Saint Paul, ‘faith, hope, and charity,’ treated in the same order. But the passage of Hebrews comes nearer to that in first Thessalonians, by possessing, in common with it, two of Saint Paul’s most peculiar words, πληροφορία*, and μιμητής*,—and to that from second Thessalonians, by possessing, in common with it, a third Pauline peculiarity, the words ἐνδείκνυμι*, and ἐνδειγμα.*

Again, there is a much closer verbal parallelism, throughout, between the passage of Hebrews, and that from first Thessalonians, than between the two passages of I. and II. Thessalonians, compared between themselves. Τοῦ ἔργου ὑμῶν (τῆς πίστεως understood), is identical with ὑμῶν τοῦ ἔργου τῆς πίστεως, —καὶ τοῦ κόπου τῆς ἀγάπης, with καὶ τοῦ κόπου τῆς ἀγάπης,—and τὴν πληροφορίαν* τῆς ἐλπίδος, with τῆς ὑπομονῆς τῆς ἐλπίδος (ἐν πληροφορίᾳ πολλῇ understood). In the parallel place of second Thessalonians, we find only πίστις ὑμῶν, ἀγάπη . . . ὑμῶν, and ὑπομονῆς ὑμῶν,—the ἔργον, κόπος, and ἐλπίς, of Hebrews and first Thessalonians, being here all dropped, though all clearly understood. The expression ὑπὲρ τῆς ὑπομονῆς ὑμῶν (II. Thess. i. 4.) coincides in manner, at the same time, with the τοῦ ἔργου ὑμῶν (Heb. vi. 10.), τῆς ἐλπίδος being understood in the former, and τῆς πίστεως in the latter.

Although generally less closely parallel with both, than the passages of Hebrews and first Thessalonians with each other, in one point, how-

ever, there is a most significant agreement between the place of second Thessalonians and that of Hebrews, without a parallel in the third of the epistles in question. It lies in the common definition of the sense of ἀγάπη in these contexts; namely, love manifested in acts of benevolence towards the Saints: this is expressed, II. Thess. i. 3, by καὶ πλεονάζει ἡ ἀγάπη ἐνδὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, and Heb. vi. 10, by τῆς ἀγάπης ἧς ἐνεδείξασθε* . . . διακονήσαντες τοῖς ἀγίοις, καὶ διακονοῦντες. In the place of first Thessalonians, on the other hand, the sense is *implied* only, in the phrase τοῦ κόπου τῆς ἀγάπης, which it has in common with Hebrews.

It has been assumed, above, that τῆς πίστεως is understood, Heb. vi. 10, after τοῦ ἔργου ὑμῶν, and ἐν πληροφορίᾳ πολλῇ, after τῆς ὑπομονῆς τῆς ἐλπίδος, I. Thess. i. 3. The former assumption is authorized, by the order and connection in which πίστις occurs, Heb. vi. 12; namely, as representing the initiatory step, while μακροθυμίας (comprehending the κόπου τῆς ἀγάπης, and πληροφορίαν τῆς ἐλπίδος) stands for the entire progress in righteousness of those worthies, whom the Hebrew Christians are here invited to imitate. The other assumption may be proved, both from the construction of I. Thess. i. 3 . . . 6, and from parallel passages of Saint Paul's other epistles.

The construction, in this last context, is of that interlooped kind, so familiar, at once, and so peculiar, to Saint Paul. I. Thess. i. 3, we have three expressions, τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος, answered, i. 5, by three further expressions, καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ,

καὶ ἐν πληροφορίᾳ πολλῇ. The connection, *seriatim*, between the two sets of expressions, as belonging to one another, can be proved, from their standing in actual connection, in other parts of Saint Paul's writings; the first pair, in the parallel place of second Thessalonians, the second in Romans, and the third (to complete the proof of Saint Paul's hand) in the parallel place of Hebrews. II. Thess. i. 11, we meet the reunited members of the first phrase, ἐργον πίστεως ἐν δυνάμει,—Rom. v. 5, those of the second, ἡ ἀγάπη τοῦ Θεοῦ . . . διὰ Πνεύματος ἁγίου,—and Heb. vi. 11, those of the third, πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους. This clause from Hebrews thus happily unites with that from second Thessalonians, to unlock and explain the involved structure of the third parallel passage, I. Thess. i. 3 . . . 5.

Thus, in the three passages now examined, we have specimens of every kind of correspondence and variation, as to words, phrases, sentences, sentiments, and order, noticed by Paley as likely to arise, between pieces written by the same author, nearly on the same subject, and nearly at the same time; with this remarkable addition, that the passage from Hebrews, a piece confessedly *not* written under either of these circumstances, is much more closely parallel to those from the two epistles which *were* so written, than those passages to each other. If ever there was an *à fortiori* argument, here, assuredly, is one, for Saint Paul's being the author of Hebrews.

If some of the foregoing observations be minute,

they are, therefore, only the more conclusive. For it should be recollected, (by every reader, at least, of the *Horæ Paulinæ*,) that, in passages exhibiting marked correspondences and parallelism of outline, the minuter and less obvious characters and shades of agreement are of peculiar force to fix a writer's identity: the general correspondence in outline might be the result of imitation; but hidden and undesigned coincidences of phraseology, like those here brought to light, could not. In the passages before us, both kinds of evidence exist in equal fulness; they reciprocate good offices; and form, together, a compound proof of identity of hand, not, perhaps, surpassed, by any of the proofs, of a similar nature, in the *Horæ Paulinæ* itself.

But the proof of Saint Paul's penmanship, in this passage of Hebrews, does not rest here. I have pointed out an agreement between Heb. vi. 10, and II. Thess. i. 3, in the sense in which the term ἀγάπη is used in both contexts; namely, to denote love towards the Saints. Now, in a third passage from Saint Paul's undisputed epistles, also parallel with this of Hebrews, shall be shown the same sentiment, expressed in the very words of Heb. vi. 10.

πεπερίσμεθα δὲ περὶ ὑμῶν, ἀγα-	εὐχαριστοῦμεν τῷ Θεῷ καὶ
πητοί.	πατρὶ τοῦ Κ. ἡμῶν Ἰ. Χ.
τὰ κρείττονα καὶ ἐχόμενα σω-	πάντοτε περὶ ὑμῶν προσευχό-
τηρίας,	μενοί,
εἰ καὶ οὕτω λαλοῦμεν.	
οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλα-	ἀκούσαντες
θῆσθαι	

τοῦ ἔργου ὑμῶν,	τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ,
καὶ τοῦ κόπου τῆς ἀγάπης,	καὶ τὴν ἀγάπην.
ἧς ἐνεδείξασθε* εἰς τὸ ὄνομα	τὴν
αὐτοῦ,	
διακονήσαντες τοῖς ἁγίοις	εἰς πάντας τοὺς ἁγίους.
καὶ διακονοῦντες.	
ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν	
τὴν αὐτὴν ἐνδείκνυσθαι* σπουδὴν,	
πρὸς τὴν πληροφορίαν* τῆς	διὰ τὴν ἐλπίδα τὴν ἀποκειμένην*
ἐλπίδος	ὑμῶν
ἄχρι τέλους.	ἐν τοῖς οὐρανοῖς.

In this passage from Colossians, as in the parallel passage from second Thessalonians, we have the same Christian graces, *πίστις*, *ἀγάπη*, *ἐλπίς*, in the same order, and without the prefatory words which occur in Hebrews and first Thessalonians: but with this addition, that *ἀγάπη* is here referred to the ministering unto the Saints, in the very words of Hebrews, *τὴν ἀγάπην, τὴν εἰς πάντας τοὺς ἁγίους*.

In the passage of first Thessalonians, the connection between *ἀγάπη* and *ἐλπίς* is uninterrupted; *τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος*: in those from Hebrews and Colossians, on the other hand, a new and common sentiment is introduced between these terms, explanatory, as we have seen, of the force of *ἀγάπη*, in both contexts, namely, in reference to its exercise toward the Saints. In Colossians, the explanatory clause is brief, *τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*. In Hebrews, on the contrary, the explanatory sentence is prolonged and hortatory, *τοῦ κόπου τῆς ἀγάπης, ἧς ἐνεδείξασθε* εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι* σπουδὴν*. The varia-

tion is quite after the manner of Saint Paul, and most significantly appropriate. For he who had so often drawn supplies from other churches, for the necessities of the churches in Judæa, might, with peculiar justice and force, exhort the Hebrews to return, in kind, the benevolence which their churches had so largely experienced. And is not the language of the above exhortation happily conformable to the Apostle's declaration, II. Cor. viii. 13? οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης.

The three passages, from first and second Thessalonians, and Colossians, open, it is observable, with a sentiment, which does not occur in the parallel passage of Hebrews:—the Apostle's mention of his giving thanks for them in his prayers. Admitting the Epistle to the Hebrews to be Saint Paul's, this variation is just what might be anticipated. For, while the churches of Thessalonica and Colosse, founded by his labours, are most fitly encouraged and consoled, by being thus apprized of their interest in their apostle's prayers; to the Hebrews, such a notification, from *the apostle of the gentiles*, would have been less becoming; and, jealous as they were of their rank and privileges, might have been even injurious. Accordingly, while *they* are soothed by a strong expression of confidence in their state and safety, the grounds of encouragement and consolation, for them, are derived more immediately from God, — οὐ γὰρ ἄδικος

ὁ Θεὸς ἐπιλαθέσθαι. κ. λ. Though a slight, this is no unexpressive mark of the pen of Saint Paul.

In the clause explanatory of τοῦ κόπου τῆς ἀγάπης, Heb. vi. 10. 11, there is a double occurrence of the verb ἐνδείκνυμι*, a word peculiar to Saint Paul and Hebrews, but not occurring in the parallel contexts already examined. Now it is most remarkable, that this verb occurs II. Cor. viii. 24, ix. 1, in precisely the same connection with ἀγάπη, and ἀγάπη, in like manner, referring to the Saints.

τοῦ κόπου τῆς ἀγάπης	τὴν οὖν ἐνδείξιν* τῆς ἀγάπης ὑμῶν,
	καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν,
ἧς ἐνδείξασθε* εἰς τὸ ὄνομα	εἰς αὐτοὺς ἐνδείξασθε*,
αὐτοῦ,	

	καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
διακονήσαντες τοῖς ἀγίοις	περὶ μὲν γὰρ τῆς διακονίας τῆς
	εἰς τοὺς ἀγίους
καὶ διακονοῦντες.	περισσὸν μοί ἐστι τὸ γράφειν ὑμῖν.
ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν	διὰ τῆς ἐτέρων σπουδῆς
τὴν αὐτὴν ἐνδείκνυσθαι*	καὶ τὸ τῆς ὑμετέρας ἀγάπης.
σπουδῆς.	κ. λ. II. Cor. viii. 8.

Every intermediate part of Heb. vi. 10—12, having been thus traced in Saint Paul's undisputed writings, it remains only to present the parallelism between the twelfth verse, and the corresponding passages of first Thessalonians, as the close and climax of the whole.

μιμηταὶ* δὲ τῶν	μιμηταὶ* ἡμῶν ἐγενήθητε,	μιμηταὶ* ἐγενήθητε,
	νήθητε,	ἀδελφοί,
διὰ	καὶ τοῦ Κυριοῦ,	τῶν ἐκκλησιῶν τοῦ
		Θεοῦ

πίστεως	δεξάμενοι τὸν λόγον	τῶν οὐσῶν ἐν τῇ Ἰου- δαίᾳ ἐν Χριστῷ Ἰησοῦ,
καὶ μακροθυμίας	ἐν θλίψει πολλῇ	ὅτι ταυτὰ ἐπάθετε καὶ ὑμεῖς
κληρονομοῦντων τὰς ἐπαγγελίας.	μετὰ χαρᾶς Πνεύ- ματος ἁγίου.	ὑπὸ τῶν ἰδίων συμ- φυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων.

The agreements and the variations, in these passages, are equally indicative of Saint Paul's discriminative judgment : the Thessalonians are invited, successively, to become imitators of their Apostle, and of the Churches of Judæa : the Hebrews, on the other hand, are enjoined only to become imitators of their own worthies, afterwards enumerated in the eleventh chapter. This exhortation, I would observe in conclusion, is exactly what was to be expected from him, who had previously cited the Churches of Judæa, as models for the gentile converts ; and whom it would doubly become, consequently, to admonish, as they are here admonished, the members of those churches, ‘ to live worthy of the vocation wherewith they were called.’

My object being only to illustrate the Harmony in Section XII., and to familiarize the reader with the mode of examining it, it will be unnecessary to follow out, in detail, the parallelisms, which go on, nearly without interruption, to the close of the Epistle to the Hebrews. I shall pause, therefore, upon a leading passage or two only, merely indicating the more significant intermediate agreements. For example, Heb. vi. 13. 14, the context of the

passage just examined, we meet one part of a quotation from Gen. xxii. 17, the other part, Gen. xxii. 18, being found in the Epistle to the Galatians. Heb. vi. 18—20, and Philipp. iii. 12—14, there is the same imagery, borrowed from the races in the Grecian games. Heb. vii. 2, the titles of Melchisedec, βασιλεὺς δικαιοσύνης, and βασιλεὺς εἰρήνης, remarkably coincide with Saint Paul's description of the kingdom of God, Rom. xiv. 17,—ἐστὶν ἡ βασιλεία τοῦ Θεοῦ δικαιοσύνη, καὶ εἰρήνη, — and his likeness, vii. 3, to the Son of God, with our likeness to Christ, Rom. vi. 5. The materials of Heb. vii. 11. 12, and those of Rom. ix. 4. xv. 12. 16, borrowed equally from the Levitical priesthood and services, have that kind of agreement to be expected from the same author, dipping at the same source. The expressions, here, in common, νενομοθέτητο* — ἡ νομοθεσία*, ἀνίστασθαι — ὁ ἀνιστάμενος, ἱερωσύνης — ἱερουργούντα, go far to individualize the style in these contexts. Heb. vii. 19, the Mosaic law is characterized as ἀσθενὲς καὶ ἀνωφελές*, and Gal. iv. 9, Tit. iii. 9, it is characterized in nearly the same words, — ἀσθενῇ καὶ πτωχὰ στοιχεῖα*, — μάχας νομικὰς ἀνωφελεῖς* καὶ μάταιοι. Heb. vii. 21, the quotation from Psalm cx. 4, ὥμοσε Κύριος, καὶ οὐ μεταμεληθήσεται, is paralleled Rom. xi. 29, just as it was likely to be by a writer who had elsewhere used it, — ἀμεταμέλητα γὰρ τὰ χαρίσματα, καὶ ἡ κλῆσις* τοῦ Θεοῦ. Heb. vii. 23. 24, and Philipp. i. 24. 25, the Pauline play on the same words, παραμένειν — μένειν, and ἐπιμένειν—μενῶ—συμπαραμενῶ, has been noticed under the head of Paronomasia. Heb. vii. 25, our great

High Priest is described, as πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν* ὑπὲρ αὐτῶν, and Rom. viii. 34, we find the same description of Christ, in his priestly office, ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ ἐντυγχάνει* ὑπὲρ ἡμῶν. Heb. viii. 2, Christ is styled τῶν ἁγίων λειτουργὸς*, Rom. xv. 16, Saint Paul styles himself λειτουργὸν* Ἰησοῦ Χριστοῦ. Heb. viii. 3, and Ephes. v. 2, we have the office of the Jewish High Priest under the Law, εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας, paralleled by the corresponding office of the great High Priest, who παρέδωκεν ἑαυτὸν . . . προσφορὰν* καὶ θυσίαν τῷ Θεῷ. Heb. xiii. 10, and II. Cor. iii. 2, 3, present the kind of agreement elsewhere exemplified, arising from the use in one place, and the reference in another, to the same Old Testament quotation. The fact of the reference II. Cor. ii. 2, is here further made out, by the actual citation, II. Cor. vi. 16, of part of the very passage, Jer. xxxi. 31—34, directly quoted in Hebrews.

Throughout the ninth and tenth chapters of Hebrews, the parallelism might be investigated with equal closeness. But, not needlessly to enlarge this sketch, I shall touch only a few of the more striking points and expressions. The parallelism of Heb. ix. 15, and Gal. iii. 18—20, strong in itself, is bound together by the Pauline term μεσίτης*, as will be seen on reference to that word (Section III.) Heb. ix. 16 . . . 20, and I. Cor. xi. 25, 26, the sacrifices under the Law, and the sacrament of the Eucharist, are so similarly treated, as to bring out the analogy between them: this is not elsewhere done, and who so likely as Saint Paul himself thus to illustrate his own sense? Heb.

ix. 24, compared with II. Cor. v. 1, we have the χειροποίητα ἄγια of the Law, contrasted with the οἰκίαν ἀχειροποίητον of the Gospel. Heb. x. 1, and Col. ii. 17, we meet the same remarkable phrase, σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, — ἃ ἐστὶ σκιὰ τῶν μελλόντων: and the shadow, in both examples, opposed to the substance, αὐτὴν τὴν εἰκόνα, — τὸ δὲ σῶμα † τοῦ Χριστοῦ. Heb. x. 4, and Rom. viii. 7, the expressions ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων, and τὸ γὰρ ἀδύνατον τοῦ νόμου, are such as fall naturally from the same pen, and they are peculiar to these contexts. Heb. x. 12, and Ephes. i. 20, Col. iii. 1, we have the same peculiar sentiment, nearly in the same words, the eternal session of Christ at the right hand of God; followed, Heb. x. 13, by a Pauline quotation (I. Cor. xv. 25.) Heb. x. 25, presents a strong, because an interrupted parallel, with II. Thess. ii. 1, 2. But, in Heb. x. 26 . . . 30, every kind of internal evidence unites to bespeak the pen of Saint Paul: the sentiments are Pauline throughout; the phrase τὴν ἐπίγνωσιν τῆς ἀληθείας is peculiar to this epistle, and to the epistles to Timothy and Titus; the judgment of the Mosaic law would naturally present itself to the thoughts of the witness of Saint Stephen's martyrdom; and all the other proofs are bound together by the wording of a quotation, found nowhere, in the Old or New Testaments, but Heb. x. 30, and Rom. xii. 19: which quotation is followed, Heb. x. 37, by another Pauline quotation, namely, that from Habakkuk, found also in Gal. iii. 11.

† Heb. x. 5. conf.

The eleventh chapter of Hebrews abounds, throughout, with marks indicative of Saint Paul's hand. It contains no fewer than twelve of his peculiar words ; while the context in which they stand is, itself, nearly a tissue of Pauline sentiments and expressions. What has most impressed myself, however, and what I think most likely to impress the reader, in this chapter, is its close analogy to the thirteenth chapter of first Corinthians ; the one being a description of that *faith*, and the other of that *love*, which we see combined so peculiarly in the teaching of Saint Paul. Let the portraits of Faith and Charity, in these chapters, be compared together in this view, and even an inexperienced eye will discern, I think, the touch of the same master. The presumption, here, rises still nearer to proof, if the description of the sufferings of the Jewish worthies, Heb. xi. 32 38, be compared with the apostle's account of his own sufferings, I. Cor. xi. 22 33. Not to dwell upon the similarity of the vein of thought, in these descriptions, a similarity which must strike every reader, I would here observe, that the description in Hebrews is quite after the manner of the apostle, who himself tells us, that it was his custom to figure the case of others in his own person (ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν, δι' ὑμῶν) ; and who, consequently, might be expected (conformably with his rule, I. Cor. ix. 20—22,) where circumstances required, to figure his own case, in the persons of others. But this, Saint Paul would be obviously called to do, in addressing

Hebrews; who would be sure to cast aside, in their pride of prejudice, the personal example of the Apostle of the gentiles, while they would be equally certain to listen, with interest and reverence, to the examples of their own ancient worthies.

I pass over the parallelisms in the earlier part of the next chapter, to pause upon a feature of correspondence, with which I shall bring this examination to a close; leaving the parallel passages of the last chapter of Hebrews to answer for themselves. The annexed table will exhibit the correspondence in question, between Heb. xii. 18. 25, Ephes i. 7. . . . 10, and Col. i. 14. 28.

οὐ γὰρ προσεληλύθατε
ψηλαφωμένῳ ὄρει,
καὶ κεκαυμένῳ πυρὶ,
καὶ γυῖφῳ, καὶ σκότῳ, καὶ θυέλλῃ,
καὶ ἀσπιδι γυγῶς ἥχε·
καὶ φωνῇ βρυμάτων,
ἧς οἱ ἀκούσαντες παρητήσαντο
μὴ προστεθῆναι αὐτοῖς λόγον·
(οὐκ ἔφερον γὰρ τὸ διασπellaόμενον·
καὶν θύριον διήγει τοῦ ὕρου,
λιθοβολήσεται,
ἢ βολίδι καταποξευθήσεται·
καὶ οὕτω φοβερὸν ἦν τὸ φανταζόμενον,
Μωσῆς εἶπεν·
ἐκφοβός εἰμι καὶ ἔντρομος.)

ἀλλὰ π ρ ο σ ε λ η λ ὡ θ α τ ε
Σῶν ὄρει,
καὶ πάλει Θεοῦ ζῶντος
Ἱερουσαλὴμ ἐπουρανίᾳ,
καὶ μυριάσιν ἀγγέλων,
πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων
ἐν οὐρανοῖς ἀπογεγραμμένων,
καὶ κριτῇ Θεῷ πάντων,
καὶ πνεύματι δικαίων τετελειωμένων,
καὶ διαθήκῃς νέας μεσότης ἵησού,
καὶ αἵματι ῥαντισμοῦ
κρίντονα λαλοῦντι παρὰ τὸν Ἀσελ.

βλέπετε
μὴ παραστήσῃθε τὸν λαλοῦντα.
εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον,
τὸν ἐπὶ τῆς γῆς
παρατηρήσαντες χρηματίζοντα,
πολλὰ ῥα καλὸν ἡμεῖς, οἱ
τὸν ἁπλῶς οὐρανὸν
ἀποστρεφόμενοι,

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν*
διὰ τοῦ αἵματος αὐτοῦ,
τὴν ἄφεσιν τῶν παραπομπῶν,
κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ·
ἧς ἐπερίσσευσεν εἰς ἡμᾶς
ἐν πάσῃ σοφίᾳ καὶ φρονήσει·
γνωρίσας ἡμῶν
τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
κατὰ τὴν εὐδοκίαν αὐτοῦ,
ᾧν προέθετο ἐν αὐτῷ·
εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,

τὰ τε ἐν τοῖς οὐρανοῖς,
καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ.

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν*
διὰ τοῦ αἵματος αὐτοῦ,
τὴν ἄφεσιν τῶν ἁμαρτιῶν·
ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου*,
πρωτότοκος πάσης κτίσεως·
ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα,
τὰ ἐν τοῖς οὐρανοῖς,
καὶ τὰ ἐπὶ τῆς γῆς,
τὰ ὀρατὰ καὶ τὰ ἀόρατα,
εἴτε θρόνοι, εἴτε κυριότητες,
εἴτε ἀρχαί, εἴτε ξουσίαι,
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·
καὶ αὐτός ἐστι πρὸ πάντων,
καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε,
καὶ αὐτός ἐστιν ἡ κεφαλὴ
τοῦ σώματος τῆς ἐκκλησίας,
ὃς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν,
ἵνα ἡγήται ἐν πάντιν αὐτὸς πρωτεύων.
ὅτι ἐν αὐτῷ εὐδόκησε
πάν τὸ πλήρωμα κατοικῆσαι·
καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς
αὐτὸν,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
αὐτοῦ,
δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς,
εἴτε τὰ ἐν τοῖς οὐρανοῖς.

The concluding members of the passages, here quoted from Ephesians and Colossians, are justly classed, by Paley, among the most remarkable coincidences between these kindred epistles. ‘This quotation,’ he says, ‘is the more observable, because the connecting of things in earth with things in heaven is a very singular sentiment, and found nowhere else but in these two epistles.’

That the sentiment thus brought into notice is very singular, every competent reader of the New Testament will readily allow. But the assertion is a mistaken one, that it is found nowhere else : for it certainly occurs in, at least, a third instance ; and this, an instance in the Epistle to the Hebrews ; as will be seen on examination of the third parallel passage above-cited. The occurrence of this very peculiar sentiment, Heb. xii. 18 28, is not, it is true, in the compressed form, in which it stands in Ephesians and Colossians ; but the contrast seems only to heighten the parallel ; the sentiment, as expressed in Hebrews, being so expanded, as to become a commentary on the two other passages, or rather a paraphrase of both.

In proof, indeed, of the identity of the writer, the difference of manner in the three passages is most important, because most appropriate ; and that attention to propriety, which varies the expression of the same thought, as difference of circumstances may demand, is, perhaps, among the surest indications of the hand of Saint Paul. To the gentile churches of Ephesus and Colosse, the apostle’s statement of ‘the connection of things in

earth with things in heaven,' while emphatic is brief, while sublime is mysterious : a mode of statement, which well accords with the state and circumstances of christians, as yet but newly conversant with things unseen. The fulness and circumstantiality, on the other hand, with which the passage from Hebrews expands the common sentiment, lifting up, as it were, ' the everlasting gates,' and opening to view the whole hierarchy of heaven, is precisely the manner, which the analogy of his teaching would lead us to anticipate from that Saint Paul, who had been himself caught up *ἕως τρίτου οὐρανοῦ*, and had seen, with mortal eye, the heavenly economy, here so vividly described,—when addressing himself to those Hebrews, his brethren, at once, in the flesh and in the spirit, whose ancestors had held, oftentimes, familiar conference with the inhabitants of that better world ; and who, from the Scriptures of the Old Testament, and the traditions of the Fathers, and from similar occurrences even in their own times, were themselves familiarized, not with the being and ministration only, but with the orders, also, and denominations of the celestial hierarchy.

Amidst circumstantial differences of manner, however, we observe the most perfect identity of sentiment. In all three passages, ' the connection of things in earth with things in heaven,' the union of the church militant with the church triumphant, forms the main idea : only, in epistles addressed to Gentile converts, to whom he professedly writes upon ' *the mystery*' of the Gospel, we have but the

first and last links of the chain, while, in an Epistle addressed to believing Jews, we meet the whole connected series. In all three passages, again, Christ is the ἀρχηγὸς καὶ τελειωτῆς of the union spoken of: in Ephesians and Colossians, this consummation is described, as ‘the summing up of all things’ in him: and in Hebrews, in strict conformity with this description, ‘Jesus the Mediator of the New Covenant, and the blood of sprinkling, which speaketh better things than that of Abel,’ close and crown the whole.

On comparing the passages of Ephesians and Colossians, it will be seen, that the part prefatory to the peculiar sentiment in question, in the latter, is much more full, than the corresponding part in the former epistle. The variation brings out fresh traces only of Saint Paul’s pen, in the three epistles, by leaving it to be seen, that, where the paragraph in Colossians departs from that in Ephesians, it is only to approximate more nearly to the parallel place in Hebrews.

Thus, Col. i. 18, we find Christ spoken of as ‘the head of the Church,’ ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, and this title connected with his being ‘the first-born from the dead,’ πρωτότοκος ἐκ τῶν νεκρῶν. Heb. xii. 23, we read of ‘the church of the first-born, which are written in heaven,’ ἐκκλησία πρωτότοκων ἐν οὐρανῷ ἀπογεγραμμένων — evidently the equivalent expression. The use of the term πρωτότοκος, in a spiritual sense, it is further observable, is peculiar to Saint Paul and Hebrews; and he always employs it in a similar way, to denote the

connection between Christ, and the Churches militant and triumphant. So Rom. viii. 29, we read, ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

The sameness of hand, in the passages of Hebrews and Colossians, is further marked, in some nice coincidences of phrase and sentiment, in the context of the latter epistle. Thus, Heb. xii. 25* the author follows up his theme with the exhortation, βλέπετε μὴ παραιτήσῃσθε τὸν λαλοῦντα : an exhortation which recurs in the same form, Col. ii. 8, βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα* τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν. — The παράδοσις τῶν ἀνθρώπων plainly refers to Jewish perverters of the truth ; and this brings out a concluding coincidence between Hebrews and Colossians, showing how completely the train of thought, in both contexts, flows as from the one mind. Heb. xiii. 9. the writer proceeds to warn thus against Jewish errors, διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε* καλὸν γὰρ χάριτι βεβαιοῦσθαι* τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες* — a warning directly paralleled in the context of Colossians, ii. 16, μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νομηνίας, ἢ σαββάτων, ἃ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. This deduction of the same instruction from a common topic, is the natural result, in pieces coming from the same pen. The proof of identity seems perfected, by the concluding phrase of the passage of Colossians, ἃ ἔστι σκιά τῶν μελλόντων,

— a phrase identical with that in Heb. x. 1, σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν.

The frequent occurrence of the parenthesis in the Epistle to the Hebrews, a form of composition so characteristic of Saint Paul's style, has justly been allowed weight, among the arguments for his being the writer. Now the passage which we have been considering, Heb. xiii. 18 29, inclusive, is itself a parenthetical sentence, composed and introduced exactly in Saint Paul's manner ; being constructed on the model of the Hebrew parallelism, and introduced after his mode of transition, from moral instructions to mysteries, and back to morality again. Thus, Ephes. v. 22, he glides skilfully from the duties of husbands and wives, to the mysterious union between Christ and the Church : Ephes. v. 33, he resumes the plain moral topic, and proceeds to the mutual duties of children and parents. After the same manner, Heb. xii. 16, from admonitions against fornication and profaneness (under the latter of which topics, the example of Esau, who, for a base consideration, sold his birthright to his younger brother, is proposed to the Hebrew Christians as a warning), the author makes a bold, but skilful transition to the mysterious economies, first, of the law of Moses, and, then, of the Gospel dispensation : and Heb. xiii. 1. he, with equal skill, resumes, and ties again the moral thread of his discourse, by taking up the topic of *brotherly love*,—this being the particular duty, the violation of which was the consequence of Esau's sin, 'and Esau *hated* Jacob, because of

the blessing wherewith his father had blessed him.' In the passage before us, therefore, we have not only a long and complicated parenthesis, but a parenthesis constructed and introduced conformably with the peculiar and characteristic manner of Saint Paul's parentheses, in his undisputed epistles.

But the proof of the apostle's penmanship, in this sublime passage, will become still more clear, if it can be shown, that he *has*, in point of fact, elsewhere drawn the very same parallel and contrast, between the law and the Gospel; between Mount Sinai and Mount Sion; between the earthly, lastly, and the heavenly Jerusalem. Now this, I am prepared to show, Saint Paul has done, in his Epistle to the Galatians, in a passage explanatory of the prophetic fortunes of the sons of Sarah and Hagar:—*ἄτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν* γεννωῖσα, ἥτις ἐστὶν Ἀγαρ. τὸ γὰρ Ἀγαρ, σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρη ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.* Suppose the writer of this passage to have addressed himself to Jews, would he not be likely to unfold his theme, as we find it actually unfolded, in the strictly parallel passage of the Epistle to the Hebrews?

The reader has now before him the variety of evidences, which concur to bring this remarkable passage of the Epistle to the Hebrews home to Saint Paul: its Pauline singularity of sentiment, its Pauline peculiarity of construction, together

with its parallelism with three several passages from his unquestioned epistles, unite, in this one context, to indicate and verify the hand of this Apostle. In summing up the proof, however, there remains another and distinct kind of evidence still to be brought forward; for, in a subsequent section (VIII.), this same context will be adjudged, independently, to Saint Paul, on the ground of the specimens which it supplies of one of the most characteristic peculiarities of the Apostle's manner, namely, his habit of 'going off' at a word.'

SECTION VII.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT PAUL, IN THE USE OF FAVOURITE WORDS.

‘ THERE is,’ observes the author of the *Horæ Paulinæ*, when pointing out some of the most distinctive features of Saint Paul’s style, ‘ such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit ; and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us (that to the Ephesians) abounds ; and that is in the word *riches* (πλοῦτος), used metaphorically, as an augmentative of the idea to which it happens to be subjoined. Thus, “ the *riches* of his glory,” “ his *riches* in glory,” “ *riches* of the glory of his inheritance,” “ *riches* of the glory of

his mystery," Rom. ch. ix. 23, Ephes. ch. iii. 16, Ephes. ch. i. 18, Colos. ch. i. 27; "*riches* of his grace," twice in the Ephesians, ch. i. 7, and ch. ii. 7; "*riches* of the full assurance of understanding," Colos. ch. ii. 2; "*riches* of his goodness," Rom. ch. ii. 4; "*riches* of the wisdom of God," Rom. ch. xi. 33; "*riches* of Christ," Ephes. ch. iii. 8. In a like sense the adjective, Rom. ch. x. 12, "*rich* unto all that call upon him;" Ephes. ch. ii. 4, "*rich* in mercy;" I. Tim. ch. vi. 18, "*rich* in good works." Also the adverb, Colos. ch. iii. 16, "let the word of Christ dwell in you *richly*." This figurative use of the word, though so familiar to St. Paul, does not occur in any part of the New Testament, except once in the epistle of St. James, ch. ii. 5, "Hath not God chosen the *poor* of this world, *rich* in faith?" where it is manifestly suggested by the antithesis. . . . I propose the frequent, yet seemingly unaffected use of this phrase, in the epistle before us, as one internal mark of its genuineness.'

This examination of so remarkable a feature of Saint Paul's style, may be instanced as one among many examples of the treatment, by the learned, of the question of the authorship of the Epistle to the Hebrews. Archdeacon Paley, in the celebrated work from which the above passage is taken, has excluded the epistle to the Hebrews from a place among the writings of Saint Paul. Fair and candid as he preeminently was, it shall now be shown, that *even he* rejected the apostle's claim through prejudice, and, consequently, without examination.

Had it been otherwise, so acute an observer, specially engaged in pursuit of the peculiar marks of Saint Paul's style, could not have affirmed that 'this figurative use of the word "riches," as an augmentative of the idea to which it happens to be subjoined, though so familiar to St. Paul, *does not occur in any part of the New Testament*, except once in the Epistle of St. James : ' could not possibly have overlooked the fact of the occurrence of this very phrase in the Epistle to the Hebrews ; its occurrence, not only in a manner strictly Pauline, but in the very way in which it is used by Saint Paul, in one of the examples cited, by the Archdeacon himself, from the Epistle to the Ephesians. Ephes. iii. 8, we meet the phrase *πλοῦτον τοῦ Χριστοῦ*, 'the *riches* of Christ : ' and Heb. xi. 26, the equivalent expression, *πλοῦτον ἡγγιάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ἐνεδισμὸν** *τοῦ Χριστοῦ*, 'esteeming the reproach *of Christ* greater *riches*, than the treasures in Egypt.' Here, the reader will observe, we have the word '*riches*,' not only 'used metaphorically, as an augmentative of the idea to which it happens to be subjoined,' but a stronger, and, therefore, more characteristic figurative use of it, than any of the examples cited in the *Horæ Paulinæ* ; 'the *riches* of Christ's *reproach*,' being obviously a higher figure than 'the *riches* of his *glory*,' 'the *riches* of his *grace*,' 'the *riches* of his *goodness*,' &c.

As the phrase itself occurs in eight only of Saint Paul's undisputed epistles, and, in several of these, in but a single instance, its absence from the Epistle

to the Hebrews could not affect, indeed, the question of the authorship ; its occurrence, however, in this epistle, in a manner so strictly Pauline, gives to the question of the authorship the full benefit arising from Archdeacon Paley's argument, grounded on this peculiar feature of the Apostle's style.

SECTION VIII.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT PAUL, IN THE HABIT OF ‘GOING OFF AT A WORD.’

‘THERE is another singularity in St. Paul’s style, which, *wherever it is found, may be deemed a badge of authenticity*; because, if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning. This singularity is, a species of digression, which may properly, I think, be denominated *going off at a word*. It is turning aside from the subject, upon the occurrence of some particular word; forsaking the train of thought then in hand; and entering upon a parenthetical sentence, in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other epistles, and then propose two examples of it, which are found in the epistle to the Ephesians. II. Cor. ch. ii. 14, at the word *savour*: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour* of his knowledge, by us, in every place (for we are unto God a sweet *savour* of Christ, in them that are saved, and in them that perish; to the one, we are the *savour* of death unto death, and, to the other, the *savour* of life unto

life ; and who is sufficient for these things ?) For we are not as many, who corrupt the word of God ; but as of sincerity, but as of God, in the sight of God speak we in Christ.” Again, II. Cor. ch. iii. 1, at the word *epistle* : “ Need we, as some others, *epistles* of commendation to you, or of commendation from you ? (ye are our *epistle*, written in our hearts, known and read of all men ; for as much as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written, not with ink, but with the spirit of the living God ; not in tables of stone, but in fleshly tables of the heart.” The position of the words in the original, shows more strongly than in the translation, that it was the occurrence of the word ἐπιστολῇ, which gave birth to the sentence that follows : II. Cor. chap. iii. 1, εἰ μὴ χρῆζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν ; ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσχομένη καὶ ἀναγνωσχομένη ὑπὸ πάντων ἀνθρώπων· φανερούμενοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ’ ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκινᾶς.

‘ Again, II. Cor. ch. iii. 12, &c., at the word *vail* : “ Seeing, then, that we have such hope, we use great plainness of speech : and not as Moses, which put a *vail* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded ; for, until this day, remaineth the same *vail* untaken away, in the reading of the Old Testament, which *vail* is done away in Christ ; but, even unto this day, when Moses is read, the *vail* is upon their

hearts : nevertheless, when it shall turn to the Lord, the *vail* shall be taken away (now the Lord is that spirit, and where the Spirit of the Lord is, there is liberty). But we all, with open [*unveiled*] face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.... Therefore, seeing we have this ministry, as we have received mercy, we faint not."

' Who sees not,' proceeds Archdeacon Paley, ' that this whole allegory of the *vail*, arises entirely out of the word, in telling us that Moses put a *vail* over his face ; and that it drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged : which subject he fetches up again, almost in the words with which he had left it ; " therefore, seeing we have this ministry, as we have received mercy, we faint not." The sentence which he had before been going on with, and in which he had been interrupted by the *vail*, was, " seeing, then, that we have such hope, we use great plainness of speech."

' In the epistle to the Ephesians, the reader will remark two instances, in which the same habit of composition obtains ; *he will recognize the same pen*. One he will find, chap. iv. 8....11, at the word *ascended* : " wherefore he saith, when he *ascended* up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first unto the lower parts of the earth ? He that descended, is the

same also that *ascended* up far above all heavens, that he might fill all things.) And he gave some Apostles," &c.

‘The other appears, chap. v. 12 15, at the word *light* : “For it is a shame even to speak of those things, which are done of them in secret : but all things that are reproved, are made manifest by the *light* ; (for whatsoever doth make manifest, is *light*, wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee *light* :) see, then, that ye walk circumspectly.”’

Here, as in the preceding section, I have quoted from the *Horæ Paulinæ* in full, that the reader may have the whole argument fairly before him : and here, as in the preceding section, I have to bespeak attention to the proof, that, in excluding, as he has done, the Epistle to the Hebrews from the writings of Saint Paul, even the clear-sighted and candid Paley was led away by the same blind prejudice, which actuated so many others ; and has decided this important question of the authorship, without any due examination of the text.

Had it been otherwise, he could not possibly have overlooked the examples, with which the epistle to the Hebrews abounds, of that most singular Pauline peculiarity, which he has, not unaptly, termed, ‘going off at word.’

My first example of this singularity of style, occurs Heb. iii. 2, at the word *house*. ‘Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our pro-

fession, Christ Jesus ; who was faithful to him that appointed him,' as also ' Moses was faithful in all his *house*.'

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the *house*, hath more honour than the *house*. For every *house* is builded by some man ; but he that built all things, is God. And Moses verily was faithful in all his *house*, as a servant, for a testimony of those things which were to be spoken after : but Christ, as a Son, over his own *house* ; whose *house* are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end.

Wherefore, (as the Holy Ghost saith) to-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness ; when your fathers, &c.

'Who sees not' (to employ, chiefly, Paley's own words, in a similar example) 'that this whole allegory of the *house*, arises entirely out of the occurrence of the word, in telling us, that "Moses was faithful in all his *house* ;" and that it drew the Apostle away from the proper subject of his discourse, the duty of "considering the Apostle and High Priest of our profession, Christ Jesus :"' which subject he fetches up again, almost in the words in which he had left it : "*Wherefore*, as the Holy Ghost saith, if ye will hear his voice," &c. The sentence which he had before been going on

with, and in which he had been interrupted by the house, was, “... *Wherefore*,” &c.’

But, over and above the proof of a Pauline origin, arising out of this capital feature of style, in the passage of the Epistle to the Hebrews here adduced, there occur no fewer than six examples of words peculiar to Saint Paul; namely, the terms κλήσεως, μέτοχοι, ὁμολογίας, καύχημα, βεβαίαν, and σκληρύνητε. Upon the weight of this circumstance it must be needless to dwell.

My next example (a most curiously compound one) presents itself Heb. xii. 18... 29, at the words, *voice, speaketh, shook*.

‘For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the *voice* of words;

(which *voice*, they that heard, entreated that the word should not be spoken to them any more: for they could not endure that which was commanded, And, if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; And so terrible was the sight, that Moses said, I exceedingly fear and quake.)

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to

the blood of sprinkling, that *speaketh* better things than that of Abel.†

† The antithetical relation between the several clauses, Heb. xii. 18, 19, and 22 . . 24, has not escaped the observation of the learned and judicious Bengel: who marshals the opposed members as follows:

‘Septemplex oppositio: videamus articulos.

- | | |
|--------------------------------|--|
| 1. <i>Mons</i> qui tangebatur: | 1. Sion <i>Mons</i> : |
| 2. Incensus ignis: | 2. Urbs Dei viventis: |
| 3. Caligo: | 3. Myriades angelorum et primogenitorum: |
| 4. Tenebræ: | 4. Judex Dens omnium: |
| 5. Procella: | 5. Spiritus justorum consummatorum: |
| 6. Tubæ sonus: | 6. Testamenti Novi Mediator Jesus: |
| 7. <i>Vox</i> verborum. | 7. Sanguis aspersionis perbene loquens. |

In articulo 1 & 7 evidens est oppositio; non dubium, quin etiam in intermediis, quorum etiam numerum Apostolus invicem aptat. *Accessus* in V. T. ejusmodi erat, ut populus submoveretur: in *accessu* N. T., *omnia patent.* Bengel in loc. *Gnom. N. T.*

To this remark of Bengel I would add, that the way is *prepared*, Heb. x. 1, for this antithetical contrast between the Law and Gospel, as shadow and substance, in the previous announcement, σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ ἀντήν τὴν εἰκόνα τῶν πραγμάτων. Opening out, as it were, this text, the shadows of the Law are darkly sketched, while the substantial realities of the Gospel are brightly delineated, in the sublime parenthetic sentence, Heb. xii. 18 . . . 24. Under the Pauline word *ἡίκα*, Sect. III., will be seen the coincidences, which seem to identify Saint Paul's hand, in the use of this term, both in Hebrews and Colossians, and to indicate, further, the common reference of both contexts to Exod. xix. 12, 13. The agency of the same mind, with an eye on the same O. T. quotation, becomes still more apparent, when we find the common Pauline

(See that ye refuse not him that *speaketh* : for, if they escaped not, who refused him that *spake* on earth, much more shall not we escape, if we turn away from him that *speaketh* from heaven :))

whose *voice* then *shook* the earth : but now he hath promised, saying,

Yet once more I *shake* not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are *shaken*, as of things that are made, that those things, which cannot be *shaken*, may remain.

Wherefore, we, receiving a kingdom which cannot be *shaken*, let us have grace, whereby we may serve God acceptably, with reverence, and godly fear : for our God is a consuming fire.'

In this sublime passage, we have reiterated examples of that species of digression, which Arch-deacon Paley denominates 'going off at a word,' and describes as 'turning aside from the subject, upon the occurrence of some particular word, forsaking the train of thought in hand, and entering upon a parenthetical sentence, in which that word is the prevailing term.' Here also, as in his examples of this peculiarity, the main subject with which the passage opens, is resumed, almost in the same words as the close,

'For ye are not come unto the mount ... *that burned with fire.*

phrase, *σκιὰ τῶν μελλόντων*, which had been left unexplained, Col. ii. 17, thus nobly expanded, at once, and explicated, in the parallel place of Hebrews.

‘For our God is a *consuming fire*.’

Surely to a compound of verbal digressions such as this, the observation of the author of the *Horæ Paulinæ*, respecting the examples of this singularity from the Epistle to the Ephesians, will far more forcibly apply : ‘The reader will remark the same habit of composition ; he will *recognize the same pen*.’

A third example of the ‘going off at a word,’ occurs Heb. xii. 5, at the word *chastening*. ‘And ye have forgotten the exhortation, which speaketh unto you, as unto children : My son, despise not thou the *chastening* of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he *chasteneth*, and scourgeth every son whom he receiveth.

(If ye endure *chastening*, God dealeth with you as with sons ; for what son is he whom the Father *chasteneth* not ? But, if ye be without *chastisement*, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, *chasten*ers ; and we gave them reverence : shall we not much rather be in subjection to the Father of spirits, and live ? For they verily, for a few days, *chastened* us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no *chastening*, for the present, seemeth to be joyous, but grievous ; nevertheless, afterwards, it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.)

Wherefore, lift up the hands which hang down, and the feeble knees,' &c.

In this passage, it is specially to be remarked, that the words παιδεία, παιδευτής, παιδεύω, on which the digression hinges, are themselves words all peculiar to Saint Paul. It is further remarkable that, in the examples now submitted from the Epistle to the Hebrews, the digression uniformly takes place upon an Old Testament quotation, or allusion. And this circumstance (though the nicety has escaped the observation of Paley) will be found a fresh mark of the hand of Saint Paul. We find an example in point, I. Cor. xv. 27, at the word ὑποτάσσω.

Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται,

δηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα,

τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται,

τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,

ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. κ. λ.

Now it so happens, that the same digression, upon the same word, of the same O.T. text, takes place in the Epistle to the Hebrews. With this conclusive example, accordingly, I shall bring the proofs of identity of manner, between the Epistle to the Hebrews, and the undisputed epistles of Saint Paul, in the habit of 'going off at a word,' to a close.

Heb. ii. 7. 9.

Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ

ἔστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου. πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα,

οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον·

νῦν δὲ οὕτω ὁράμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἑστεφανωμένον, ὅπως, χάριτι Θεοῦ, ὑπὲρ παντὸς γεύσεται θανάτου.

In these examples, nothing is wanting, either to the perfect exhibition of the phenomenon of style in question, or to the complete identity of sentiment, and phrase, in the passages themselves. They spring from the same O. T. quotation, *the subjection of all things under the Messiah's feet*: they turn on the same theme, *the last triumph of Christ over death*: they go off at the same word, *subjected*: and, in the passage from Hebrews, especially, the author resumes the subject in the words in which he had left it,...

ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἑστεφανώσας αὐτόν.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον Ἰησοῦν . . . δόξῃ καὶ τιμῇ ἑστεφανωμένον.

Whatever value, therefore, attaches to this particular proof of sameness of hand, in the argument of the Horæ Paulinæ (and, by general consent, it is admitted as proof of the very highest order), attaches à fortiori to the specimen of it thus exhibited, in common, by first Corinthians and Hebrews. Not only in the same habit, but in an actual identity of composition, the reader 'will here recognize the same pen.'

SECTION IX.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE
HEBREWS, AND SAINT PAUL'S UNDISPUTED EPISTLES, IN
THE USE OF THE PARONOMASIA, OR PLAY UPON WORDS.

THE use of the figure of speech, called by rhetoricians Paronomasia, has been justly classed, by Paley and others, among the distinguishing marks of Saint Paul's style. From the examples of it which abound in most of his acknowledged epistles, I shall select a few, as indexes to the apostle's way of using it; and then proceed to exemplify its strictly parallel use in the Epistle to the Hebrews. One of the most striking examples of this play upon words occurs Rom. xi. 3, *μη υπερφρονειν παρ' ο δεϊ φρονειν · αλλα φρονειν εις το σωφρονειν*. Again, Rom. v. 16, *κριμα . . . εις κατακριμα*: Rom. xiv. 23, *ο δε διακρινόμενος, εαν φάγη κατακέκριται*. Rom. v. 19, *ωσπερ γαρ δια τῆς παρακοῆς, . . . οὕτω καὶ δια τῆς ὑπακοῆς*: Rom. x. 6. 7, *τίς ἀναθήσεται εις τὸν οὐρανόν; τοῦτ' ἔστι, Χριστὸν καταγαγεῖν · ἢ, τίς καταθήσεται εις τὴν ἄβυσσον; τοῦτ' ἔστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν*. Again, I. Cor. vi. 14, *ο δε Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ*. I. Cor. vii. 31, *οι χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μη καταχρώμενοι*. I. Cor. xi. 31. 32, *εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα · κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μη, σὺν τῷ κόσμῳ, κατακριθῶμεν*. I. Cor. ix. 21, *ἄνομος Θεῶ, ἀλλ' ἔννομος Χριστῷ*. I. Cor. xii. 24, *τὰ ἀσχήμονα ἡμῶν*

εὐσχημοσύνη· τὰ δὲ εὐσχήμονα. κ. λ. II. Cor. i. 13, ἢ ἂν ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε. II. Cor. iii. 2, γινωσκομένη, καὶ ἀναγινωσκομένη. II. Cor. v. 9, εἴτε ἐνδοιμούνητες, εἴτε ἐκδοιμούνητες. II. Cor. vi. 8 . . 10, διὰ δυσφημίας καὶ εὐφημίας· . . . ὥς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· . . . ὥς μὴδὲν ἔχοντες, καὶ πάντα κατέχοντες. II. Cor. x. 12, ἐγκρίναι ἢ συγκρίναι. II. Cor. xii. 15, δαπανήσω καὶ ἐκδαπανηθήσομαι. Ephes. iv. 8, ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα. κ. λ. Ephes. iv. 9, τὸ δὲ, ἀνέβη, τί ἐστιν, εἰ μὴ ὅτι καὶ κάτεβη; ὁ καταβάς, αὐτός ἐστι καὶ ὁ ἀναβάς. Ephes. iv. 16, μὴ ὡς ἄσφοι, ἀλλ' ὡς σοφοί. Philipp. ii. 17, χαίρω καὶ συγχαίρω· χαίρετε καὶ συγχαίρετε. Col. i. 11, δυνάμει δυνατούμενοι. Col. iii. 9. 10, ἀπεκδυσάμενοι . . . ἐνδυσάμενοι . . . ἐνδυσάσθε οὖν. I. Tim. vi. 7, οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δηλον ὅτι οὐδὲν ἐξενεγκεῖν. II. Tim. iii. 17, ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. Philem. 11. τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὖχρηστον.

That the Epistle to the Hebrews exhibits a parallel use of this feature of style, will at once be seen in the following examples. Heb. vii. 12, μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετὰθεσίς γίνεται. Again, Heb. vii. 13, ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. Heb. ix. 16, ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. Heb. viii. 13, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον. Heb. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρεῖττονα ὑπαρξιν. Heb. xi. 9, πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας.

The passages here submitted will suffice to show

the prevalence of the same habit of composition, in Hebrews, and in Saint Paul's undisputed epistles, in the use of the paronomasia. But the proof of the same hand, in the use of this same figure, will be advanced materially higher, if it shall appear, further, that the play is sometimes on *the same words*. This I am prepared to show to be the case, in the following instances :

Rom. i. 20. τὰ γὰρ ἀόρατα* αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα, καθορᾶται.

Col. i. 15. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.*

.... 16. τὰ ὁρατὰ καὶ τὰ ἀόρατα.*

Heb. xi. 27. τὸν γὰρ ἀόρατον* ὡς ὁρῶν.

The coincidence here, it will be observed, consists quite as much in the peculiarity, as in the play, of words : ἀόρατος is a word peculiar to Saint Paul, and the Epistle to the Hebrews ; and, as a denomination of the Deity, is nowhere to be met with in the Bible, excepting in Col. i. 15, I. Tim. i. 17, and Heb. xi. 27.

Philipp. i. 25. οἶδα ὅτι μενῶ, καὶ συμπαραμενῶ πάσιν ὑμῖν.

Heb. vii. 23. 24, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν* ὁ δὲ, διὰ τὸ μένειν.

The same play, on the same words, is to be found in no third instance, throughout the Bible.

I may cite, as a third example of this kind, Heb. viii. 7. 8 ; where the words on which the paronomasia turns, though not occurring under the same figure, are peculiar to Saint Paul : εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,* οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. μεμφομένης γάρ.

ἄμεμπτος, here, is a Pauline peculiarity ; and the question, τί ἔτι μέμψεται ; Rom. ix. 19, bears internal evidence of the same pen, since it *assumes*, what is *affirmed* in the expression, μεμψόμενος γάρ : the fact of God's ' finding fault ' being supposed, in the query of Romans, but formally stated, in the corresponding place of Hebrews.

Again, Heb. ii. 2, εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος*, καὶ πᾶσα παράβασις* καὶ παρακοή* ἔλαβεν ἔνδικον* μισθαποδοσίαν. κ. λ. The paronomasia, here, claims more special attention, because both terms of it, παράβασις, and παρακοή, are words peculiar to Saint Paul and Hebrews ; while the sentence is made up of two other Pauline peculiarities, the words βέβαιος and ἔνδικον. Rom. v. 19, moreover, we meet a similar play, on *one* of the terms in question : ὥσπερ γὰρ, διὰ τῆς πα ρ α κ ο ῆ ς* τοῦ ἐνὸς ἀνθρώπου, ἁμαρτωλοὶ κατεστάνθησαν οἱ πολλοὶ, οὕτω καὶ, διὰ τῆς ὑ πα κ ο ῆ ς τοῦ ἐνὸς, δίκαιοι καταστηθήσονται οἱ πολλοί • while the second term, παράβασις*, occurs in the immediate context, Rom. v. 14, τῆς παραβάσεως Ἀδὰμ. It is obvious to remark, on these contexts, that the internal evidence for Heb. ii. 2, being from the pen of Saint Paul, is fourfold more than that in favour of Rom. v. 19, the verbal peculiarities being as four to one ; and that even when Rom. v. 14, is included in the parallel, we have but the *disjecta membra* of the above Pauline paronomasia.

The use of this figure, at the opening of the Epistle to the Hebrews, is also strictly after the manner of Saint Paul ; the association of the compound adverbs, πολυμερῶς καὶ πολυτρόπως, Heb. i. 1,

and εὐκαίρως, ἀκαίρως, II. Tim. iv. 2, significantly indicating the same hand, in the same figure and habit of composition.

One example, Michaëlis, following the learned Carpzou, has noticed, ‘as an instance of a real paronomasia, and that, too, a paronomasia in common use among the Greeks: namely, when they intended to say, that we learn from adversity, they said proverbially, παθήματα, μαθήματα. Now in Heb. v. 8, we find, ἔμαθεν, ἀφ’ ὧν ἔπαθεν, τὴν ὑπακοήν.’ Whatever may be the value of this example, I will undertake to point out its *disjecta membra* in II. Tim. iii. 10...14, σὺ δὲ παρηκολούθηκάς μου . . . τοῖς παθήμασιν, οἷά μοι ἐγένετο . . . σὺ δὲ μένεις ἐν οἷς ἔμαθες καὶ ἐπιστάτης, εἰδὼς παρὰ τίνος ἔμαθες. Are there not here the component elements of the Greek proverbial paronomasia, παθήματα, μαθήματα; Saint Timothy’s *learning*, being through the *sufferings* of Saint Paul.

Cumulative epithets, in the form of paronomasia, are a further mark and evidence of Saint Paul’s hand; and here, again, we recover traces of his penmanship, and peculiar expressions, in the Epistle to the Heb.: thus, II. Tim. iii. 2, among others, ἀνόσιοι, ἄστοργοι, ἄσπονδοι. Heb. vii. 26, ὅσιος, ἄκακος*, ἀμίαντος. Col. i. 22, ἀγίους, καὶ ἀμώμους, καὶ ἀνεγκλήτους. Heb. vii. 3, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. He accumulates compound substantives, also, in the same figure; and this habit, in the use of the same words, we find in the Epistle to the Hebrews:—so, Rom. xii. 10, 13, τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι . . . τὴν φιλοξενίαν* διώκοντες: Heb. xiii. 1. 2, ἡ φιλαδελφία

μενέτω • τῆς φιλοξενίας* μὴ ἐπιλανθάνεσθε . . . ἀφιλάργυρος* ὁ τρόπος. The words φιλοξενία, and ἀφιλάργυρος (I. Tim. iii. 3), bring home the common authorship of these passages ; both terms being peculiar to Saint Paul, and the Epistle to the Hebrews.

Heb. xii. 12. 13, there occurs a use of this figure very peculiarly Pauline ; a transition being made, in this example, similar to that occurring II. Cor. iii. 13, 14, &c. *from one sense to another*, in the play on two cognate words: διὸ τὰς παρειμένας χεῖρας, καὶ τὰ παραλελυμένα γόνατα, ἀνορθώσατε* καὶ τροχιὰς ὀρθὰς* ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ*, ἰαθῇ δὲ μᾶλλον. Here we have the cognate terms ἀνορθώσατε and ὀρθὰς, on which the paronomasia turns, applied, the former, to the distorted *limbs*, the latter, to the crooked *paths* or *ways*. This choice of similar words, in different senses, like those examples quoted by Paley, plainly arises from fondness for a particular figure of speech ; one, too, amongst the most favourite figures of Saint Paul.

SECTION X.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT PAUL, IN QUOTATIONS, AND MODES OF QUOTATION, FROM THE OLD TESTAMENT.

IN an epistle addressed exclusively to Jews, we might be prepared for a copious use of the Jewish Scriptures. This just anticipation is fully met in the Epistle to the Hebrews; which is distinguished from all the other epistles, by the frequency, and length, of its quotations from the Old Testament. But, while this epistle contains many Old Testament quotations peculiar to itself, it possesses its fair proportion of quotations, common to it and to the undisputed writings of Saint Paul; and, together with these, certain characteristic modes of quotation, used, elsewhere, only in the acknowledged writings of this Apostle.

To begin with the examples of quotation in common: the first of these passages which claims our notice, taken from Psalm viii. 6, occurs Heb. ii. 8. πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν γάρ. κ. λ. This passage we find in I. Cor. xv. 27, πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ. And, again, in Ephes. i. 22, καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

On comparing Heb. ii. 8, and I. Cor. xv. 27, the

reader will at once perceive, that the fact of this common quotation from the Old Testament, however valuable in point of evidence, is less important than its manner: since, in these contexts, there is a ‘going off’ at the same word, ὑποτάσσω, . . . upon which the changes are rung with a perfect identity of manner, and precisely, as we have already seen, in the way described by Archdeacon Paley, and classed, by him, among the most characteristic peculiarities of Saint Paul’s style.

Strong as this coincidence is, it forms but a part of the proof of common authorship, arising from the use, in these contexts, of the same Old Testament quotations. Thus Heb. i. 13, we meet the following quotation of Psalm cx. 1, . . . κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Now the substance of this quotation is to be found, in the same chapters, and adjoining verses, of the two epistles, whence the preceding example has been taken: the former part of it occurring, Ephes. i. 20, ἐκάθισεν ἐν δεξιᾷ αὐτοῦ· and the latter, I. Cor. xv. 25, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ· while, to strengthen these indications of the same hand, the mode of quotation, Ephes. i. 20, from Psalm cx. 1, ἐκάθισεν ἐν δεξιᾷ αὐτοῦ τοῖς ἐπουρανίοις, recurs twice, in the same form, in the Epistle to the Hebrews; namely, Heb. viii. 1, ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, and Heb. xii. 2, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. Nor is this all: it remains to be noticed, as a concluding indication of the same mind and pen, that the substance of the entire

quotation, Heb. i. 13, is repeated Heb. x. 12, nearly in the words of its disjecta membra, Ephes. i. 20, and I. Cor. xv. 25 : . . . ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ· τὸ λοιπὸν ἐκδεχόμενος, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

To proceed with examples of coincidence in direct quotation. Ezech. xxxvii. 26, καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοί μου ἔσονται λαός, is quoted both in Hebrews and in II. Corinthians; and with slight variations, after Saint Paul's manner, both from the lxx, and from himself: II. Cor. vi. 16, the passage stands, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός: Heb. viii. 10, καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. In both contexts, this text stands as part of a *tessera* of O. T. quotations.

Another example of identity of manner in the choice of quotations, with this additional mark of Saint Paul's hand, that the passage occurs in two of his undisputed epistles, and, excepting in the Epistle to the Hebrews, nowhere besides in the New Testament, is that from Habakkuk, ii. 4, ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. This text is cited in Romans, Galatians, and Hebrews; and, in each, with a slight variation from the lxx. In Romans and Hebrews, the passage stands word for word the same. Rom. i. 17, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Gal. iii. 11. ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. Heb. x. 38, ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. The Hebrew reads, 'the just shall live by *his* faith;' the lxx, 'the just shall live by *my* faith.' The reading, in all three places of the N. T., *omits* the point of difference; affirming generally, 'the just shall live

by faith.' Slight as this variety may seem, it is by no means unimportant, as a mark of the New Testament quotations in question being made by the same hand; and, consequently, that in Hebrews by Saint Paul.

A different kind of correspondence, in Old Testament quotation, may be noticed, between Heb. vi. 14, and Gal. iii. 8; where the mind of the same writer may be traced, in the selection of different parts of the same promise to Abraham, Gen. xxii. 17, 18: in the former context, we have ἡ μὲν εὐλογῶν εὐλογήσω σε· in the latter, ὅτι εὐλογηθήσονται ἐν σοι πάντα τὰ ἔθνη. Here, we not only are led to remark the natural recurrence of the same writer, to the same passage of Scripture, but, also, that discriminative appropriateness in its distribution, so peculiarly indicative of the manner of Saint Paul: the part of the promise most offensive to the Jews, and most encouraging to the gentiles, being omitted in the Epistle to the Hebrews, but introduced in that to the Galatians.

Attention has been already called to a slight departure, both from the Hebrew text and lxx. version, in the quotation from Hab. ii. 4, as cited Rom. i. 17, Gal. iii. 11, and Heb. x. 38; and to the literal agreement between Romans and Hebrews, in the wording of this quotation. Between these epistles, and in the immediate context of the passage from Habakkuk, Heb. x. 38, one more example, in an Old Testament quotation, (an example without parallel in the whole quotations of the New Testament beside,) remains to be

adduced: an instance, at once, of total departure from the Hebrew and lxx. readings, and of entire agreement of wording, as the passage stands in Romans and Hebrews. In the course of the present work, I have had frequent occasion to notice the unfair treatment of the question of its authorship, by commentators on the Epistle to the Hebrews. To expose this unfairness in the strongest light, I have only to submit the quotation now in question, with his comment on it, in the words of Michaëlis.

‘ Heb. ch. x. 30, ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω is a quotation from Deut. xxxii. 35, which differs both from the Hebrew text, and from the Septuagint: and this passage is again quoted, in the very same words, in Rom. xii. 19. This agreement in a reading, which has hitherto been discovered in no other place, *might* form a presumptive argument, that both quotations were made by the same person, and, consequently, that the Epistle to the Hebrews was written by Saint Paul. But the argument is not decisive: for *it is very possible*, that, in the first century, there were manuscripts of the Septuagint with this reading in Deut. xxxii. 35, from which St. Paul *might* have copied in Rom. xii. 19, and the translator of this epistle, in Heb. x. 30.’

Is it possible to read such a passage, without the question naturally springing up in the mind, What amount or force of evidence, can stand the test of criticism like this? in which the fact of the most extraordinary and exclusive example discoverable throughout the New Testament, in a quotation from

the Old, of departure both from the Greek and Hebrew texts, and of agreement between the Epistle to the Hebrews and one of the undisputed epistles of Saint Paul, is formally brought forward, in order only to be dismissed from the argument at will, by the *mays*, and *mights*, and *possibilities*, of a modern German Professor!!!

Besides their correspondence in the use of common quotations, there is a further sameness of manner observable between the Epistle to the Hebrews, and Saint Paul's undisputed epistles, in the *modes* of quotation. Passing over some minor features of agreement in this particular, I would direct the attention of the reader to two marked peculiarities: the one, the habit of *accumulating* passages, from different parts of the Old Testament, in support of the argument in hand; the other, the use of the connecting phrase *καὶ πάλιν*, to link together the quotations. In both particulars, the Epistle to the Hebrews and Saint Paul's acknowledged epistles, while they remarkably correspond with each other, are distinguished from all the other books of the New Testament. For parallel examples of cumulative quotation, I would refer the reader, generally, to Rom. iii. 10 18, ix. 7 33, xi. *passim*, compared with Heb. i. 5 14, iii. *passim*, and x. 5 17. The connecting phrase, *καὶ πάλιν*, (which, unless we except S. Matth. iii. 7, where it is used in a different way, occurs nowhere in the New Testament, but in Hebrews, and Saint Paul's undisputed epistles,) can

be done justice to only by exhibition of the contexts in which it occurs. The first example of its occurrence, we meet in Rom. xv. 9...12. καθὼς γέγραπται· διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. καὶ πάλιν λέγει· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν· αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. καὶ πάλιν· Ἡσαΐας λέγει· ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

The next instance is found in I. Cor. iii. 19, 20. γέγραπται γάρ· ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

The remaining examples of this strictly Pauline mode of quotation occur, exclusively, in the Epistle to the Hebrews.—Heb. i. 5. τίτι γὰρ εἶπέ ποτε τῶν ἀγγέλων· υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;—Again, Heb. ii. 12, 13. λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. καὶ πάλιν· ἐγὼ ἔσομαι πεποικῶς ἐπ' αὐτῷ. καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός. Again, Heb. iv. 4, 5. εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω· καὶ κατέπαυσεν ὁ Θεός ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. καὶ ἐν τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν καταπαυσίν μου. And, lastly, Heb. x. 30. οἶδαμεν γὰρ τὸν εἰπόντα· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

Upon the whole, from what has been advanced in this section, it may safely be affirmed, that, both in the selection, and in the modes of quotation

from the Old Testament, the correspondence between the Epistle to the Hebrews and Saint Paul's acknowledged epistles, will challenge comparison with that subsisting between his acknowledged epistles, compared among themselves.

SECTION XI.

IDENTITY OF MANNER BETWEEN THE EPISTLE TO THE
HEBREWS, AND SAINT PAUL'S UNDISPUTED EPISTLES, IN
THE USE OF KEY-TEXTS.

IN the progress of this Inquiry it has been fully shown, that, in all the acknowledged marks and characters of Saint Paul's style, from its minutest to its broadest features; in the choice of single words, and the modes of connecting them; in the proportion and prominence of parallel passages; in common figures of speech, and turns of expression; and in common quotations, and modes of quotation, ... the Epistle to the Hebrews stands identically upon the same footing, with this Apostle's undisputed epistles. One more internal evidence of his hand, and one only, remains still to be brought forward: a feature extending to the general scheme and structure, both of Hebrews, and of all Saint Paul's uncontroverted epistles. As the peculiarity of manner now in question, however, although essentially connected with the first principles of interpretation, has been altogether overlooked by his commentators, it will be proper, before we proceed to examine its existence in the Epistle to the Hebrews, to verify its existence in the Apostle's unquestioned productions.

The phenomenon to which I would now invite

attention, is the regular and orderly recurrence, at certain intervals, generally towards the beginning, the middle, and the end of each epistle, of the same words and ideas, serving, at once, as indexes, both to the main subject, and to the subordinate topics, and as land-marks of their return ; or, as I have thought it not unappropriate to denominate them, as *key-texts*.

One proof that the texts in question have been correctly thus denominated, will be found in the fact, that, in those of Saint Paul's epistles, upon the subjects of which commentators are agreed, these texts will be found, uniformly, to contain, or to coincide with, the recognized subjects ; a fact from which, when once established by experiment, the inference necessarily follows, that, in those of Saint Paul's epistles, whose subjects are still matter of difference of opinion, the subjects may be determined, and can be determined only, by consideration of the key-texts : since, if given the subject, we can find the key ; given the key, we can, by parity of reasoning, find the subject ; which, if the test proposed will stand, as it is believed it will, the strictest scrutiny, cannot, from the nature of the case, be arrived at by any process, at variance with this principle of interpretation.

Another proof that the texts under consideration have been correctly denominated key-texts, arises out of the further fact, that, in all Saint Paul's double epistles, I. and II. Corinthians, I. and II. Thessalonians, I. and II. Timothy, and, we may add, Ephesians and Colossians, (letters

which, though not addressed to the same community, confessedly coincide, as though they had been so addressed), we meet, respectively, *the same key-texts*.

Among the writings of Saint Paul, whose subjects seem least matter of controversy, the foremost place must be assigned to the epistles of this class; as well on account of the practical nature of their contents, (a circumstance, which renders them less liable than some others to misconstruction,) as because of the reciprocal elucidation necessarily given and received by two letters, addressed, by the same writer, to one and the same community. With these epistles, accordingly, we will commence the proposed investigation.

The theme of the epistles to the Corinthians is easily ascertained, by consideration, simply, of the state of the Church of Corinth, and the character of its members, as there described by Saint Paul. The apostle represents the Corinthian converts, teachers and taught, as vainly puffed up by the pride, at once, of worldly wisdom, human knowledge, and spiritual gifts; errors, the fatal effects of which were manifested, in bitter dissensions, gross immorality, and failing faith. The remedies applied, by their Apostle, to these sad disorders, consisted in the putting forward, to the overthrow of the false principles whence they sprung, of the opposite right and truth, as compendiously expressed I. Cor. xiii. Love, opposed to knowledge falsely so called, forms, then, the key to these epistles; and, on comparison of I. Cor. i. 5, 7, viii. 1, xii. 8,

9, xiii. 1, 2, and of II. Cor. ii. 14, iv. 6, viii. 7, xi. 5, 6, it appears that this very opposition, the common subject of both epistles, is equally the common subject of both sets of key-texts.

The same simple test, similarly applied, brings to light, with equal ease and clearness, the common subject of the two epistles to the Thessalonians. The state of the Church of Thessalonica, when Saint Paul addressed these faithful and beloved children of his ministry, was one of grievous suffering and persecution. To confirm their *faith*, to animate their *hope*, and to deepen and enlarge their *love* towards God, and towards the brethren, was, accordingly, the great object of their Father in Christ; and constitutes the theme of each epistle. Let I. Thess. i. 2, 3, iii. 5, 6, v. 8, and II. Thess. i. 3, 4, ii. 13, 16, iii. 5, be compared within themselves, and with each other, and it will, at once, be seen, that *faith*, *hope*, and *charity*, the subject-matter of the two epistles, is, also, the subject-matter of the two coinciding trains of key-texts.

The common subject of the two Epistles to Timothy, as defined by Saint Paul himself, I. Tim. i. 3, where he states the special object with which he left 'his own son in the faith' at Ephesus, was the establishment of a pure faith, and a true ministry, against false doctrines, and false teachers. Now this, it should be observed, is the very subject, which we are taught, antecedently, to look for, in epistles mainly designed for the defence and edification of the great Church of Ephesus, by that

memorable prediction of its coming dangers, delivered, by the apostle himself, to the Ephesian elders, Acts xx. 29; where he expressly forewarns them of the special peril, which impended over them, and the flock committed to their charge: ‘For this I know, that, after my departure, shall *grievous wolves enter in among you*, not sparing the flock: also, of your ownelves, shall men arise, speaking perverse things (λαλοῦντες διαστραμμένα), to draw away disciples after them.’ Now, on turning to the epistles themselves, and comparing I. Tim. i. 5, 6, i. 18, 19, 20, vi. 20, 21, and II. Tim. i. 13, 14, 15, ii. 16, 17, 18, iv. 14, 15, 16, within themselves, and with each other, we find, in both epistles, the one anticipated theme; and this common theme, moreover, coincident with their key-texts.†

† The key-text in I. Tim. is rendered peculiarly prominent, by its coming, at each recurrence, immediately after a solemn Doxology, (i. 17, vi. 15, 16,) which marks out, independently, the divisions of the epistle. May I be permitted to mention, that it was in this epistle, and owing partly to this circumstance, that I first observed the feature of Saint Paul’s manner, which forms the subject of the present section. Deeply sensible of the disadvantages of the artificial divisions into chapters and verses, I resolved, as far as possible, to free my mind from the imperceptible influence, which such mechanical contrivances inevitably usurp over the judgment; by reading Saint Paul’s epistles, as they were written, continuously, and as letters newly fallen into my hands. With this view, in 1816, I perused the whole, an epistle at a lection, in the Omirificam Greek Testament of R. Stephens, which omits the division into verses, and marks that into chapters slightly only in the margin; (a practice, in some similar edition of the N. T., which even my limited

From the contents of the Epistle to Titus, it is very evident, that the state of discipline, or rather of indicipline, in the Churches of Crete, was not very dissimilar from that of the Church of Ephesus.

experience authorizes me earnestly to recommend to others.) I endeavoured to read, as though I had been one of those to whom the letters had been addressed; and the first result of this method was, the observation of a key-text in first Timothy; an observation which was soon generalized and confirmed, by an examination of the whole of Saint Paul's epistles.

We are little aware of the extent to which the theology of Protestant Europe has been affected, by the commodious device of Robert Stephens. A French printer, during a hurried journey on horseback, on the road between Paris and Lyons, with a Greek Testament in his hand, has *popularized*, unawares to himself, by his versicular subdivisions, schemes of theology, equally unknown to the sacred penmen, and to the Fathers of the Church! Surely, instead of walking implicitly in the train of such a go-cart, in the trammels, rather, of such a straight-waistcoat, each book of Scripture should be read, as it was written, in unbroken continuity, discarding, as far as possible, from the mind, these artificial helps and contrivances, if we would study, with a view to extract the genuine sense. The advantages of R. Stephens's textual divisions are obvious: the disadvantages remain, to this hour, an unexplored field.

It is due to the importance of the subject to add, what I trust my kind friend, the Rev. Thomas Brockman, vicar of St. Clement's, Sandwich, will excuse me for adding, that, upon my mentioning to him, incidentally, the key-texts of Saint Paul's epistles, and submitting one or two specimens of this law of composition, he expressed his wish to make the experiment himself on the rest of the epistles; and that the result of his independent investigation was, that his analysis of the key-texts invariably coincided with mine. A more satisfactory *experimentum crucis* could hardly be imagined, both as to the existence, and prominence, of the key-texts.

And, accordingly, we find, in this letter, a great similarity to I. and II. Timothy, both in the object of the mission of Titus, as stated by the Apostle himself, Tit. i. 5 ; and in the chief theme of discourse, as unfolded in the progress of the letter. Saint Paul's professed object, here, is expressed as follows : ' For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting ; and ordain elders in every city, as I had appointed thee.' The disorderly state of the Cretan churches is next exposed, Tit. i. 10, 11 ; while the remainder of the epistle most clearly points to these *disorders*, and their *counteraction*, as the main subject of discourse. Now, on comparison of Tit. i. 9, 10, ii. 1, 2, and iii. 8, 9, the subject is taken up, resumed, and brought to a close, as in all the preceding examples, by repetition, in the same, or equivalent words, of the one key-text.

From epistles addressed to the same churches or pastors, we turn now to two epistles, Ephesians and Colossians, not dissimilarly circumstanced from those preceding them in this review, as being confessedly composed at the same time, and upon similar subjects. These epistles have already furnished several most striking examples of coincidence, both in style and structure, with the Epistle to the Hebrews. Let us now examine how far they may throw further light upon the Pauline character of that epistle, by means of the peculiar law of composition, which it is the object of the present section to indicate and establish.

The subject of the Epistle to the Ephesians, the

mystical union of Jews and Gentiles in one body in Christ, as the head of the universal Church, stands out so conspicuously in the first four chapters, that, to judge only by the language of the sacred text itself, it would seem equally impossible to misconceive, or to misrepresent it. When we turn to expositors, however, we soon learn how easily the plainest sense, and the most forcible expression of it, can be evaded and explained away. In the outline of this epistle, for example, given by the excellent Doddridge, nothing intelligible is said of *the Church*, and nothing at all of *the mysterious union in it* on which the Apostle so emphatically and sublimely enlarges. By wholly suppressing the Scriptural term *mystery*, τὸ μυστήριον, the knot which could not be untied, is thus unceremoniously cut; and the reader is left to infer, that the doctrinal part of this epistle contains nothing beyond vague generalities, and pious truisms. When, on the other hand, from partial and prejudiced views like these, we return to the sacred text itself, we find the omitted term constituting the key-term of the whole epistle; and that, in this term, and in this only, its main subject is to be sought and found. The rank of the expression in question, as the key-text of the whole epistle, will be seen on comparison of Ephes. i. 9, iii. 10, and vi. 19, 20; and as, in the former examples, we have seen the key-texts ascertained, by their coincidence with the acknowledged subjects of the different epistles, so, in the present example, we may see the converse experiment, the ascertainment,

namely, of the subject, from its coincidence with the key-text.

If fresh evidence be required, fresh evidence is at hand, in the kindred and contemporary Epistle to the Colossians ; in which the sameness of matter, and similarity of manner, with that to the Ephesians (a sameness and similarity universally admitted) is further elucidated, at the same time, and attested, by the identity of their respective key-texts ; *the mystery*, τὸ μυστήριον, as the reader will remark, on comparing Col. i. 27, ii. 2, and iv. 3, 4, forming here, as in Ephesians, the clue to the main argument of the epistle,...the mystical union of Jew and Gentile, in one body, in Christ, as the head of the universal church.

From the purely practical character of the Epistle to the Philippians, its subject, like that of those to the Thessalonians, does not admit of a question, and consequently has given rise to none. The liberality of the Philippians towards the necessities, and their sympathy in the sufferings, of their Apostle, plainly form the theme ; and, with this theme, the key-texts, Philipp. i. 4 ... 7, ii. 1, iii. 10, and iv. 14, most perfectly coincide : the ideas of Christian sympathy and liberality, blended together in these passages, along with the recurrence of the same terms, marking, and preserving, the unity of subject throughout.

We now come to the two of Saint Paul's undisputed epistles, which, as the assumed grand depositories of the doctrines of Christianity, have, more than all the rest, exercised and divided the Chris-

tian world, ... Galatians and Romans. The subject of the Epistle to the Galatians, it most fortunately happens, is not matter of controversy; and, not to define it needlessly anew, we may accept the statement of it given by Dr. Macknight, in his learned commentary on the Epistles. 'The Epistle to the Galatians,' this writer justly observes, 'was designed to prove, that men are justified by faith, without the works of the Law of Moses.' To this definition of the subject of the Epistle, I cordially subscribe; justification by the works of the Law of Moses, being most plainly that 'other gospel,' of which the Apostle speaks, as introduced into the Churches of Galatia by Judaizing teachers; and which it is the object of the whole epistle to refute and expose. Conformably with this object, the Apostle opposes to that 'other gospel,' THE GOSPEL, which it was his appointed office and ministry *to preach among the gentiles*: accordingly, his mission to the gentile world, to preach the one true Gospel, if Gal. i. 15, 16, ii. 2, ii. 8, 9, and vi. 15, be compared, will be found to unite the subject and key-text of the epistles.

Now, to an unbiassed judgment, looking only to the plain letter of the two epistles, it must seem obvious, that the acknowledged subject of the Epistle to the Galatians, 'Justification by faith, without the works of the Law of Moses,' is the subject, also, of the closely kindred Epistle to the Romans; the train of thought, the wording, the imagery, the quotations of the two epistles, so far as a long letter *can* coincide with a short one.

being literally identical. Accordingly, the greatest critics, Grotius for example, have not hesitated to affirm the strict identity of their subjects. ‘Idem hic dicit (observes that illustrious scholar, commenting on Gal. iii. 19.) quod initio capitis 7. ad Romanos. *Planè germanæ istæ epistolæ : et validum est argumentum, si nè Judæos quidem LEX nunc obligat, multò minùs gentes :*’ again, on Gal. iii. 21. ‘*Tangit præcipuum errorem Judæorum, ut et in Epistola ad Romanos.*’ This chief error, as his context proves, was the common false doctrine, exposed throughout both epistles, namely, that of justification by the works of the Mosaic law.

The greater skill, or higher doctrinal prejudice, however, of more modern expositors, has succeeded in the discovery of a total and essential difference, between the subjects of those celebrated epistles : the object of that to the Galatians being, as already stated, to prove the doctrine of justification by faith, without the works of the Law of Moses ; while the object of that to the Romans was to prove the doctrine of justification by faith, without the works of law generally ; in other words, in contra-distinction to the works of the natural law of God, written in the consciences of men. Such, to quote the authority of one who may fairly stand as the representative of the modern school, is the distinction drawn by the learned Macknight : but as, upon so high and nice points, we cannot be too careful to avoid misrepresenting the sentiments of others, I must give his distinction in his own words : ‘Although the subject treated of in the

Epistles to the Romans, and to the Galatians, be the doctrine of *justification by faith*, the two epistles differ materially in this respect, that the Epistle to the Romans was written to prove the justification of men by faith, *without works of law*, that is, without a perfect obedience to the law of God written on men's hearts; whereas, the Epistle to the Galatians was designed to prove, that men are justified by faith, *without the works of the Law of Moses.*'

The distinction here drawn is of so vital moment, that, if admitted, it must altogether change, with reference to the Epistle to the Romans, our principles of interpretation. Before, therefore, we consent to admit it, it well behoves us to examine, whether it be not a distinction without a difference; a point which, on Dr. Macknight's own authority, I will now undertake to prove. We have just read one statement, from his Preface to the Epistle to the Galatians; let us now listen to another, from his Preface to the Epistle to the Romans. 'The controversy (he here informs his readers) concerning the obligation of the Law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance; since, on its determination, depended, whether *the Law of Moses*, or *the Gospel of Christ*, should be the religion of the world. No wonder, therefore, that Saint Paul introduced this controversy in so many of his epistles; and *that he wrote three of them in particular, for the express purpose of confuting an error*, so plausible, and so pernicious: I mean, his

Epistles to the *Romans*, to the *Galatians*, and to the *Hebrews*.’

The two statements now before us involve a direct contradiction ; and contradictory propositions cannot both be true : if, as is affirmed in the latter quotation, the subject of the Epistle to the Romans be *justification without the works of the Law of Moses*, it plainly cannot be, as alleged in the former, *justification without the works of the law of conscience, written, by God, on the hearts of men*.

The attempt to account for so strange and palpable a lapse, in a writer so learned, so laborious, and so candid, may seem an almost hopeless task : yet I think it may be accounted for ; and the true account I take to be simply this, that the former of his opposed statements was written under the bias of inveterate dogmatic prejudice ; while the latter contains, unconsciously, the expression of his own unbiassed judgment,...the result of that actual review of the internal evidences of the Epistle to the Romans, which his more judicious predecessor in this walk, Dr. Doddridge, so wisely recommends.†

† ‘The design of the Epistle has been much more controverted than its date ; and yet it seems so obvious, that hardly any thing has surprised me more, than the different, and inconsistent plans, which ingenious writers have given of it. I should but confound the reader, as well as swell this preface beyond all due bounds, if I should attempt, distinctly, to propose and examine them here. Instead of this, I shall, therefore, content myself with exhibiting (not *my own hypothesis*, for truly it has been my care to have *no hypothesis at all*, but) what, upon reading the Epistle, without any view *but that of following the Apostle*

But the identity of subject between the Epistles to the Romans and Galatians, which we have seen affirmed and denied by the same writer, almost in the same breath, is virtually decided by him, in a third passage, taken from that very Preface to Galatians, which asserts the opposite view! For, in the passage in question, he expressly acknowledges, that ‘justification, by faith, without the works of the Law of Moses,’ was *the one grand point at issue in the apostolic age*. ‘With respect to circumcision, and *obedience to the Law of Moses*, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the Preface to the Romans, would have been the religion of the world, to the utter subversion of Christianity. In a word, *of all the questions respecting religion*, which were agitated in the first age, *this concerning the justification of sinners by faith, without the works of the Law of Moses*, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions, which disfigured the preceding forms of religion. For, if the sacrifices and ceremonies of the Law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men’s invention, on which the superstitious set such a value, can have

whithersoever he should lead me, I find to be assured fact; and I will state these contents in as few, and as plain words as I can, and so every reader will easily see what this great author *intended*, by seeing what he has *done*; for no doubt he answered his own *design*.’ *Doddridge, Gen. Introd. to Ep. to Rom.*

any influence in procuring that blessing. Besides, *on the right determination of this question*, the comfort of *the gentile converts*, and the hope of salvation hung. No wonder, then, that Paul, to whom Christ had committed the care and instruction of the Gentiles, was zealous in teaching *the doctrine of justification without the works of the Law of Moses.*'

Now, since both the comfort of the gentile converts to Christianity, and the hope of salvation itself, depended, (as this learned writer most justly affirms,) upon this very doctrine, there cannot, surely, exist a reasonable doubt, that a doctrine so all-important would be most especially inculcated by the Apostle of the gentiles, in the epistle, beyond all the rest of his epistles, appropriated to the indoctrination of the gentile world in the faith. When, therefore, we meet the doctrine of justification in the Epistle to the Romans, we possess the highest conceivable antecedent evidence, that the justification there treated of, is justification by faith, not, as has been groundlessly assumed, without the works of the natural law of conscience, written by God on the hearts of all men,—but without the works of the Law of Moses, ritual, ceremonial, and moral inclusive.

The final settlement of the great question here at issue, however, as all *protestants*, at least, are bound to agree, must depend on the internal evidences of Scripture. To this infallible authority, accordingly, Dr. Macknight has himself appealed, to prove that the subject of the Epistle to the

Galatians, as contra-distinguished from that of the Epistle to the Romans, is justification by faith, without the works of the Law of Moses. His sole authorities for this inference, he acknowledges to be derived from certain texts in the Epistle to the Galatians, in which, as he conceives and maintains, ‘the opposition between the works of the Law, and the obedience of faith, and between the spirit and the flesh, plainly sheweth that by *the law*, in this discourse, the Apostle means *the Law of Moses*.’ In support of this opinion, the following is among his strongest examples. ‘He, then, who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the Law, or on account of the obedience of faith?’— ‘Here (proceeds the commentator) the opposition between the works of the law, and the obedience of faith, and between the Spirit and the flesh, plainly sheweth that, by *the law*, in this discourse, the Apostle means *the Law of Moses*.’

Now, if this mode of reasoning be legitimate and sound, as applied to determine the subject of the Epistle to the Galatians, it must be equally sound and legitimate, as applicable to the determination of the subject of the Epistle to the Romans. ‘To the law and to the testimony,’ then, let us, also, appeal; and make the experiment how far we can ascertain the subject of the Epistle to the Romans, by a similar reference to the text of the epistle.

In the second chapter, the Apostle apparently intimates, that he is about to treat of the Mosaic law, by the antithetical comparison there instituted,

between the Jew and the gentile: an intimation which he follows up, immediately, by a twofold reference to their respective laws,...the Law of Moses, and the law of nature and conscience: ‘For as many as have sinned without law, shall also perish without law; and as many as have sinned in *the Law*, shall be judged by *the Law*. For not the hearers of *the Law* are just before God, but the doers of *the Law* shall be justified.’ The parties here opposed, being Jew and gentile, the two laws, thus placed in opposition to each other, can plainly be no other than their respective laws; the definite phrase, *the Law*, denoting the Law of Moses; the indefinite expression, *a law*, the natural law of God, written on the hearts of men. The received rules of language would fix this sense upon the Apostle’s general statement, had he not himself fixed his meaning with a definiteness and precision, which the force of prejudice could alone overlook,—when he presently adds, ‘When the gentiles, *which have not the Law*, do, by nature, the things contained in the Law, these, having not *the Law*, are *a law* unto themselves: which show the work of the Law written in their hearts, their conscience, also, bearing witness, and their thoughts, the meanwhile, accusing, or else excusing, one another.’ This single text, taken in the only intelligible sense of which it is capable, is sufficient for the overthrow of that modern scheme of interpretation, which would make the subject of the Epistle to the Romans to be justification by faith, not, as in Galatians, in contra-distinction to

the Law of Moses, but in contra-distinction to God's moral law written in the consciences of men.

But this groundless distinction is equally refuted by every subsequent verse of this chapter, and by every succeeding chapter of the epistle itself. Thus, when the Apostle proceeds, 'Behold, thou art called *a Jew*, and retest in *the Law*,' the law spoken of, beyond all controversy, is the Law of Moses. Again, when he indignantly asks, 'Thou that makest thy boast of *the Law*, through breaking *the Law*, dishonourest thou God?' that the Mosaic Law, and this only, is intended, is self-evidently apparent. In the third chapter, when he convinces the Jews of sin out of their own Scriptures, and concludes his awful summary, from their own Psalms and Prophets, in these words,—'Now we know that what things soever *the Law* saith, it saith to them *who are under the Law*;' in the opening of the seventh chapter, when he thus directly addresses himself to the Jews,—'Know ye not, brethren (*for I speak to them that know the Law*);' in the tenth, where he speaks of Christ as the end of *the Law*, and of *Moses*, as describing 'the righteousness which is of *the Law*,'—is it possible for language more plainly to express, that his subject is, justification by faith, without the works of the Law of Moses, or, in other words, one and the same with that of the Epistle to the Galatians?

Having thus doubly argued the identity of the subject, in Romans and Galatians, from the self-destructive evidence of an objector, and from the

contents of the epistles themselves, we can return with advantage to found a third, and wholly independent, argument, arising from the identity of their respective key-texts. The key-text of Galatians, it has been stated, is Saint Paul's announcement of his commission to preach the Gospel among the gentiles. Let the reader now compare Rom. i. 5, vi. 16, xv. 15, 18, and xvi. 25, 26, and, in these key-texts, he will find, only in ampler terms, identically the same announcement of his commission to proclaim the Gospel among the whole gentile world, in order to bring them *into obedience to the faith*.

Having thus inferred the subject of the Epistle to the Romans, from clues furnished by the Epistle itself, we come, with great advantage, to examine certain grounds, which would lead us, antecedently, to expect, that this particular subject was the subject most likely to be treated of by Saint Paul, in this particular epistle. The wholly independent grounds of this expectation are to be found in the Book of Acts; where we meet with Saint Paul's own account of the main object of his apostolical commission and teaching; and of the main cause, also, of his sufferings and persecutions, at the hands of his Jewish countrymen.

In his grand confession of the faith, preserved in his discourse in the Synagogue at Antioch in Pisidia, (Acts xiii. 14....41.) he thus states, to the Jews of that place, the *main* purport of his commission, . . . 'Be it known unto you, therefore, men and brethren, that, through this man, is preached unto you the

forgiveness of sins: and, by him, *all* that believe are justified from all things, from which they could not be justified by the Law of Moses.' In this formal definition of the main object of his ministry, and subject of his teaching, both to Jew and gentile (ἐν τούτῳ πάντες οἱ πιστεύοντες δικαιοῦνται), we recognize, at once, and establish anew by the recognition, the common doctrine of Romans and Galatians, 'justification by faith, without the works of the Law of Moses?' But, on comparison of Acts xxi. 28, xxii. 21, 22, it will be seen, further, that it was his preaching of this doctrine to the gentiles, which conducted their Apostle a prisoner to Rome: a fact which supplies peculiarly appropriate reason for the doctrine itself, and his commission to proclaim it to the gentile world, forming the subject of his Epistle to the Romans. The accusation preferred against him, by the Jews of Asia, Acts xxi. 28, plainly unites the charges of preaching the obnoxious doctrine in question, and of preaching it among the gentiles: 'This is the man that *teacheth all men*, every where, (πάντας πανταχοῦ διδάσκων) *against the people, and the Law*, and this place.' There cannot be a moment's doubt, that, by the teaching *against the Law*, here spoken of, is meant the doctrine proclaimed, by the Apostle himself, Acts xiii. 38, 39, ... in other words, justification by faith, in contradistinction to the favourite doctrine of the Jews, justification, namely, by the works of the Mosaic Law. But from Acts xxii. 21, 22, we further learn, that the climax of Saint Paul's crime was, his proclamation of this great truth to the

gentiles. From the moment that they were addressed in their own language, the assembled multitude, comprizing all ranks and orders of the Jewish nation, as the expressions, ‘men, brethren, and fathers,’ plainly shows,—listened, in silent attention, to a certain point, when all, instantaneously, became again confusion and uproar : and what was this point? Let Saint Paul himself reply—‘And he said unto me, Depart : for *I will send thee far hence unto the Gentiles.*’ ‘And they gave him audience,’ proceeds his historian, ‘*unto this word, . . . and then* lifted up their voices, and said, Away with such a fellow from the earth ; for it is not fit that he should live!’ The consequences of this explosion of the popular zeal (as Saint Paul himself, Acts xxviii. 17 . . . 20, informs the Jews of Rome,) were, his deliverance into the hands of the Romans, and his first imprisonment at Rome ; where his last recorded declaration, with which the history itself concludes, was a proclamation, to his unhappy countrymen, of his apostleship to the gentiles : ‘Be it known, therefore, unto you, that the salvation of God *is sent unto the gentiles*, and that they will hear it.’

With the declaration with which the book of Acts ends, the Epistle to the Romans begins : ‘By whom we have received grace and apostleship, *for obedience to the faith among all nations*, (literally, *among all the gentiles*) for his name.’ This key-text occupies the foremost place in *the address*, and the foremost, also, in *the final salutation*, of the Epistle : it recurs, in equivalent, and in the

same words, in the intermediate chapters. By every rule, therefore, of just criticism, and of plain common-sense, we are led once more to the conclusion, that his Apostolical commission to the gentiles, and the special doctrine of justification which it was his office to teach (as described by the Apostle himself, Acts xiii. 38, 39), or justification by faith, without the works of the Law of Moses, form the proper subject of the Epistle to the Romans.

Now it requires a very little reflection only to perceive, that the settlement of the subject of any well-ordered discourse†, necessarily sets limits to its interpretation: that any interpretation of the subordinate topics, which shall carry these beside, or beyond, the main subject, must, in the very nature of things, be unsound and unauthorized. But the subject of the Epistle to the Romans, as defined and limited by its key-text, is strictly and purely *economical*; referring to that great change in the Divine economy‡, by which the Jews were to be nationally broken off from, and the Gentiles nationally grafted in upon, the true olive-tree. The subject of the Epistle to the Ephesians is, in this respect, different, that it reaches onward to the

† ‘The *wise and well-couched order* of Saint Paul’s own words,’ could not escape the observation of a critic, a scholar, and an orator like Milton: the extraordinary excellence of whose own style stamps a value on his testimony, very different, indeed, from any attaching to the contrary notions, entertained and advocated by so many modern sciolists.

‡ I. Cor. iv. 1, 2, ix. 17, Ephes. i. 10, iii. 2, Col. i. 25. These references set the seal of Scripture upon the term here employed.

time of the final reunion of Jew and gentile, under Christ, as their head, in the one universal Church : that of the Epistle to the Romans respects an earlier stage of the process ; the national or economical rejection of the Jews, and the national or economical adoption of the Gentiles. The antithetical opposition instituted between these two parties, in the *earlier* and *later* chapters of the epistle, is undeniable ; and seems admitted accordingly, by all interpreters, whose opinions are of any received value ; and the economical adoption of the gentiles being the subject of the letter, we are bound to limit, by reference to this, the interpretation of the intermediate chapters† ; which, if examined in this light, instead of the high and dark points of ‘ fate, free-will, foreknowledge absolute’ (topics which our great poet himself resigns to the discussion of inhabitants of another region), will be found to contain, primarily, a prophetic forewarning of the national excision of the Jews, and the national incorporation of the gentiles, as the chosen people of God ; will be found to regard, mainly, the ways of God’s Providence, as preliminary to the workings of his grace ; and to respect the spiritual condition

† The clue to Rom. vii. 8. 25, (a context which has most needlessly perplexed and divided interpreters, and which has been made the basis of most unsound views of the moral efficacy, or inefficacy, rather, of Christianity) is supplied by Saint Paul himself, I. Cor. iv. 6, where he plainly apprizes us, that it was his habit to speak unpalatable truths, by a *euphemism*, in his own person, ... to describe the case of others, as though *he* were the party concerned : ταῦτα δὲ, ἀδελφοί, μετ' εὐχρημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ, δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθῃτε, τὸ μὴ ὑπὲρ^α γέγραπται φρονεῖν.

of individuals, only as this *must* be affected, by the individual use, or the individual abuse, of economical and providential mercies.

With this view of the subject, and subordinate parts of the Epistle, the Apostle's imagery and illustrations most perfectly coincide. The image of the potter and the clay is taken from an Old Testament prediction, which most incontrovertibly relates, not to a spiritual, but to a national judgment on the Jews; and so, accordingly, it is explained, in the headings of the eighteenth and nineteenth chapters of Jeremiah, in the authorized English version: 'Under the type of a potter, God showeth his absolute power *in disposing of nations*. Under the type of breaking a potter's vessel, is foreshowed *the desolation of the Jews for their sins*.' The example of Esau† and Jacob again, is as plainly one, not of spiritual, but of national adoption and rejection, fulfilled in the respective fortunes of the Edomites and the Israelites. To press this imagery *beyond* its natural and rational application, is to be 'wise above what is written:' to infer, from the national and temporal rejection, the spiritual and eternal reprobation, of unhappy Esau, would be to enter, as judge, into the council-chamber of Heaven, and there to deal out a measure of 'judgment without mercy,' which, did not His 'mercy still re-

† The case of Esau, quoted in Romans and Hebrews, and nowhere else throughout the New Testament, supplies a fresh mark of the common authorship of these epistles. The prediction referred to in Romans, (Mal. i. 2, 3), directs us, in the plainest terms, for its fulfilment, to the *history* of the Jews and Edomites.

joice against judgment,' and were not this error, happily, an error more of the head than of the heart, might well draw down, upon its metaphysical dispensers, a righteous retribution, for their injustice to God, and their uncharitableness to man, at the hands of 'the Judge of all the earth.' It is impossible, however, to understand the argument, or apply the imagery, of Romans, as they have been, too commonly, misunderstood, and misapplied, without pronouncing upon Esau this uncharitable sentence of spiritual reprobation.

While, however, the *horribile decretum* of Calvin, and his followers†, is no where to be met with in the Epistle to the Romans, the salutary doctrine of a conditional election, as maintained by the Church of England‡, is not the less justly deducible from

† It is impossible, surely, to reflect upon the dark and revolting dogmas which have been gratuitously extorted, not by the ἀμαθεῖς and ἀσθήρικτοι only, but by so many learned and good men, from the writings of Saint Paul, without a sense of liveliest thankfulness, that the *interpreters* were not the *framers*, of the word and laws of God. In the words of the son of Sirach, may we not well exclaim, . . . ἐμπεσούμεθα εἰς χεῖρας Κυρίου, καὶ οὐκ εἰς χεῖρας ἀνθρώπων· ὥς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτω καὶ τὸ ἔλεος αὐτοῦ !

‡ The 'golden mean,' which the Church of England has preserved, in her doctrine of election and predestination, is equally observable in her doctrine of justification: as her doctrine of election is not absolute nor irrespective, but foreknowing and conditional, so her doctrine of justification is not notional, nor forensic, but practical and experimental. This is to be inferred from the whole tenor and spirit of her Liturgy: it can be demonstrated, from comparison of her eleventh and thirteenth Articles. Article xi., entitled 'Of the justification of man,' we learn, indeed, that

this epistle : since the kingdoms of Providence and of Grace are so nearly allied, that it is not for short-sighted man to draw the line between them : to pronounce where God's providential election ends, or his election of grace begins ; or to fathom the depths of spiritual mercy and blessing, not to communities only, but to individuals, with which God's least extraordinary providential dealings may be fraught. If we desire an example *instar omnium* of this consolatory truth, we may find this example in the life and ministry of Saint Paul ; whose separation from his mother's womb, as ' a chosen vessel, unto Christ, to bear his name before the Gentiles, and kings, and the children of Israel,' was not less memorable for its personal, than for its

' We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our works or deservings : ' Article xiii., on the other hand, entitled ' Of works *before* justification,' the nature of the ' works and deservings,' intended by the eleventh Article, is expressly stated in the title, while the doctrine of justification itself is formally defined in the body of the Article ; where ' works before justification,' are explained to be, ' works done before *the grace of Christ, and the inspiration of his Spirit ;*' a definition whence it irrefragably follows, that ' the justification of man,' and his reception of ' the grace of Christ, and the inspiration of his Spirit,' are *one and the same thing* : in other words, that *individual* justification consists, not in what has been done, collectively, *for* man, but in what is done, individually, *in* man, by that grace and power of Christ of which the Apostle speaks, (Col. i. 27.) . . . ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· and again (Gal. iv. 19, in terms which prove *this* to be ' the one thing needful') τεκνία μου, οὓς πάλιν ᾠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.

ministerial consequences. Here, however, let us reverently pause : ‘ the place whereon we stand is holy ground :’ we touch upon the confines of ‘ those deep things of God,’ which forced the great apostle himself to exclaim, ‘ O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !’

From this review of the reciprocal authentication afforded, by the subject and the key-text of the Epistle to the Romans ; and of the limits necessarily set to its interpretation, by the settlement of the subject,—we pass to the question of the existence of this Pauline law of composition, in the Epistle to the Hebrews. The admitted theme of this epistle is, the doctrine of the eternal, and infinitely perfect, High-priesthood of Christ ; of which doctrine (with the exception of the references to it, Rom. xv. 16, I. Cor. ix. 13, and Ephes. v. 2, references which imply a fuller treatment of the subject, elsewhere, by the hand of Saint Paul) this epistle is the sole depository. But the consummation of Christ’s priestly office was then only accomplished, when, having offered himself once a sacrifice for sins, he sat down for ever at the right hand of God. This plainly follows, from the analogy instituted with the Aaronic priesthood : since, as the Jewish High Priest completed the propitiation, for himself and the people, by entering once a year into the Holy of holies on earth, there to offer the periodical sacrifice for sins ; so was it essential to the completion of Christ’s High-priesthood, that, having

entered into the Holy of holies above, once for all by the sacrifice of himself, he should there abide for ever, making intercession for us.†

Accordingly, as Christ's eternal Priesthood is the theme, so his eternal session at the right hand of God will be found, on comparison of Heb. i. 3, viii. 1, x. 12, and xii. 2, to constitute the key-text of the Epistle to the Hebrews: with this important corroboration, on its recurrence at the commencement of the eighth chapter, that formal notice is there given of its being the key-text, by the declaration that, in this doctrine, was comprized *the sum* of all that preceded: κ ε φ α λ α ι ο ν δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, κ. λ. And thus, as in all the other features, so in this most peculiar, at the same time, and most comprehensive feature of Saint Paul's style, the use of key-texts, the Epistle to the Hebrews stands an example of the most perfect identity of manner, with the Apostle's unquestioned productions.

If, from the ascertained fact, we turn to the antecedent probability, that the great doctrine in question would form the subject of an apostolical epistle, composed expressly for the Jews, we find this probability suggested and sustained, by the following analogous facts of the New Testament: 1. That our Lord himself, S. Matth. xxii. 43, 44, rests on this truth the proof of his Divine nature and office; 'Jesus asked them, saying, What think

† Heb. ix. 12, x. 12, vii. 25.

ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How, then, doth David, in spirit, call him Lord, saying, The Lord said unto my Lord, *Sit thou on my right hand*, till I make thine enemies thy footstool?'† 2. That Saint Mark's Gospel, dictated, as is thought, by Saint Peter, concludes with the proclamation of this high doctrine,... 'So then, after the Lord had spoken unto them, he was received up into heaven, *and sat on the right hand of God.*' And, 3. That the crowning testimony to the proto-martyr Saint Stephen's address to his infatuated countrymen, was the vision of the Son of man, standing at the right hand of God: 'But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, *and Jesus standing on the right hand of God*: and said, Behold I see the heavens opened, *and the Son of man standing on the right hand of God.*' The witness thus borne, by him, to this heavenly vision, was, as we learn from Acts vii. 57...59, the immediate cause of his martyrdom; and the rage of his murderers, on hearing his witness, proves that *this very doctrine* was the doctrine most obnoxious to the Jews, and, therefore, the doctrine most needful for them; the completion, in other words, of the work of their promised and expected Messiah.

The antecedent likelihood that Saint Paul would write an epistle for the instruction of the Jews, is

† Heb. i. 13, and x. 12, 13, the key-text is supported by the double quotation of this very text, from the hundred and tenth Psalm.

suggested by the very wording of his apostolical commission : ‘ He is a chosen vessel unto me, to bear my name before the gentiles, and kings, *and the children of Israel.*’ This last branch of his apostleship, the climax of the whole, would clearly be incomplete, if he did not *write*, as well as *preach*, to the Jews ; if he withheld from them, while he so freely communicated to the gentiles, his *permanent* instructions. The fact of such a course being alike contrary to the tenor of the Apostle’s commission, and to the analogy of his conduct, is alone an argument of great moral force, in support of his claims to any unclaimed epistle of the New Testament, addressed, avowedly, to the Jews.

The antecedent likelihood that, if addressing himself to Hebrews, he would urge the particular doctrine, which forms the subject of the existing epistle, may be gathered from the fact, that he was present at Saint Stephen’s martyrdom, and concurred in his condemnation *on account of this very doctrine* ; and is plainly shown by the further fact, that he, and he alone, among the penmen of the New-Testament epistles, has urged this doctrine, as the climax of the Gospel scheme, in several of his undisputed epistles : so Rom. viii. 34, we read, ‘ It is Christ that died, yea rather, that is risen again, *who is even at the right hand of God*, who, also, *maketh intercession for us* ;’ Ephes. i. 15 ... 20, ‘ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus

Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him : the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, *which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places ;*’ and Col. iii. 1, ‘If ye, then, be risen with Christ, seek those things which are above, *where Christ sitteth on the right hand of God.*’ Surely it is impossible to compare these sublime enunciations, with the reiterated enunciations of the same great truth in the Epistle to the Hebrews, without the involuntary recognition of the same spirit, and the same pen. Thus, when, from the twofold antecedent presumption, 1. that an apostolical epistle to the Hebrews would turn on the doctrine of Christ’s High-priesthood, and, its consequence, his eternal session at the right hand of God ; and, 2. that Saint Paul, especially, might be expected to advance and urge this doctrine upon the Jews, . . . we turn to the Epistle to the Hebrews itself, we find both presumptions borne out and confirmed by the facts of the case : we find, in this doctrine, the theme of the Epistle† ;

† The clearness with which the framers of our Liturgy saw, and entered into, this grand doctrine, as the consummation of the whole Gospel scheme, is shown, with true sublimity of thought and expression, in the closing address of the eucharistic

and we find it put forward in the very terms, in which it stands in his undisputed writings. The correspondence, here, between natural anticipations, and actual facts, presents an amount of moral evidence, which it is easier to see and feel, than to convey in words.

The antecedent likelihood, that, in an epistle addressed exclusively to Hebrews, Saint Paul *would suppress his name*, is so abundantly suggested, by the nature of his position, by the character of the Apostle himself for consummate prudence and caution, and by the warning which he had received from heaven of the fruitlessness of any open, or direct efforts, *on his part*, for the conversion of the Jews, (a warning which he himself thus publicly makes known to the assembled Jews of Jerusalem,... ‘ And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and saw HIM saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will *not* receive *thy*

Doxology : ‘ O Lord, the only-begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us : Thou that takest away the sins of the world, have mercy upon us : Thou that takest away the sins of the world, receive our prayer : *Thou that sittest at the right hand of God the Father, have mercy upon us.*’ Here, as in Hebrews, this doctrine is the close and climax of the whole. If the Liturgy of the Church of England were examined more by comparison with Scripture, both the excellence of its use of Scripture language would be more fully appreciated, and our views of Scripture would become more just and enlarged.

testimony concerning me,') that I must confess my ground of surprize to be, not that his name does not head this epistle, but that the fact of its being anonymous has not been felt by *all* its commentators, as it has by some, to furnish a moral presumption of the strongest kind, in favour of the letter being the production of Saint Paul; *who alone*, of all the sacred penmen, and of all the first Christian teachers, had *known* and *decisive* reasons for concealing, in the first instance especially, his name and '*testimony*' from the Jews: I repeat, *in the first instance especially*, because such a precaution, on his part, would appear to have been absolutely necessary to procure a hearing for truths, which, once heard, could not fail to force their way to the convictions, at least, if not to the hearts and consciences, of men, perfectly qualified to see the invincible force of arguments, built on Moses and the prophets. The hearing once procured, the epistle once read, the discovery of its author would obviously be matter of minor consequence. Let not, then, a reasonable and Scriptural presumption in favour of the received title of the epistle, be converted any longer into an irrational objection.

In immediate connection with the identity of manner observable, between the Epistle to the Hebrews, and Saint Paul's unquestioned epistles, in the use of key-texts, as indexes to the principal subjects, we have now to consider two further features of coincidence: namely, 1. the occurrence of the key-text of one epistle, as a subordinate

topic in another ; and 2. the occurrence of similar verbal clues, as indexes to the subordinate topics, and marks of their recurrence.

1. The former of these Pauline usages, the change of the main subject of one epistle into a subordinate topic in another, has been already incidentally illustrated, p.433,434, in the occurrence, in this way, of the subject of Hebrews, in the Epistles to the Romans, the Ephesians, and the Colossians. In proof that this practice supplies a genuine trait of Saint Paul's manner, I need only observe, that the same habit of composition is to be traced throughout his undisputed epistles, compared among themselves : thus, the subject of the Epistle to the Romans, the Apostle's special commission to bring the whole gentile world under the obedience to the faith, is quite subordinately, yet most clearly, re-introduced II. Cor. vii. 15, and x. 5, 6, and no where else : again, we meet the main theme of the Epistles to the Thessalonians, and of those to the Corinthians, or Faith, Hope, and Charity, under different views, introduced incidentally and subordinately, Gal. v. 5. 6, Ephes. i. 15, Col. i. 4. 5, I. Tim. i. 5, vi. 11, II. Tim. i. 14, ii. 22, iii. 10, Tit. ii. 2, and Philemon 5 : the additional topic *knowledge*, so conspicuous a feature in the subject of I. and II. Corinthians, is glanced at once, and once only, elsewhere, namely, in I. Tim. vi. 20, accompanied by an epithet, which fixes both the reference and meaning, τῆς ψευδωνύμου γνώσεως : ' the Gospel of the

uncircumcision,' wherewith Saint Paul was entrusted, and which, in contra-distinction to that '*other gospel*,' by which they had been led astray, plainly forms the theme of his Epistle to the Galatians, is indirectly, yet most distinctly, alluded to, in the Epistle to the Romans, ii. 16, xvi. 25, in the expression, 'my gospel,' τὸ εὐαγγέλιόν μου : the common theme, lastly, of the Epistles to Timothy and Titus, (the warnings against false teachers,) is thus touched on, in the Epistles to the Philippians and Colossians ; Philip. iii. 2, 'Beware of dogs, beware of evil workers, beware of the concision ;' Col. ii. 8. 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' The neighbourhood of Colosse to Ephesus, the scene of Timothy's ministry, points the allusion, in the last quotation, to the subject of the Epistles to Timothy.

2. The other usage, common to Hebrews and Saint Paul's undisputed epistles, the occurrence of subordinate verbal keys, marking the introduction, and the resumption, of subordinate topics, claims particular attention, as the ramification of that Pauline law of composition, which defines the main subject by certain leading key-texts. From what has been already submitted under this head, the object of the writer, and the duty of the reader, seem equally clear. According to every rule of just reasoning, and of good writing, the object of an author, in the adoption of a practice of this nature, can only be,

to define, to limit, and to tie again, the thread of his discourse : but the object of the author decides the duty of his readers and interpreters ; who are plainly bound to be guided, limited, and tied down, in their interpretations, by the rules and restrictions of language, which their author himself has thought fit to lay down. Having said thus much upon the interpretative value of the principle of composition in question, we will proceed to follow out its application, by Saint Paul and in Hebrews, not with reference to the main subjects only, but, also, to the minor topics. I shall first exemplify, from Saint Paul's undoubted productions ; beginning with the Epistle to the Romans.

The first chapter of Romans contains a fearful delineation of the apostasy from the natural law of conscience, and of the consequent enormities and abominations, of the gentile world : the climax of this description is given, Rom. i. 24. ‘ Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour *their own bodies* between themselves :’ mark, now, the antithetical resumption, in corresponding words, of this very topic, at the commencement of the twelfth chapter, Rom. xii. 1. ‘ I beseech you, therefore, brethren, present *your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service.’ Can words more decidedly convey the designed contrast here ? . . . a contrast, however, disjoined, by the interposition of more than ten intermediate chapters. The reasoning, and the

connection, are alike not to be mistaken : ‘ I have depicted to you the lives and conversation of the gentiles ; let your lives and conversation be the opposite to theirs : they dishonoured God, *by dishonouring their own bodies* ; be it your study, therefore, to honour God, *by honouring your’s.*’ Throughout the first and second chapters of Romans, we find the *Jew* and the *gentile* antithetically opposed : throughout the tenth and eleventh chapters, we meet a parallel antithetical opposition. Rom. ii. 28, 29, we read a description of the true Israelite : Rom. ix. 6, 7, 8, we meet an exact counterpart of this description. Rom. iii. 1, 2, we have a brief account of the benefits of the Jews’ religion : Rom. ix. 4, 5, we have the same account, expanded into an animated detail of those benefits. It would be easy to multiply examples, and examples, moreover, explanatory of the most important parts of the epistles, were it not my business, in a work like the present, rather to indicate, than to exhaust.

The Epistle to the Ephesians opens with a solemn thanksgiving, for the benefits derived to God’s family on earth, from God’s family in heaven : ‘ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, *in heavenly places*, in Christ :’ in the third chapter, iii. 10, the topic is resumed in another aspect, as it respects the benefit derived to the Church in heaven, from the Church upon earth ; ‘ To the intent that now, unto the principalities

and powers *in heavenly places*, might be known, by the Church, the manifold wisdom of God.' Ephes. i. 10, we read of the union of 'all things in Christ, both *which are in heaven, and which are on earth*.' Ephes. iii. 14, 15, we read of the same union, under the same head; 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family *in heaven and earth* is named.' The idea, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, Ephes. i. 10, is answered, Ephes. iii. 9, by the idea, τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ. Ephes. i. 20, 21, we read, ἐν τοῖς ἐπουρανίοις, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας· the *ipsissima verba* recur Ephes. iii. 10, νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις.

The expressions, πολιτεύεσθε, Philipp. i. 27, and τὸ πολίτευμα, iii. 20,—εἰς προκοπὴν τοῦ εὐαγγελίου, i. 12, and εἰς τὴν ὑμῶν προκοπὴν, i. 25,—ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπῶν, ἀκούσω τὰ περὶ ὑμῶν, i. 27, compared with μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,—though less striking, sufficiently indicate the same habit of composition.

I. Tim. i. 3, we meet ἵνα παραγγείλῃς, and i. 18, ταύτην τὴν παραγγελίαν, i. 3, μὴ ἐτεροδιδασκαλεῖν, and vi. 3, εἴ τις ἐτεροδιδασκαλεῖ, i. 4, αἵτινες ζητῇ σεῖς παρέχουσι, vi. 4, νοσῶν περὶ ζητῇ σεῖς, i. 18, ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, κ.λ. vi. 20, τὴν παρακαταθήκην φύλαξον. κ. λ.

II. Tim. i. 12, τὴν παραθήκην μου φυλάξαι, i. 14, τὴν καλὴν παρακαταθήκην φύλαξον, ii. 2, ταῦτα παράθου, i. 8, ἐμὲ τὸν δέσμιον αὐτοῦ· συγκακοπάθησον, ii. 3, σὺ οὖν κακοπάθησον, ii. 9, ἐν ᾧ κακοπαθῶ μέχρι ὀσμῶν, iv. 5, σὺ δὲ . . . κακοπάθησον.

Tit. i. 3, τοῦ σωτῆρος ἡμῶν Θεοῦ, i. 4, ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, iii. 4, τοῦ σωτῆρος ἡμῶν Θεοῦ, iii. 6, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν†, i. 16, πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους.

It remains only to show, that the same habit of composition prevails, not in the conduct of the main subject only, but, also, in the treatment of the subordinate topics, throughout the Epistle to the Hebrews. In the developement of the theme of this epistle, (the eternal High-priesthood of Christ,) the great object of the writer most manifestly is, to demonstrate, the efficacy of this doctrine to produce, and its tendency to lead on to perfection: διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον,‡ ἐπὶ τὴν τελειότητα φερώμεθα, is the practical bearing, and might stand as the motto, of the whole letter. Let us now examine the management of this topic, in connection with the Pauline principle of key-texts.

Heb. ii. 10, we find it stated, as essential to the Divine plan for the redemption of mankind, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. Heb. xii. 2, we have the topic resumed, in the same very peculiar terms, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν. In the intermediate chapters, the expressions, καὶ τελειωθεὶς ἐγένετο. κ. λ. (v. 9.),

† This twofold alternate ascription, in the same contexts, of the same epistle, of the term *Saviour*, to *Christ*, and to *God*, most forcibly asserts, by tacitly assuming, the great doctrine of our Lord's Divinity.

‡ See Heb. ii. 3, iii. 14, and v. 12; and compare Philipp. iv. 12, and II. Thess. ii. 13.

τελείων δέ ἐστιν. κ. λ. (v. 14.), εἰ μὲν οὖν τελείωσις.
 κ. λ. (vii. 11.), οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος. (vii,
 19.), υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. (vii. 28.),
 τελειῶσαι τὸν λατρεύοντα. (ix. 9.), Χριστὸς . . . ἀρχιερεὺς . . .
 διὰ . . . τελειοτέρας σκηνῆς. (ix. 11.), τοὺς προσερχομένους
 τελεῖωσαι. (x. 1.), τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
 ἁγιαζομένους. (x. 14.), and ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.
 (xi. 40.), taken together, and taken, as they must
 be, as connecting links of the reasoning, prove the
 writer's object, and exemplify the Pauline law of
 composition under consideration, in a way which
 renders superfluous any further comment or ob-
 servation. The terms *ιερεὺς* and *ἀρχιερεὺς* themselves,
 also, applying to the High-priesthood of Christ, and
 recurring in nearly every chapter, from the second
 to the thirteenth, may be instanced as the next
 example, at once, of the writer's object and law.
 Multiplied exemplifications of both will be further
 seen, on reference to the table of parallel passages
 already given, p. 55, to illustrate the use of the
 Pauline word *ὁμολογία* and its adjuncts. In the
 several words there marked in italics, the reader
 will remark, how regularly the thread of the dis-
 course, in the subordinate as well as principal
 topics, is resumed and re-tied, by the return, at
 certain intervals, of the same words and ideas.
 Heb. i. 7, the quotation from the hundred and
 fourth Psalm, 'Who maketh his *Angels* spirits, and
 his ministers *a flame of fire*,' is met Heb. xii. 22,
 29, by the expressions 'an innumerable company
 of *Angels*,' and 'for our God is *a consuming fire*.'

Conformably with this last idea, and still keeping up the connection and thread of the discourse, Heb. vi. 8, the barren soil is described as about, one day, to be consumed *by fire*, ἥς τὸ τέλος εἰς καῦσιν. Again, the next verse of the Psalm, Heb. i. 8, ‘ But unto the Son he saith, *Thy throne*, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom,’ is obviously referred back to, Heb. iv. 16, in the invitation, ‘ Let us, therefore, come boldly to *the throne* of grace,’ and, Heb. xii. 28, in the admonition, ‘ Wherefore, in receiving a *kingdom*, which cannot be moved,’ &c. : the prophetic expression, ‘ *Thy throne*,’ skilfully preparing the way for these announcements of *the throne*, and *kingdom*, of the Son of God ; while these announcements, reciprocally, reflect back their light upon the meaning of the prophecy.

Having, it is hoped, sufficiently established the identity of manner, between the Epistle to the Hebrews, and Saint Paul’s undisputed epistles, in the use of key-texts, as clues, or indexes, both to the main subjects, and the subordinate topics (a law of composition which, extending to the whole scheme and structure, necessarily affects the interpretation of each letter), I shall close this branch of the inquiry, by the simple exhibition, in a tabular form, of the principal key-texts.

TABLES of the Key-texts of the Epistle to the Hebrews, and the Undisputed Epistles of Saint Paul.

I. Cor.

i. 5. 7. ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ, καὶ πάσῃ γνώσει . . . ὥστε ὑμεῖς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι.	viii. 1. πάντες γνώσιν ἔχομεν. ἡ γνώσις φουσιῶ, ἡ δὲ ἀγάπη οἰκοδομεῖ.	xii. 8. 9. ὃ μὲν γὰρ . . . δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, . . . ἑτέρω δέ πίστις . . . ἄλλω δὲ χαρίσματα ἰαμάτων.	xii. 31. xiii. 1. 2. ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. ἐὰν ταῖς γλώσσαις . . . λαλῶ, καὶ εἰδῶ πᾶσαν τὴν γνώσιν· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ... ἀγαπῇν δὲ μὴ ἔχω, οὐθέν εἰμι.
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II. Cor.

ii. 14. τῷ δὲ Θεῷ χάρις . . . τὴν ἐσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν.	iv. 6. πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ.	viii. 7. ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει.	xi. 5. 6. καὶ μὴδὲν ὑστερεῖναι . . . εἰ δὲ καὶ τῇ γυνώσκει· ἀλλ' ἐν παντὶ φανερωθέν- τες.
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I. Thess.	i. 2. 3.	<p>εὐχαριστοῦμεν τῷ Θεῷ πάν- τοτε περὶ πάντων ὑμῶν . . . ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγά- πης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</p>	iii. 5. 6.	<p>διὰ τοῦτο καὶ γὰρ . . . ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν. μήπως . . . εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ἄρτι δὲ . . πίστεως καὶ ἀγάπης· καὶ περιεφαιλάν, ἐλπίδα σωτηρίας.</p>	v. 8.	<p>ἡμεῖς δὲ, ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα</p>
II Thess.	i. 3. 4.	<p>εὐχαριστοῦμεν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί . . . ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει</p>	ii. 13. 16. 17.	<p>ἡμεῖς ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν ἀδελφοί . . . ὅτι ἐγένετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτη- ρίαν, ἐν ἀγιασμῷ Πνεύματος,</p>	iii. 5.	<p>ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας</p>

ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους·	καὶ πιστεῖ ἀληθείας... αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς. .. δοὺς .. καὶ ἐλπίδα ἀγαθὴν.. ... ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.	εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ.
ὥστε ἡμᾶς αὐτοὺς ... καυ- χᾶσθαι ... ὑπὲρ τῆς ὑπομονῆς ὑμῶν.	ὡς ἐπὶ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου· ὧν τινες ἀστοχίσαντες, ἐξεστράπησαν εἰς μα- ταιολογίαν.	vi. 20. 21. ὦ Τιμόθεε, τὴν παρακαταθήκην φύλαξον. ἐκτρεπόμενος. τὰς βεβήλους κενοφωσίας... ἣν τινες ἐπαγγελλόμε- νοι, περὶ τὴν πίστιν ἡτοχῆσαν.
	ἄνθρωπον ὡς ἐπὶ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου· ὧν τινες ἀστοχίσαντες, ἐξεστράπησαν εἰς μα- ταιολογίαν.	ἄνθρωπον ὡς ἐπὶ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου· ὧν τινες ἀστοχίσαντες, ἐξεστράπησαν εἰς μα- ταιολογίαν.

I. Tim.

II. Tim.

i. 13. 14. 15.

ὑποτύπων ἐχε
 ὑγιαίνοντων λόγων,
 ὧν παρ' ἐμοῦ ἤκουσας,
 ἐν πίστει καὶ ἀγάπῃ...
 τὴν καλὴν παρακαταθήκην
 φύλαξον'....

ὅτι ἀπεστράφησάν με
 πάντες οἱ ἐν τῇ Ἀσίᾳ,
 ὧν ἐστι Φύγελλος καὶ Ἐρ-
 μονόνης.

ii. 16. 17. 18.

ταὺς δὲ βεβήλους κενοφρονίας
 περιύστασ'...
 καὶ ὁ λόγος αὐτῶν
 ὡς γάγγραινα νομὴν ἔξει·
 ὧν ἐστὶν Ὑμέναιος καὶ Φι-
 λητρός·

οἵτινες
 περὶ τὴν ἀλήθειαν ἡστώ-
 χησαν,
 λέγοντες τὴν ἀνάστασιν
 ἤδη γεγονέναι·

καὶ ἀνατρέπουσι τὴν τινων
 πίστιν.

i. 7. 9. 10.

δεῖ γὰρ τὸν ἐπίσκοπον
 ἀνέγκλητον εἶναι,
 ὡς Θεοῦ οἰκονόμον'....

Titus.

ii. 1. 2.

συ
 δὲ
 λάλει

iv. 14. 15. 16.

Ἀλέξανδρος ὁ χαλκεὺς
 πολλά μοι
 κακὰ ἐνεδείξατο·
 ἀποδώῃ αὐτῷ ὁ Κύριος
 κατὰ τὰ ἔργα αὐτοῦ·

ὃν καὶ σὺ φυλάσσον'....
 ἐν τῇ πρώτῃ μου ἀπολογίᾳ

οὐδεῖς μοι συμπαραγένετο,
 ἀλλὰ πάντες με ἐγκα-
 τέλιπον.

iii. 8. 9.

πιστὸς ὁ λόγος·
 καὶ περὶ τούτων
 βούλομαι σε διαβεβαί-
 σθαι,

πιστοῦ λόγου·	πρέπει	πρόϊστασθαι οἱ πεπιστευ- κότες τῷ Θεῷ.	να φρονίσουσ· καὶ ἁντων ἐργα-
ἵνα δυνατὸς ᾖ καὶ παρα- καλεῖν		ταῦτά ἐστι τὰ καλὰ	
ἐν τῇ διδασκαλίᾳ τῇ ὕψιμον ὄσῃ,	τῇ ὑψιμονόσῃ διδα- σκαλίᾳ.	καὶ ὀφείλιμα τοῖς ἀνθρώποις.	
καὶ τοὺς ἀντιλέγοντας ἐλέγ- χεν.	πρεσβύτεας νηβαλίους εἶναι	μωρὰς δὲ ζητήσεις,	
εἰσὶ γὰρ πολλοὶ καὶ ἀνυπό- τακτοι,	... ὑψιαίνοντας	καὶ γενεαλογίας, καὶ	
ματασιολόγοι	τῇ πίστει,	ἔρεις, καὶ μάχας νομι- κὰς	
καὶ φρεναπάται,	τῇ ἀγάπῃ,	περίστασιν· εἰσὶ γὰρ	
μάλιστα οἱ ἐκ περιτο- μῆς.	τῇ ὑπομονῇ.	ἀνωφελεῖς καὶ μάταιοι.	
	i. 9.		vi. 19.
γνώρισας ἡμῖν	ἐγνώρισέ μοι	γνώρισα	
τὸ μυστήριον.†	τὸ μυστήριον.†	τὸ μυστήριον τοῦ εὐ- αγγελίου.†	

Ephes.

† Ephes. i. 10.... 14, iii. 4.... 12, and vi. 20, we have Saint Paul's triple explanation of this mystery, ... namely, the eventual union of Jew and gentile in one body, the Church, under Christ as their head. The mystery is repeated, without the explanation, in the parallel places of Colossians. Let the key-text of these epistles be compared only with those of Galatians and Romans, and we discover, in different stages only, and under different modifications, *the one great subject* pervading all the four epistles, viz. the calling and coming in of the gentile world, and their final reunion with repentant and returning Israel, in the one universal church of Christ. The attempts to extort the dogmas of fatalism, or antinomianism, or of any of the countless shades of opinion which lie between, out of a theme like this, in point of reasonableness, and in the prospect of success, reminds one of the pursuit of the

Col.	i. 27. οἷς ἐβλήσεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης	ii. 2. αὐτῶν συμβεβησέντων ... εἰς πάντα πλοῦτον τῆς συνέ- σεως,	iv. 3. 4. ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι	
	τοῦ μυστηρίου τούτου	εἰς ἐπίγνωσιν τοῦ μυσ- τηρίου,	τὸ μυστήριον τοῦ Χρισ- τοῦ.	
	ἐν τοῖς ἔθνεσι.	τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ.		
Philipp.	i. 4. 5. ὕπὲρ πάντων ὑμῶν, μετὰ χαρᾶς, τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγελίον.	i. 7. καθώς ἐστι δίκαιον ἐμοὶ τούτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ... ἐν τε τοῖς δεσ- μοῖς μου ... συγκαινωνοῦς μου τῆς χάριτος.	iii. 10. τοῦ γινῶναι... τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ.	iv. 14. καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.
Gal.	i. 15. 16. εὐδόκησεν ὁ Θεὸς ... ἀπο- καλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελιζώμαι αὐ- τὸν	ii. 2. ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνέβην αὐτοῖς τὸ εὐαγγέλιον ὃ κη- ρύσσω	ii. 8. 9. ὁ γὰρ ἐνεργήσας Πέτρω εἰς ἀποστολὴν τῆς πε- ριτομῆς, ἐνήργησε καὶ ἐμοὶ	vi. 15. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσ- χύει, οὔτε ἀκροθυστία,

Romans.	ἐν τοῖς ἔθνεσι. i. 5. οὐ οὐ ἐλάττωμεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν παῖσι τοῖς ἔθνεσιν.†	ἐν τοῖς ἔθνεσι. vi. 16. οὐ παριστάνετε ἐαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε οὐ ὑπακούετε.	εἰς τὰ ἔθνη. xv. 15. 18. διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ. ...εἰς ὑπακοὴν ἔθνων λόγῳ καὶ ἔργῳ.†	ἀλλὰ καὶ κτίσις. xvi. 25. 26. τῷ δὲ δυναμένῳ ὑμᾶς στη- ρίξαι κατὰ τὸ εὐαγγέλιον μου.... εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη.†
Hebrews.	οὐ ἐκαστοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.†	viii. 1. κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιούτων ἔχοντες ἀρχιερέας, ὅς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγα- λωσύνης ἐν τοῖς οὐρανοῖς.†	x. 12. αὐτοῦ δὲ μὴν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηκεῖς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.†	xii. 2. ἀρχηγὸν καὶ τελειωτὴν Ἰη- σοῦν, ὅς.... ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.†

philosopher's stone: with this great difference, however, that the aim of theological alchemy, invariably, has been, to transmute gold into iron, instead of iron into gold.

† These passages are so many definitions of the object of Saint Paul's apostleship, and, consequently, of the main subject of his teaching: the expressions,—*ἐλάττωμεν*... *ἀποστολὴν*, and *κατὰ τὸ εὐαγγέλιον μου*,—include, necessarily, his whole office.

† For the scheme of the Epistle to the Hebrews, as it flows out of these key-texts, and the return, under them, of the same topics, see Appendix, No. II.

SECTION XII.

HARMONY OF PARALLEL PASSAGES BETWEEN THE EPISTLE TO THE HEBREWS, AND THE UNDISPUTED EPISTLES OF SAINT PAUL.

I.

Heb. i. 1 5.† Πολυμέρως καὶ πολυτρό- 1. πῶς † πάλαι ὁ Θεὸς λαλή- σας τοῖς πατέραςιν	Rom. xvi. 25, 26. κατὰ τὸ εὐαγγέλιόν μου.... κατὰ ἀποκαλύψιν μουστηρίου χρόνιοις αἰώνιοις σεστηγημένου* φανερωθέντος δὲ νῦν	Ephes. iii. 4, 5. 4. ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἐν ἐνέρεϊ γενεαῖς οὐκ ἐγνωρίσθη τοῖς οὐτοῖς πᾶν ἀποκρύπτων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐ-	Rom. i. 1...3. Παῦλος, δούλος Ἰ. Χ., κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ προεπηγγέλματο	Acts xiii. 17, 18. 1. ὁ Θεὸς... ἐξελέξατο τοὺς πατέρας ἡμῶν* καὶ.... ὡς τεσσαρακονταετῇ χρόνιον ἐτροπήφωσεν. Acts xxvi. 22, 23. ἀχρι τῆς ἡμέρας ταύ- της ἔσται, ... οὐδὲν ἐκτὸς λέγων ὧν τε 2. οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς* εἰ παθόντες ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστά- σεως νεκρῶν. κ. λ.
2. ἐν τοῖς προφήταις, ἐπ' ἐσ- χάτων τῶν ἡμερῶν § τοῦ- 3. των ἐλάλησεν ἡμῖν 4. ἐν ὧν 5. ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποιήσεν. 6. ὃς ὡν ἀπαύγασμα τῆς δόξης, καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι	2. διὰ τε γραφῶν προφητι- κῶν, κατ' ἐπιταγὴν 1. τοῦ αἰωνίου Θεοῦ.	2. τοῦ καὶ προφῆταις ἐν Πνεύματι. Ephes. i. 18...21. εἰς τὸ εἰδέναι ὑμᾶς, τίς ἐστὶν ἡ ἐκτίσις τῆς κλήσεως* αὐτοῦ, καὶ τίς ὁ πλοῦτος 6. τῆς δόξης τῆς 5. κληρονομίας αὐτοῦ, ἐν τοῖς ἁγίοις* καὶ τί τὸ ὑπεράλ- λων μέγεθος 7. τῆς δυνάμεως αὐτοῦ, κατὰ τὴν ἐνέργειαν.	2. διὰ τῶν προφητῶν αὐτοῦ, ἐν γραφαῖς ἁγίαις, 4. περὶ τοῦ υἱοῦ. Rom. xvi. 25, 26. 7. τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐ- αγγέλιον μου, καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, 1. κατὰ ἀποκαλύψιν μου- στηρίου χρόνιοις αἰώνιοις 2. σεστηγημένου* φανερω- θέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς	Acts xiii. 32, 33. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα 1. τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενημέ- νην, ὅτι ταύτην

πεποιθήμενος τῶν ἀμαρτιῶν ἡμῶν,	ἐν ὁμοιωματι ἀνθρώπων γενόμενος, κ. τ. λ.	ἐν ἐνέργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν	ὁ Θεὸς ἐκπεπλήρωμε 3. τοὺς τέκνους αὐτῶν ἡμῶν, ἀμαρτίας ἰουστῶν, ὧς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γράσσεται·
8. ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλειότητος ἐν ὑψηλοῖς· τοσούτων κρείττων γενόμενος τῶν ἀγγέλων, ὧσ' διαφορικέρον παρ αὐτοὺς κεκληρονόμηκεν	8. διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερέψαψε, καὶ ἐχαρίσατο αὐτῷ 9. ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων, κ. τ. λ.	8. καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς σπουδαίοις, ὑπεράνω πάσης ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ	
9. ὄνομα. ¶ τίς γὰρ εἴπέ ποτε τῶν ἀγγέλων·	6. εἰς δεξιὰν Θεοῦ πατρὸς,		

+ The text of Hebrews is broken, in this Harmony, into subdivisions; partly following the subdivisions of the argument. The seventh and eleventh chapters have been left undivided; their contexts, it is believed, being too familiar to readers generally, to render breaks, in either chapter, necessary or useful. The words marked with asterisks, are peculiar to Saint Paul and Hebrews. The figures, in the epistles, are indicated by corresponding numbers.

+ This opening phrase of the epistle is quite after Saint Paul's manner. Thus, II. Tim. iv. 2, we meet the same double use of compound adverbs, . . . ἐκείρας, ἀκαρῶς* while Rom. iii. 2, we have the πολυτρόπως of Hebrews, only not in the adverbial form, παλὸν, κατὰ πάντα τρόπον a phrase recurring, Philip. i. 18, and II. Thess. ii. 3. iii. 16; showing it to be one familiar to Saint Paul.

§ II. Tim. iii. 1. ἐν ἐσχάταις ἡμέραις, || II. Cor. xiii. 3. τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, and ii. 17, xii. 19, ἐν Χριστῷ λαλοῦμεν. ¶ Upon the parallel between Heb. i. 3, &c., and Philip. ii. 6, &c., I find, among my papers, the following note, in the handwriting of Bishop Jebb. I cannot gather up the fragments that remain* of a mind like my friend's, without their recalling to my thoughts the words of Gideon :—' What have I done, now, in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?'

Heb. i. 3—6, &c. ad finem.
1. Christ's original glory.
ὧς ὡν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρον τε πὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
Philip. ii. 6—10.
1. Christ's original glory.
ὧς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἐκρίναι μὲν ἑῷ ἑῷ, τὸ εἶναι ἴσα Θεῷ.

1. υἱός μου εἶ σὺ, ἔργῳ
σήμερον γεννηκὰ σε.

αἰῶνι τοῦτο, ἀλλὰ
καὶ ἐν τῷ μέλλοντι

II. Cor. vi. 18.

2. καὶ
ἔσομαι ὑμῖν
εἰς πατέρα, καὶ
ὕμεις ἔσεσθέ μοι
εἰς υἱός, κ. λ.

1. υἱός μου εἶ σὺ, ἔργῳ
σήμερον γεννηκὰ σε;

2. καὶ πάλιν·
ἔργῳ ἔσομαι αὐτῷ
εἰς πατέρα, καὶ
αὐτὸς ἔσται μοι
εἰς υἱόν;

Heb. i. 7... 12.

ὅταν δὲ πάλιν
εἰσαγάγῃ τὸν πρω-
τότοκον εἰς τὴν οἰκον-
μίαν, λέγει·

καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγε-
λοι Θεοῦ. καὶ πρὸς τοὺς ἀγγέλους λέγει·
ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργούς* αὐτοῦ πρὸς φλόγα·
πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου, ὁ Θεός,
εἰς τὸν αἰῶνα τῷ αἰῶνος· ῥάβδος ἐν-
θυπτος ἡ ῥάβδος τῆς βασιλείας σου·
ὑψήσας δικαιοσύνην, καὶ ἐμίσησας
ἀνομίαν· διὰ τοῦτο ἔχμισέ σε ὁ Θεός,
ὁ Θεός σου, ἔλαιον ἀγαλλιέσεως παρὰ
τοὺς μετόχους* σου. καὶ· σὺ κατ' ἀρχάς,
Κύριε, τὴν γῆν ἐβεβελώσας, καὶ ἔργα
τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.
αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται·

καὶ ὥστε περιβόλαιον ἐλπίεις αὐτοῦς, καὶ
ἀλλ' ἀγρόσονται· οὐδὲ ὁ αὐτὸς εἶ, καὶ πᾶ ἔτη
σου οὐκ ἐκλείψουσι.

2. His voluntary humiliation.

δι' ἑαυτοῦ
καθάρσιμον
πεινισάμενος
τῶν
ἐμπαρτιῶν ἡμῶν.

3. His exaltation κατ' οἰκονομίαν.

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης
ἐν ὑψηλοῖς.

4. Character of that exaltation.

τοσούτῳ κρείττον γενόμενος τῶν ἀγγέλων,
ὅσα διαφωρότερον παρ' αὐτοῦς
κεκληρονομήκεν ὄψμα.
τίνι γὰρ εἰπέ ποτε τῶν ἀγγέλων
υἱὸς μου εἶ σύ, ἐγὼ σήμερον γενήνηκά σε,
κ. τ. λ. ad finem capituli.

5. Consequent admonition.

διὰ τοῦτο δεῖ πέμψοστέως ἡμᾶς ...
μη' ... πηλικιότης ἀμελήσαντες σωτηρίας;

[Resumption of Christ's exaltation, as an argument.]

6. Divine assistance urged as an encouragement.

ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς,
δύναται τοῖς πειραζομένοις βοηθεῖν.

2. His voluntary humiliation.

ἀλλ' ἑαυτὸν ἐκέλευσε,
μορφὴν δούλου λαβεῖν,
ἐν ὁμοιώματι ἀνθρώπων γενόμενος,
καὶ σχήματι εἰσρέεις ὡς ἀνθρώπος,
ἐταπείνωσεν ἑαυτὸν,
γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

3. His exaltation κατ' οἰκονομίαν.

διὸ καὶ ὁ Θεὸς αὐτὸν
ὑπερέψωκε,

4. Character of that exaltation.

καὶ ἐχαρίσατο αὐτῷ ὄψμα
τὸ ὑπὲρ πάντων ὀφθαλμῶν
ἵνα ἐν τῷ ὁνόματι Ἰησοῦ πάν γόνυ κέμῃ
ἐπουρανίαν, καὶ ἐπὶ γῆιν, καὶ καταχθονίαν·
καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστός,
εἰς δόξαν Θεοῦ πατρὸς. [Conf. Heb. ii. 10.]

5. Consequent admonition.

ὥστε, ἀγαπητοὶ μου ...
τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.

6. Divine assistance urged as an encouragement.

ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν,
καὶ τὸ θέλει, καὶ τὸ ἐνεργεῖν.

Heb. i. 13.

πρὸς τίνα δὲ τῶν ἀγγέ-
λων εἰρήναι ποτε; κἀ-
θού ἐκ δεξιῶν μου,

1. ἕως ἀνθ' ὧν τοὺς ἐχθρούς
σου ὑποπόδιον τῶν
ποδῶν σου;

i. 14.

οὐχὶ πάντες εἰ-
σὶ λειτουργίᾳ
πνεύματι, εἰς
διακονίαν ἀπο-
στελλόμενα
διὰ τῆς μέλ-
λοντος κληρο-
νομίᾳς σωτηρίαν;

ii. 1.. 4.

διὰ τοῦτο δεῖ

2. περισσotέρως* ἡμᾶς
προσέχεν τοῖς
ἀκουσθεῖσι μὴ ποτε παραρ-
ψώμεν . . . εἰ γὰρ
3. ὁ δὲ ἀγγέλων λαλῶ-
ν θιὲς λόγος ἐγρέτο
βέβαιος*, καὶ πᾶσα
4. παράδεισις* καὶ
5. παράδοσις* ἔλασεν
6. ἐνδικον* μισοθιποδοσίαν†

I. Cor. xv. 25.

δεῖ γὰρ αὐτὸν βασι-
λεύειν,

1. ἄχρις οὗ ὅαν ὧν πάλιν
τας τοὺς ἐχθρούς ὑπὸ
τοῦς πόδας αὐτοῦ.

I. Cor. xv. 10.

2. περισσotέρον* αὐ-
τῶν πάντων ἐκοπίασα.

Gal. iii. 19.

- τί οὖν ὁ νόμος; τῶν
4. παραβάσεων* χάριν
προσέτεθ' ἄχρις
οὗ ὅς ἐληθ' τὸ σπέρμα
ᾧ ἐπήγγελλται,
3. διαταγὰς δι' ἀγγέλων.

Rom. v. 19.

ὥσπερ γὰρ
διὰ τῆς

5. παρακούσεως* τοῦ ἐνός

I. Cor. iii. 8.

ἕκαστος δὲ

6. τὸν ἴδιον μισθὸν λήψεται,

πῶς ἡμεῖς 7. ἐκφραζόμεθα τηλικαύτως ἀμελή- σαντες σωτηρίας; 8. ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν 9. ἀκουσάντων εἰς ἡμᾶς βεβαιώθη.* 10. συνεπημαρτυροῦτος τοῦ Θεοῦ,	διὰ τούτου ἐκ πίστεως, ἵνα κατὰ χάριν, 9. εἰς τὸ εἶναι βεβαίαν* τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι. I. Cor. i. 6. 8. 9. τὸ μαρτυρεῖν τοῦ Χριστοῦ βεβαιώθη* ἐν ὑμῖν. 9. ἰ. X. ὅς καὶ βεβαίωσε ὑμᾶς,	II. Cor. x. 6. ἐν ἐτοίμῳ ἔχοντες 6. ἐκδικεῖσαι πᾶσαν 5. παρακοήν.* Rom. iii. 8. ii. 3. 6. ὧν τὸ κρίμα ἐνδίκον. ἀρχίζῃ δὲ τούτο, 7. ὡς ἀποκατε[λύθη], 7. ὅτι σὺ ἐκφύγῃ; II. Cor. i. 21. 9. ὁ δὲ βεβαίω* ἡ μᾶς συν ὑμῖν εἰς Χριστόν. II. Cor. xii. 12. τὰ μὲν σιμεία τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν, . .	ἀνθρώπου, ἀμαρτωλοὶ κατεστάρθυσαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός, κ.λ. Rom. xv. 8. 18. 19. λέγω δὲ ἰ. X. δια- κονοῦν γεννηθέντα 9. περιτομῆς, . . εἰς τὸ βεβαιώσαι* τὰς ἐπα- γγελίας τῶν πατέρων. οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατεργάσατο Χριστὸς δι' ἑμαυτοῦ, εἰς ὑπα- κοὴν ἐθνῶν λόγῳ, καὶ ἔργῳ, ἐν	I. Tim. iv. 14. 7. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος.
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* Our Lord's own line of argument is adopted here, (as preserved with the Jews. The theme of Hebrews, again, is taken from Saint Mark, xvi. 19. Both circumstances are deserving of attention, as clues to the object of the epistle.

† The construction of this clause is very remarkable. Out of five peculiar words which occur in it, three, *παρακοή*, *παράκλησις*, and *ἐκδοσις*, occur nowhere else in the New Testament, except in the epistles of Saint Paul; two of these, *παρακοή* and *ἐκδοσις*, are not to be met with either in the lxx., or the Apocrypha; while *μεσσηπιδόσιον*, linked as we see with the Pauline epithet *ἐκδοσις*, is found in Hebrews only. Again, no two, of the four Pauline terms, are to be discovered in the same clause or sentence, throughout Saint Paul's thirteen undisputed epistles; yet (in clear proof how closely they were connected in the apostle's mind) all four are found in the Epistle to the Romans, and separated only by the interval of a few verses; three of them, *παρακαλεῖσθαι*, and *ἐκδοσις*, occurring in the fourth chapter; and the fourth, *βεβαιώσας*, in the third. In this single clause, therefore, we have one decisive example of the language of the Epistle to the Hebrews being, at once, eminently Pauline, and more Pauline than that of any corresponding part of the apostle's unquestioned epistles. It may be doubted whether a second example, of equal force, is to be met with throughout Saint Paul's undisputed epistles.

§ Heb. iii. 13. cf. iv. 12. vi. 11.
|| *εἰς ἡμᾶς* evidently refers, as Saint Paul's manner was, to the Hebrew Christians addressed, rather than to the writer (See Heb. i. 1.).—but the declaration accurately expresses the case of Saint Paul, who alone, of the Apostles, had not *heard* our Lord, during his earthly ministry. The clause *ὅσοι τῶν ἀκούσαντων εἰς ἡμᾶς* *ἐβεβαίωθη* is peculiarly in the manner of Saint Paul, who, Philipp. i. 7, speaks of his own apostolic labour, *βεβαιώσας** *τοῦ ἐπαγγελέναι*. Our Lord's saying, Acts xx. 35, preserved by Saint Paul alone, and evidently made known, alike, to him and the Ephesian elders, *not* by inspiration, but by traditional communication (conf. S. Luke i. 2.) is a practical comment on the expression Heb. ii. 3.

1. σημείους τε,

καὶ τέρασι,

καὶ ποικίλαις δυνάμεσι,

2. καὶ Πνεύματος ἁγίου

3. μερισμῶς, κατὰ

τὴν αὐτοῦ θέλησιν.

Heb. ii. 5...7.

οὐ γὰρ ἀγγέλοις

ὑπέταξε

τὴν αἰκουμένην τὴν

μέλλουσάν περὶ ἧς

λαλοῦμεν.

διεμαρτύρητο δὲ

ποῦ τίς, λέγων· τί

ἔστιν ἄνθρωπος,

ὅτι μιμήσκη αὐ·

τοῦ· ἢ υἱὸς ἀνθρώ-

που, ὅτι ἐπισκέπητι

αὐτόν; ἡλᾶτιω-

σας αὐτὸν βραχύ

τι παρ' ἀγγέλους·

δόξῃ καὶ τιμῇ

ἐσσεφάνωσας

αὐτόν· καὶ κατ-

έστησας αὐτόν

ἐπὶ τὰ ἔργα τῶν

χειρῶν σου.

1. ἐν σημείοις,

καὶ τέρασι,

καὶ δυνάμεσι.

I. Cor. vii. 17.

2. ἐκάστη ὡς ἐμέρισεν ὁ Θεός.

1. δυνάμει σημείων,

καὶ τέρατων,

ἐν δυνάμει

Πνεύματος Θεοῦ.

1. σημεία

καὶ τέρατα

γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

- ἀγγέλους ἠλαστωμένους
 1. θλῆσκοντες Ἰησοῦν, διὰ
 τὸ πάθημα* τοῦ θανάτου,
 δόξαν καὶ τιμὴν
 ἐστεφανώμενοι,
 ὅπως, χάριτι Θεοῦ,
 2. ὑπὲρ πάντος γένους
 θανάτου.
- ἔπρεπε γὰρ αὐτῷ
 3. δι' ὃν τὰ πάντα, καὶ
 δι' ὃ τὰ πάντα,
 4. πολλοὺς υἱὸς εἰς
 5. δόξαν ἀναγόντα,
 τὸν ἀρχὸν τῆς
 σωτηρίας αὐτῶν
 6. διὰ παθημάτων
 τελεῖν.
7. ὥτε γὰρ ἀγαθόν,
 καὶ οἱ ἀγαθόμενοι,
 8. ἀδελφοὶ αὐτοῦς
 καλῶν, λέγων*
 9. ἀπαγγέλω τὸ ἔργον σου
 τοῖς ἀδελφοῖς μου,
 10. ἐν μέσῳ ἐκκλησίας

1. τὰ παθήματα* τοῦ Χριστοῦ
 εἰς ἡμᾶς.—καινοὶ
 ἔστε τῶν παθημάτων*
 II. Cor. v. 15.
 2. ὅτι εἰς ὑπὲρ πάντων
 ἀπέθανεν, ὥστε οἱ πάντες
 ἀπέθανον* καὶ ὑπὲρ
 πάντων ἀπέθανεν.
- Rom. xi. 36.
 3. ὅτι ἐξ αὐτοῦ, καὶ δι'
 αὐτοῦ, καὶ εἰς αὐτὸν
 τὰ πάντα.
 II. Cor. xii. 9.
 καὶ ἐργέμενοι*
 ἀρκεῖ σοι ἡ χάρις μου,
 6. ἡ γὰρ δύναμις μου
 ἐν ἀσθενείᾳ τελειούται.
- I. Cor. iii. 8.
 7. ὁ φονεὺν δὲ
 καὶ ὁ ποτίζων
 εἶναι.

- τὴν δύναμιν τῆς ἀν-
 αστήσεως αὐτοῦ, καὶ
 τὴν κοινωνίαν τῶν
 1. παθημάτων* αὐτοῦ,
 συμφορούμενος
 τοῦ θανάτου αὐτοῦ.
 Rom. ii. 10.
 1. δόξα δὲ καὶ τιμή.
- Ephes. iv. 13.
 μέχρι καταστήσω
 οἱ πάντες εἰς τὴν
 ἐνότητα τῆς πίστεως,
 6. . . . εἰς αὐτὰ τέλειον,
 εἰς μέτρον ἡλικίας
 τοῦ πληρώματος τοῦ Χριστοῦ.
- Ephes. v. 19. 25. 26.
 10. λαλοῦντες ἑαυτοῖς
 ψαλμοὺς καὶ ὕμνοις,
 καὶ ᾠδαὶς πνευμα-
 τικαῖς* ᾄδοντες
 καὶ ψάλλοντες
 ἐν τῇ καρδίᾳ ὑμῶν
 τοῦ Κυρίου.
 ὁ Χριστὸς ἡγάπησε
 10. τὴν ἐκκλησίαν, καὶ
- παραπτύματα
 ὁ θανάτος ἐσοίλευσε
 διὰ τοῦ ἐνός,
 πολλὰ μάλλον οἱ
 τὴν περισσείαν τῆς
 χάριτος, καὶ τῆς
 δωρεᾶς τῆς δικαιο-
 σύνης λαμβάνοντες,
 ἐν ζωῇ βασταλέουσιν
 διὰ τοῦ ἐνός* I. X.
- Philipp. iii. 11. 12.
 εἰ πως κατανήσω
 εἰς τὴν ἐξαιστά-
 σιν τῶν νεκρῶν.
 οὐχ ὅτι
 ἤδη ἔλαβον, ἢ ἤδη
 6. τετελειώμαι.
- Rom. viii. 29. xv. 9.
 συμμόρφους τῆς
 εἰκόνος
 τοῦ υἱοῦ αὐτοῦ,
 εἰς τὸ εἶναι αὐτὸν
 πρωτότοκον
 6. ἐν πολλοῖς ἀδελφοῖς.
 καθὼς γέγραπται*
 7. διὰ τοῦτο ἐξομολο-
 γήσομαι σοι

Ephes. ii. 13...16.

νῦν δὲ ἐν Χριστῷ ἰ.,
 ὑμεῖς οἱ ποτὲ ὄντες
 μακρὰν, ἐγγὺς ἐγε-
 νήθητε ἐν τῷ αἵμα-
 τι τοῦ Χριστοῦ.

12. νήθητε ἐν τῷ αἵμα-

I. Cor. xv. 24. 25. 26.

εἴτα τὸ τέλος, ὅταν
 παραδῶ τὸν βασι-
 λεῖαν τῷ Θεῷ καὶ
 πατρὶ· ὅταν
 καταργήσῃ*
 πᾶσαν ἀρχὴν, καὶ
 πᾶσαν ἐξουσίαν
 καὶ δύναμιν· δεῖ
 γὰρ αὐτὸν βασιλεύειν,
 ἄχρις οὗ ἂν ᾖ πάν-
 τας τοὺς ἐχθροὺς
 ὑπὸ τοῦ πύδατος αὐτοῦ.

13. ἔσχατος ἐχθρὸς
 καταργεῖται*
 ὁ θάνατος.

Col. i. 21. 22.

16. νῦν δὲ ἀποκαταλλάξεν,
 ἐν τῷ σώματι
 11. τῆς σαρκὸς αὐτοῦ,
 13. διὰ τοῦ θανάτου.

ὑμνήσω σε.

καὶ πάλιν· ἐγὼ ἔσομαι
 πεποιθὺς ἐπ' αὐτῷ
 καὶ πάλιν· ἰδοὺ ἐγὼ,
 καὶ τὰ παιδιά ἅ μοι
 ἔδωκεν ὁ Θεός.

11. σαρκὸς καὶ αἱμᾶτος,
 καὶ αὐτὸς
 12. μετέσχε
 τῶν αὐτῶν
 ἵνα

13. διὰ τοῦ θανάτου

14. καταργήσῃ* τὸν τὸ
 κράτος ἔχοντα
 τοῦ θανάτου,
 τοῦτέστι,

15. τὸν διέδωκεν.

16. καὶ ἀπαλλάξῃ
 τούτους, ὅσοι,

ἐαυτὸν παρέδωκεν
 ὑπὲρ αὐτῆς, ἵνα
 αὐτὴν ἀγιάσῃ.

Ephes. vi. 10. 11. 12.

τὸ λοιπὸν, ἀδελφοί
 μου, ἐδυναμώσθε*
 ἐν Κυρίῳ, καὶ ἐν τῷ
 κράτει τῆς ἰσχύος
 αὐτοῦ· ἐνδύσασθε
 τὴν πανοπλίαν
 τοῦ Θεοῦ, πρὸς τὸ
 δύνασθαι ἡμᾶς
 στῆναι πρὸς
 τὰς μεθ' ἡμῶν

15. τοῦ διὰ τούτου.

II. Tim. i. 10.

διὰ τῆς ἐπιφανείας
 τοῦ σωτῆρος
 ἡμῶν
 Ἰησοῦ Χριστοῦ,

14. καταργήσαντος*
 μὲν
 τὸν θάνατον.

† I. Cor. x. 18. ἐλάβετε τὸν Ἰσραήλ.

Rom. viii. 12, 13.

ὁφείλεται ἔσμεν

2. οὐ τῇ σαρκί, τοῦ
κατὰ σάρκα ζῆν·
εἰ γὰρ κατὰ σάρκα
ζῆτε, μέλλετε
ἀποθνήσκειν.

Tit. iii. 5.

6. κατὰ τὸ αὐτοῦ ἔλεον
ἔσωσεν ἡμᾶς.

Gal. v. 1.

μὴ πάλιν ζυγῶ

2. δουλείας*
3. ἐέχθε.

Rom. xi. 32.

συνέκλεισε γὰρ ὁ Θεὸς
τοὺς πάντας εἰς
ἀπειθειαν*.

6. ἵνα τοὺς πάντας ἐδείξῃ.

II. Thess. iii. 3.

7. πιστὸς δὲ ἔστιν ὁ Κύριος,
ὃς στήριζει ὑμᾶς,
καὶ φυλάξει
ἀπὸ τοῦ πονηροῦ.†

Rom. iii. 24, 25.

διὰ τῆς

ἀπολυτρώσεως*.

τῆς ἐν Χριστῷ Ἰησοῦ,
ὃν προέθετο ὁ Θεὸς

8. ἱλαστήριον*.

διὰ τῆς πίστεως

ἐν τῷ αὐτοῦ

αἵματι,

εἰς ἐνδείξιν τῆς

δικαιοσύνης αὐτοῦ,

διὰ τὴν πάρεσιν

τῶν προηγνομένων

ἀμαρτημάτων.

Rom. viii. 15.

οὐ γὰρ ἐλάθετε

πνεῦμα

2. δουλείας*

πάν,

1. εἰς φρόν.

Rom. viii. 2, 3.

ὁ γὰρ νόμος τοῦ πνεύ-
ματος τῆς ζωῆς ἐν Χ. ἰ.

ἡλευθέρωσέ με ἀπὸ

τοῦ νόμου τῆς ἀμαρ-

τίας καὶ τοῦ θανάτου.

τὸ γὰρ ἀδύνατον τοῦ

νόμου, ἐν ᾧ ἡσθῆναι

διὰ τῆς σαρκὸς, ὁ Θεὸς

τὸν ἑαυτοῦ υἱὸν πέμ-

5. ψας ἐν ὁμοιώματι

σαρκὸς ἀμαρτίας,

καὶ περὶ ἀμαρτίας

κατέκυριε τὴν

ἀμαρτίαν ἐν τῇ σαρκί.

Heb. ii. 16 . . 18.

οὐ γὰρ ἤκου

ἀγγέλων ἐπι-

λαμσάνεται,

ἀλλὰ σπέρμα-

τος Ἀβραάμ

ἐπιλαμβάνεται.

ὅθεν ᾤφειλε

κατὰ πάντα

5. τοὺς ἀδελφούς

ὁμοιωθῆναι,

6. ἵνα ἐλέησιν

γέννητα, καὶ

γινώσκῃς ἀρχιερεὺς

τὰ πρὸς τὸν Θεόν,

8. εἰς τὸ ἰλασθεσθαι

τὰς ἀμαρτίας

τοῦ λαοῦ.

[ἐν ᾧ γὰρ πέποιθεν αὐ-

τός, περασθεὶς, δυνάται

τοὺς πειρασμούς]

βουθεῖται.]

iii. 1 . . 3.

- ἔθεν ἀδελφοὶ ἄγιοι,
 9. κλήσεως* ἐπουρανίου
 μέτοχοι,
 10. κατανήσασθε
 τὴν ἀπόστασιν
 καὶ ἀρχιερεῖα τῆς
 ἐκκλησίας*
 ἡμῶν, Χριστὸν Ἰησοῦν.
 11. πιστὸν ἔστα
 τῷ πυνύσαντι αὐτόν,

Philipp. iii. 13. 14.

- ἀδελφοί, ἐγὼ
 ἑμαυτὸν οὐ λογιζομαι
 κατεργασμένην*
 ἐν δὲ τὰ μὲν ὀπίσω
 ἐπιλανθάνομαι, οὐκ
 τοῖς δὲ ἔμπροσθεν
 ἐπικεννύμενος,
 κατὰ σκοπὸν διακῶ
 ἐπὶ τὸ βραβεῖον τῆς
 9. ἀνω κλήσεως
 τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

I. Tim. vi. 12. 13.

- ἀγωνίζου τὸν καλὸν ἀγῶνα*
 τῆς πίστεως,†
 ἐπιδραμοῦ τῆς
 αἰωνίου ζωῆς,
 εἰς ἣν καὶ
 9. ἐκλήθης,
 10. καὶ ὁμολόγησας
 τὴν καλὴν
 ὁμολογίαν*
 ἐν ᾗ πῶς πολλοὶ
 μαρτύρων. παρὰ γὰρ
 ῥέλλαν σοι, ἐνάστιον
 τοῦ Θεοῦ, τοῦ ζῶντος
 οὐκ ὄντος τὰ πάντα,
 10. καὶ Χριστοῦ Ἰησοῦ,
 τοῦ μαρτυρουμένου
 ἐπὶ Ποντίου Πιλάτου
 τὴν καλὴν
 ὁμολογίαν* .†

II. Thess. iii. 3.

11. πιστὸς δὲ ἔστιν ὁ Κύριος.

I. Tim. iii. 15.

- ἵνα εἰδῇς πῶς δεῖ
 12. ἐν οἴκῳ Θεοῦ
 διαστρέφεσθαι,
 13. ἥ τις ἐστὶν ἐκκλησία
 Θεοῦ ζῶντος.

I. Cor. iii. 16. 17.

- οὐκ οἶδατε,
 13. ὅτι ναὸς Θεοῦ ἐστέ,
 καὶ τὸ Πνεῦμα τοῦ Θεοῦ
 12. ὁκεῖ ἐν ὑμῖν ;
 εἴ τις
 τὸν ναὸν τοῦ Θεοῦ
 φθείρῃ, φθηρεῖ
 τοῦτον ὁ Θεός.
 II. Cor. v. 1. 2.
 οὐδ' ἴμεν γὰρ, ὅτι ἐάν
 12. ἡ ἐπίγειος ἡμῶν οἰκία
 τοῦ σκήτους
 καταλυθῇ,
 13. οἰκοδομηθῇ ἐκ Θεοῦ ἔχουμεν,
 οἰκίαν ἀχρηστοποιήτων,
 αἰώνιον
 ἐν τοῖς οὐρανοῖς.

† Heb. xii. 1. 2.

† Heb. ii. 14.

ὁς καὶ Μωσῆς

12. ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.
 πλείονος γὰρ δόξης
 ἔσται παρὰ Μωσὴν
 ἡξίωται, καθ' ὅσον
 πλείονα τιμὴν ἔχει
 τῷ οἴκῳ
 13. ὁ κατασκευάσας αὐτόν.

Heb. iii. 3...6.

1. πᾶς γὰρ οἶκος
κατασκευάζεται
ὑπὸ τινος, ὃ δὲ
τὰ πάντα κατασκευάσας

Θεός.

1. καὶ Μωσῆς μὲν πιστὸς
ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ,
ὡς θεράπων, εἰς
μαρτύριον τῶν

λαλῶντων αὐτῷ.

Χριστὸς δὲ, ὡς υἱὸς

1. ἐπὶ τὸν οἶκον αὐτοῦ

2. οὐ σκῶς ἐσμεν ἡμεῖς.

ἐάνπερ

τὴν παρρησίαν, καὶ

3. τὸ καύχημα*

τῆς ἐλπίδος,

4. μέχρι τέλους

βεβαίαν

κατάσχομεν.

2. ὃ γὰρ ναὸς τοῦ Θεοῦ
ἄγλος ἔστιν,

2. τὸ οἰκῆριον ἡμῶν
τὸ ἐξ οὐρανοῦ
ἐπενδύσασθαι
ἐπιποθοῦντες.

ὡς ὑπηρέτης Χριστοῦ,
1. καὶ οἰκονόμος. . Θεοῦ

ὃ δὲ λαίπυν, ζῆτεῖται

1. ἐν τοῖς οἰκονόμοις

ἵνα πιστός

τις εὐρεθῇ.

2. οἵτινές ἐστω ἡμεῖς.

I. Cor. i. 6. 8.

καθὼς

3. τὸ μαρτύριον τοῦ Χριστοῦ

ἐξεδείχθη

ἐν ὑμῖν . . ὅς καὶ

4. βεβαιώσει ὑμᾶς

ὥς τέλους

ἀπεργαλήτους ἐν τῇ

ἡμέρᾳ τοῦ Κυρίου ἡμῶν,

Ἰησοῦ Χριστοῦ.

Philipp. ii. 15. 18.

ἵνα γένωσθε

ἀμεμπτοί*,

καὶ ἀκέραιοι,

τέκνα Θεοῦ

ἀμερόμενα

ἐν μέσῳ γενεᾶς

σκολιᾶς καὶ διεσ-

τραμμένης.

ἐν ὅς φαίνεσθε

ὡς φωστῆρες

ἐν κόσμῳ, λόγον

ζωῆς ἐπέχοντες.

3. εἰς καύχημα* ἐμοὶ

εἰς ἡμέραν Χριστοῦ.

Heb. iii. 7 19.

δ. διό, καθὼς λέγει
τὸ Πνεῦμα τὸ ἅγιον*

σήμερον, ἐν τῇς
φωναῖς αὐτοῦ ἀκούσῃτε,
μὴ σκληρόνητε* τὰς
καρδίας ὑμῶν, ὥς ἐν
τῷ παραποικισμῷ,
6. κατὰ τὴν ἡμέραν
τῷ περασμένῳ
ἐν τῇ ἐρήμῳ.

7. οὐ ἐπειρασάν με
8. οἱ πατέρες ὑμῶν,
ἐδοκίμασάν με, καὶ
εἶδον τὰ ἔργα μου
τεσσαράκοντα ἔτη.
διὰ πειρασῶν καὶ τῇ
γενεᾷ ἐκείνῃ καὶ εἶπον.
ἀεὶ πλανῶνται τῇ καρ-
9. διό· αὐτοὶ δὲ οὐκ
ἐργάσαν τὰς δούδας μου.
ὡς ὥρισα ἐν τῇ ὁρῇ
μου· εἰ εἰσελεύσονται
εἰς τὴν κατέπαυσίν

10. μου. βλέπετε, ἀδελ-
φοί, μὴ ποτε ἔσται
ἐν τινι ὑμῶν καρδία
παραποικιστίας,

5. Tim. iv. 1.

5. τὸ δὲ Πνεῦμα
ῥητὸς λέγει.

I. Cor. x. 1. 12.

οὐ θέλω δὲ ὑμᾶς
ἀγνοεῖν, ἀδελφοί,
8. ὅτι οἱ πατέρες ὑμῶν
πάντες ὑπὸ τὴν νε-
φέλῃν ᾤσαν, καὶ
πάντες διὰ τῆς
θαλάσσης διήλθον*
καὶ πάντες εἰς τὸν
Μωσὴν ἐσπίνοντο·

ἐν τῇ νεφέλῃ, καὶ
ἐν τῇ θαλάσσῃ·
καὶ πάντες τὸ αὐτὸ
βρώμα πνευματικόν
ἔφαγον* καὶ πάντες
τὸ αὐτὸ πόμα πνευ-
ματικὸν ἔπιον*
ἐπινον γὰρ ἐκ
πνευματικῆς ἀκρο-
λουούσης πέτρας*
ἣ δὲ πέτρα ἦν ὁ Χριστός.
ἀλλ' οὐκ ἐν τοῖς
πλείοσιν αὐτῶν
εὐδόκησεν ὁ Θεός*
κατεστράβησαν

6. γὰρ ἐν τῇ ἐρήμῳ.

† ὅθεν, ἀδελφοί ἄγιοι,

κλήσεως* ἐπουρανίου* μέτοχοι.

Heb. iii. 1.

I. Cor. x. 8. 9.

μηδὲ περιεῖμεν,
καθὼς τινες αὐτῶν
ἐπόρευσαν, καὶ ἔπεσον

6. ἐν μιᾷ ἡμέρᾳ
εἰκοσιτρεῖς χιλιάδες.

7. μηδὲ ἐκπειράζωμεν τὸν
Χριστόν,
καθὼς καὶ τινες αὐτῶν
ἐπείρασαν.

Rom. iii. 17.

9. καὶ οὐδὲν εἰρήνης
οὐκ ἔργασαν.

I. Cor. i. 26. x. 12.

10. βλέπετε γὰρ τὴν κλήσιν*
ὑμῶν, ἀδελφοί·

ὥστε ὁ δοκῶν ἐστάναι,
10. βλέπετω μὴ πέσῃ.

I. Cor. x. 18.

10. βλέπετε τὸν Ἰσραὴλ
κατὰ σάρκα. κ. λ.

1. ἐν τῷ ἀποστήναι
ἀπὸ Θεοῦ ζῶντος,
ἀλλὰ παρακαλεῖτε
ἐαυτοὺς καθ' ἑκά-
στην ἡμέραν, ἄχρις
οὗ το σήμερον
καλεῖται·
2. ἵνα μὴ σκληρυθῇ τις,
ἐξ ὑμῶν,
3. ἀπάτη τῆς ἀμαρτίας·
μέτοχο* γὰρ γεγόμεν
τοῦ Χριστοῦ, εἰς περ
4. τὴν ἀρχὴν τῆς ὑποστάσε-
ως*, μέχρι τέλους
βεβαίαν* κατὰ σχο-
μὲν. ἐν τῷ λέγεσθαι·
σήμερον, ἐὰν τῆς
φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρυνθῆτε*
τὰς καρδίας ὑμῶν,
ὡς ἐν τῷ παρασημασ-
μῷ. τινὲς γὰρ, ἀκού-
σαντες, παρεπικράναν,
ἀλλ' οὐ πάντες† οἱ
ἐξελεθότες ἐξ Αἰγύπτου
διὰ Μωσέως.
6. τίσι δὲ προσώχρισε
πεσομένοντα ἐπὶ;
οὐχὶ τοῖς ἀμαρτίσασι,
7. ὧν τὰ κῶλα ἔπεσεν
- ταῦτα δὲ τύποι
ἡμῶν ἐγνήθισαν,
εἰς τὸ μὴ εἶναι
ἡμᾶς ἐπιθυμντάς
κακῶν, καθὼς
κακῆται
ἐπεθύμουν.
- μὴ δὲ εἰδολολάτραι
γίεσθε, καθὼς
2. τινες αὐτῶν
ὡς γέγραπται·
ἐκάθισεν ὁ λαὸς
φθαγεῖν καὶ πλεῖν,
καὶ ἀνέστησαν
παῖξιν. μὴ δὲ
πορεύωμεν, καθὼς
2. τινες αὐτῶν
ἐπὶ ὁρνευσαν, καὶ
7. ἔπεσον ἐν μιᾷ ἡμέρᾳ
εἰκοσιτρεῖς χιλιάδες*
μὴ δὲ ἐκπειράζωμεν
τὸν Χριστὸν, καθὼς
2. καὶ τινες αὐτῶν
ἐπειράσαν, καὶ ὑπὸ
τῶν ὄφρων ἀπώλοντο.
μὴ δὲ γογγύετε,
2. καθὼς καὶ τινες
αὐτῶν ἐγόγγυσαν,
καὶ ἀπώλοντο ὑπὸ
τῷ ὀλοφρευτῷ.* †
1. ἀποστήσονται
τινὲς τῆς πίστεως
[Θεοῦ ζῶντος, iii. 15.]
- II. Thess. ii. 10.
3. ἐν πάσῃ ἀπάτῃ τῆς
ἀδικίας.
- II. Thess. ii. 13.
εἴλετο ὁ ἡμᾶς ὁ Θεὸς
4. ἀπ' ἀρχῆς εἰς
σωτηρίαν,
ἐν ἀγιασμῷ.*
- Acts xix. 9.
2. ὡς δὲ τινες ἐσκλη-
ρυνοντο*, καὶ ἠπείθουν.

πάντα δὲ πάντα
τύποι συνείων
ἐκείνοις. Ἐγράφη
δὲ πρὸς νοθεύσαν
ἡμῶν, εἰς οὓς
τὰ τέλη τῶν αἰώνων
κατήντησεν. ὥστε
ὁ δοκῶν ἐστάναι,
βλεπέτω μὴ πέσῃ.

Rom. xi. 20. iii. 23.

τῇ ἀπιστίᾳ ἐξε-
κλάσθυσαν, σὺ δὲ
τῇ πίστει ἔσταις·
μὴ ὑψηλοφρόνει,
9. ἀλλὰ φοβῶ.

10. πάντες γὰρ ὑστεροῦνται.

τῆς δόξης τοῦ Θεοῦ.

Rom. x. 17. 18.

ἄρα

13. ἡ πίστις ἐξ ἀκοῆς,

ἡ δὲ ἀκοὴ διὰ

ῥήματος Θεοῦ . . .

14. μὴ οὐκ ἤκουσαν;

τὴν κατάπαυσιν

Heb. iv. 1. . . 10.

9. φοβησάμεν οὖν,

μήποτε, καταλειπομέ-

νης ἐπαγγελίας εἰς-

ελθεῖν εἰς τὴν κατάπαυσιν

αὐτοῦ,

δοκῇ τις ἐξ ἡμῶν

10. ὑστερῶμεναι.

11. καὶ γὰρ ἐσμέν

ἐνγγελισμένοι,

καθάπερ κατένοι.

12. ἀλλ' οὐκ ᾤφθησεν

13. ὁ λόγος τῆς ἀκοῆς

ἐκείνου, μὴ συγκε-

κρμένους τῇ πίστει

14. τοῖς ἀκούσαν.

εἰσερχόμεθα γὰρ εἰς

τὴν κατάπαυσιν

Ephes. ii. 17.

καὶ ἐλθόν

11. εὐγγελισατο

εἰρήνῃ, ὑμῖν τοῖς

μακρὰν, καὶ τοῖς ἑγγύς.

Rom. ii. 13.

12. οὐ γὰρ οἱ ἀκραταὶ

τοῦ νόμου, δίκαιοι

παρὰ τῷ Θεῷ, ἀλλ'

οἱ ποιῶνται τοῦ νόμου

1. Thess. ii. 13.

παρμαρτέοντες

13. λόγον ἀκριβῶς

παρ' ἡμῶν, τοῦ Θεοῦ,

ἐδέξασθε οὐ λόγον

ἀνθρώπων, ἀλλ'

(καθὼς ἐστιν ἀληθές)

13. λόγον Θεοῦ, ὅς καὶ

† The οὐ πάτες, used in explanation of the τινές, so similarly repeated in these contexts, seems a delicate touch, thrown in by the same hand.

‡ Heb. xi. 28. ἴνα μὴ ὁ ἀποβῶν* τὰ πρωτότοκα, θυγῆ* αὐτῶν.

- ἐνεργεῖται ἐν ὑμῖν τοῖς
1. πιστεύουσιν.
I. Thess. ii. 16.
ἐφάσε δὲ ἐπ' αὐτοὺς
2. [τοὺς Ἰουδαίους] ἡ ὀργὴ
εἰς τέλος.

- Ephes. v. 6.
διὰ ταῦτα γὰρ
ἐρχεται
2. ἡ ὀργὴ τοῦ Θεοῦ
ἐπὶ τοὺς υἱοὺς
7. τῆς ἀπειθείας.*

1. οἱ πιστεύσαντες,
καθὼς εἶπεν*
ὡς ὅμοια,
2. ἐν τῇ ὀργῇ μου,
εἰ εἰσέλουσινται
εἰς τὴν κατάπαυσίν μου.
ἐπεὶ οὖν ἀπολείπεται
τινας εἰσελθεῖν εἰς αὐτὴν,
καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ
εἰσῆλθον δι' ἀπείθειαν.*
πάντα τινα ὀρίζει
ἡμέραν, σήμερον,
ἐν Δαβὶδ λέγων,
μετὰ τούτων
χρόνον* καθὼς εἰ-
ρηται* σήμερον,
ἐὰν τῆς φωνῆς
αὐτοῦ ἀκούσητε
μὴ σκληρύνετε
τας καρδίας ὑμῶν.
εἰ γὰρ αὐτοὺς Ἰησοῦς
3. κατέπαυσεν,
οὐκ ἂν περὶ ἄλλης
ἐλάλει, μετὰ ταῦτα,
ἡμέρας* ἀρα ἀπολείπε-
ται σαββατισμὸς
τῷ λαῷ τοῦ Θεοῦ.
ὁ γὰρ εἰσελθὼν εἰς τὴν
κατάπαυσιν αὐτοῦ, καὶ αὐτὸς
κατέπαυσεν ἀπὸ τῶν ἔργων

- Rom. ii. 17.
ἴδε, σὺ, Ἰουδαῖος ἑπο-
νομάζῃ, καὶ
3. ἐπιμαπαύῃ
τῷ νόμῳ.

- II. Thess. i. 7.
καὶ ὑμῖν, τοῖς θλιβο-
4. μένοις, ἀνέσται
μεθ' ἡμῶν.

5. αὐτοῦ, ἕσπερ ἀπὸ τοῦ ἰδίων ὁ Θεός. Heb. iv. 11 15. σπουδάζομεν οὐκ εἰς- ελθεῖν εἰς ἐκείνην τὴν κατὰπαυσιν·	I. Cor. iii. 8.	5. τὸν ἰδιον μισθὸν... κατὰ τὸν ἰδιον κόπον.
6. ἵνα μὴ ἐν τῷ αὐτῷ τις παροδύνηται πίστι 7. τῆς ἀπειθείας.* 8. ζῶν γὰρ ὁ Λόγος 9. τοῦ Θεοῦ, καὶ ἐνεργῶς, 10. καὶ τιμωτέρας	Rom. xi. 11. 22. μὴ ἐπίτασαν ἵνα πέσωσι; μὴ γένοιτο. Ἰδε οὖν χρηστότητα 10. καὶ ἀποτομίαν Θεοῦ. 6. ἐπὶ μὲν τοὺς πεσόντας, 10. ἀποτομίαν.	Ephes. ii. 8. ἐν αἷς ποτε περιπατήσατε, κατὰ ... τοῦ πνεύματος... 7. ἐν τοῖς υἱαῖς τῆς ἀπειθείας.* 11. καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστι 8. ῥῆμα Θεοῦ. 14. ὁ δὲ ἀνακρίων με Κυρίος ἐστίν· στε μὴ πρὸ καιροῦ τι κινήτε, ἕως ἂν ἔλθῃ ὁ Κύριος· ὅς 16. καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, 10. καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.
11. μάχαιραν διςτομον, καὶ δικινούμενος 12. ἔχον μερσμοῦ 13. ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, 14. καὶ κριτικὸς ἐθιμῶ- 15. σκον καὶ ἐνοικῶν καρδίας. καὶ οὐκ ἐστι 16. κτίσις ἀφ' ἧς ἐκ- πῶν αὐτοῦ· πάντα δὲ 17. γυμνὰ καὶ τετραχ- λισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὶν ἢ ἡμῶν 18. ὁ Λόγος.	II. Cor. x. 4. 5. 6. τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνα- τὰ τῷ Θεῷ πρὸς καθαί- ρεσιν ὀχυρωμάτων· 18. λογισμοὺς καθαιρού- τες, καὶ πᾶν ὕψωμα ἐπαυρῶμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ καὶ αἰχμητικίζον- 10. τες πᾶν ὄνομα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ. II. Cor. ix. 3. δοξάζοντες τὸν Θεόν,	I. Cor. ii. 8. 9. πάντα δὲ ἐνεργήματα διωάμενον, ἀλλὰ ὃ δὲ διακρίσεις πνευμάτων. 9. πάντα δὲ ταῦτα ἐνεργεῖ τὸ Π. I. Cor. ii. 10. 11. 13. τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βόθρὰ τοῦ Θεοῦ πῶν τὰ τοῦ ἀιβρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀιβρώπου τὸ ἐν αὐτῷ, οὔτις οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. I. Cor. i. 13. 12. μεμείρηται ὁ Χριστός; II. Cor. v. 3. εἷς καὶ ἐνδυσάμενοι, 12. οὐ γυμνοὶ εὐθετησόμεθα.
II II		I. Thess. ii. 13. 8. λόγον ἀκούεις... τοῦ Θεοῦ, ... ὅς 9. καὶ ἐνεργεῖται ἐν ὑμῖν. 9. ἐνεργεῖται... ἡ δὲ ζωὴ ἐν ὑμῖν. I. Cor. i. 13. 12. μεμείρηται ὁ Χριστός; II. Cor. v. 3. εἷς καὶ ἐνδυσάμενοι, 12. οὐ γυμνοὶ εὐθετησόμεθα.

ἐχοντες οὖν ἀρχιρεῖα

μέλαν, δεληλυότα τοῦς οὐρανοῦς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, 1. κρατῶμεν τῆς ὁμολογίας.*	Col. ii. 19. καὶ οὐ 1. κρατῶν τὴν κεφαλὴν. I. Cor. xii. 26. 27. εἴτε πᾶσχει ἐν 2. μέλῃς, συμπάσχει πάντα τὰ μέλη· ὁμοῦς δὲ ἔστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.	Rom. viii. 26. ἀσπότης δὲ καὶ τὸ Πνεῦμα συναπταίμαίεται 3. ταῖς ἀσθενείαις ἡμῶν.
1. πῆς ὁμολογίας* ἡμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ. II. Cor. v. 21. 4. τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποιήσεν, ἵνα ἡμεῖς γνωμέθα. δικαιοσύνη Θεοῦ ἐν αὐτῷ. 5. προσερχόμεθα οὖν μετὰ πίστεως 6. τῷ Σπρίτι τῆς χάριτος ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν 7. εἰς εὐκαιρον βοήθειαν.	Ephes. iii. 11. 12. ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν ἐν ᾧ ἔχομεν τὴν παρρησίαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ.	Rom. v. 1. 2. εἰρήνην ἔχομεν πρὸς τὸν Θεόν, διὰ τοῦ Κ. ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ 5. καὶ τὴν προσαγωγὴν ἔσχαίκαμεν τῇ πίστει, 2. εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστέκαμεν.
πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμ- βανόμενος, ὑπὲρ αἰθρώπων καθίσ- ταται πρὸς τὸν Θεόν, ἵνα προσφέρῃ δωρὰ τε καὶ θυσιάς ὑπὲρ ἁμαρτιῶν μετριοπαθεῖν δι-	πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμ- βανόμενος, ὑπὲρ αἰθρώπων καθίσ- ταται πρὸς τὸν Θεόν, ἵνα προσφέρῃ δωρὰ τε καὶ θυσιάς ὑπὲρ ἁμαρτιῶν μετριοπαθεῖν δι-	

νέμενος τοῖς ἀγνοο-
ῦσι καὶ πλανωμέ-
νοις, ἐπεὶ καὶ αὐτὸς
περιμήνεται
ἀσθένειαν.*

καὶ διὰ ταύτην
ὀφείλει, καθὼς
περὶ τοῦ λαοῦ,
οὕτως καὶ περὶ ἐαυ-
τοῦ, προσφέρειν
ὑπὲρ ἀμαρτιῶν.

καὶ οὐχ ἑαυτοῦ τις
λαμβάνει τὴν τιμὴν,
ἀλλὰ ὁ καλούμενος
ἔπο τοῦ Θεοῦ, καὶ ὁ

περ καὶ ὁ Ἀβράμ.
οὕτως καὶ ὁ Χριστὸς
οὐχ ἑαυτὸν ἐδόξασε
γενέσθαι ἀρχιερεα,
ἀλλ' ὁ λαλῶν

πρὸς αὐτοὺς υἱὸς
μου εἴ σὺ, ἐγὼ

σήμερον γενένηκά
σε. καθὼς καὶ ἐν

ἑτέρῳ λέγει· σὺ
ἱερὸς εἶς τὸν αἰῶνα
κατὰ τὴν τάξιν*

Μετὰ τὴν ἐξουσίαν.

v. 7..9.

ὅς [ὁ Χριστὸς] ἐν ταῖς

Acts xx. 19.

δουλεύων τῷ Κυρίῳ

Rom. viii. 26.

τὸ γὰρ τί προσευξώ-

I. Tim. ii. 1.

παρακαλᾷ οὖν,

ἡμέραις τῆς σαρκὸς

1. αὐτοῦ, δέσεις τε καὶ ἐκτερίας πρὸς τὸν διδάμενον σώζειν αὐτὸν ἐκ θανάτου,

2. μετὰ κραυγῆς ἰσχυρᾶς· καὶ θαυρόν, προσε-
νέγκας, καὶ εἰσακουσ-
θεὶς ἀπὸ τῆς εὐλαδείας.

3. ἤμαθεν, ἃ ᾧ ἔπαθε, τὴν ὑπακοήν.

4. καὶ, τελειωθείς, ἐνέ-
νετο, τοῖς ὑπακούουσιν αὐτῷ, αἴτιος
σωτηρίας αἰωνίου.

Heb. v. 10. 11.

προσπαρουμένοις ἐπὶ
τοῦ Θεοῦ, ἀρχιερεὺς
κατὰ τὴν τάξιν
Μελαχισεδέκ.

5. περὶ οὗ πολλὸς ἡμῶν
ὁ λόγος καὶ

ὁ δυσερμηνεύτος

λέγειν, ἐπεὶ νοθοὶ γηγόνατε
ταῖς ἀκοαῖς

πρώτον· πάντων,

1. πιεῖσθαι δόσεις,
προσευχάς, ἐντευ-
ξεις, εὐχαριστίας,
ὕπὲρ πάντων ἀνθρώπων.

Rom. v. 19.

ἃς περ γὰρ διὰ τῆς
παρακοῆς τοῦ ἑνὸς
ἀδελφοῦ, ἁμαρτωλοὶ
κατεστάνθησαν οἱ πολ-
λοι, οὕτω καὶ διὰ τῆς

3. ὑπακοῆς τοῦ ἑνὸς,
δικαίᾳ καταστα-
θίσονται οἱ πολλοί.

Rom. i. 16.

οὐ γὰρ ἐπαισχύνομαι
τὸ εὐαγγέλιον τοῦ

4. Χριστοῦ· δύναμις
γὰρ Θεοῦ ἐστίν
εἰς σωτηρίαν
πάντι
τῷ πιστεύοντι.

II. Pet. iii. 15. 16.

4. καθὼς καὶ ὁ ἀγαπητὸς
ἡμῶν ἀδελφὸς Παῦλος,
κατὰ τὴν αὐτῷ δθεῖ-
σαν σοφίαν, ἐγραφεὶν
ὑμῖν, ὡς καὶ ἐν πάσαις
ταῖς ἐπιστολαῖς, λα-
λῶν ἐν αὐταῖς περὶ τοῦ
τῶν· ἐν οἷς ἐστι

6. δυσνόητά τινα,

7. ἃ οἱ ἁμαθεῖς

καὶ ἀστήρικτοι
στρέβλουν,
ὡς καὶ

μετὰ πάσης,

ταπεινοφροσύνης,

μεθὰ καὶ δεῖ, οὐκ
οἶδαμεν, ἀλλ' αὐτὸ
τὸ πνεῦμα ὑπερ-
εντυγχάνει ὑπὲρ
ἡμῶν,

2. στεναγμαῖς
ἀλαλήτοις.

2. καὶ πολλῶν θαυρόν
καὶ περισμῶν.

τὰς λοιπὰς γραφάς,
πρὸς τὴν ἰδίαν αὐτῶν
ἀπέλειαν.†

I. Cor. iii. 1...3.

καὶ ἐγὼ, ἀδελφοί,
οὐκ ἴδυνήσθην

λαλῆσαι ὑμῖν
ὡς πεισματισταίς,

ἀλλ' ὡς σαρκικοί,
11. ὡς νηπίους ἐν Χριστῷ.

9. στοιχεῖα* τῆς ἀρχῆς
τῶν λογίων τοῦ Θεοῦ
καὶ γινώσκετε χεῖραν

10. γάλα ὑμᾶς ἐπότισα,
καὶ οὐ βρῶμα*
οὐπω γὰρ ἠδύνασθε,

ἀλλ' οὔτε ἔτι νῦν
δύνασθε. ἔτι γὰρ
σαρκικοί ἐστέ.

Rom. xii. 2.

εἰς τὸ δοκιμάζειν

ὑμᾶς τί τὸ θέλημα
τοῦ Θεοῦ τὸ ἀγαθόν,
καὶ εὐάρεστον,*

12. καὶ τέλειον.

v. 12...14.

καὶ γὰρ

ὁφείλοντες εἶναι

7. διδάσκαλοι, διὰ τὸν

11. χεῖραν, πάλιν χεῖραν

ἔχετε τὸ διδάσκειν

ὑμᾶς, τίνα τὰ

9. στοιχεῖα* τῆς ἀρχῆς

τῶν λογίων τοῦ Θεοῦ

καὶ γινώσκετε χεῖραν

10. ἔχοντες γάλακτος,

καὶ οὐ στερεᾶς τροφῆς.

πᾶς γὰρ ὁ μετέχων*

γάλακτος ἀπίστος,

λόγου δικαιοσύνης,

11. νήπιος* γὰρ ἐστίν.

12. τελείαν δὲ ἐστίν

ἡ στερεὰ τροφή.

† διερμηνευτής. 1. Cor. xiv. 28.

* Heb. x. 39. ἡμέτερος δὲ οὐκ ἐσμὲν ἱεροσταντὸς εἰς ἀπέλειαν.

S. Paul's?

Rom. ii. 19. 20.

πέποιθας τε σεαυτὸν
ὁδὸν εἶναι τυφλῶν,
φῶς τῶν ἐν σκότει,
παιδεύοντι ἀφρόνων,
7. διδάσκαλον

11. νηπίων.

Gal. iii. 24. 25.

8. ὥστε ὁ νόμος

παιδαγωγὸς ἡμᾶν

γέγονεν εἰς Χριστὸν,

ἵνα ἐκ πίστεως

δικαιωθῶμεν.

8. πίστεως, οὐκ ἔτι

ὑπὸ παιδαγωγόν

ἔσμεν.

1. Cor. ii. 12...15.

ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ

Θεοῦ χαρισθέντα ἡμῖν.

ἀ καὶ λαλοῦμεν, οὐκ ἐν

7. διδακτικῇ ἀβραπαπίας

σοφίας λόγους, ἀλλ' ἐν

Does not S. Peter seem to follow this passage of Hebrews; and, consequently, to cite it as

σπουδὴν, πρὸς τὴν 11. πληροφορίαν* τῆς ἐλπίδος 12. ἄχρι τέλους. 13. ἵνα μὴ καθροῖ γένεσθε, 14. μιμενταί* δὲ τῶν, διὰ πίστεως καὶ μακροθυμίας, κληρονομήσῃ τῶν τάς ἐπαγγελίας.	οἱ τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγνήθη εἰς ὑμᾶς ἐν λόγῳ μέθης, ἀλλὰ καὶ ἐν δουλείᾳ, 11. καὶ ἐν πληροφορίᾳ* πολλῇ· καθὼς οἴδετε οἱ ἐγεν- ήθημεν ἐν ὑμῶν δεῖ ὑμᾶς, καὶ ὑμεῖς 14. μιμενταί* ἡμῶν ἐγενήθητε, καὶ τοῦ Κυρίου, δεξιόμενοι τὸν λόγον ἐν ὀλίγῃ πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου.	καὶ πίστεως ἐν παντί τοῖς διωγ- μοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε· ἐνδurance τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιοδοτηθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.	τῆς ἀγάπης ὑμῶν . . . εἰς αὐτοὺς 8. ἐνδείξασθε*, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν. I. Cor. i. 8. 12. ὥς τέλος ἀνεκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Gal. iii. 7. γινώσκετε ἄρα, ὅτι 13. οἱ ἐκ πίστεως, ὅσοι εἰσιν οὐκ Ἀβραάμ.
	Gal. iii. 8. 9. 15. προῖδυσσα δὲ ἡ γραφὴ, ὅτι ἐκ πίστεως δικαιοῦ τὰ ἔθνη ὁ Θεός, πρεφυγγέλισται τῷ Ἀβραάμ* ὅτι 16. εὐλογῶν ἐλογίσαν σε καὶ πάντων πατέρων.	I. Thess. ii. 14. ὑμεῖς γάρ 14. μιμενταί* ἐγενήθητε, ἀδελφοί, τῶν ἐκκλη- σιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ ἰουδαίᾳ, ἐν Χριστῷ Ἰησοῦ ὅτι ταυτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφορῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν ἰουδαίων.	

† I. Cor. iii. 12. ζύμα, χέρτον, καθάμενον. Although the words are not the same, the sameness of the turn of thought, in these contexts, is obvious. It is rendered still more marked, by the common intermixture, in both, of the dissimilar imagery from agriculture and architecture.

καὶ οὕτω, μακρο-
1. θυμίας, ἐπέτυχεν*
τῆς ἐπαγγελίας.

ἄνθρωποι μὲν γὰρ
κατὰ τοῦ μείζονος
ὀμνύουσι, καὶ πάσης
αὐτοῖς ἀντιλογίας
πέρας εἰς βεβαίωσιν*
ὁ ὅρκος.

ἐν ᾧ περισσώτερον
βουλόμενος ὁ Θεὸς
ἐπιδείξει τοῖς
2. κληρονομοῖς

τῆς ἐπαγγελίας
τὸ ἀμεταθέτον

3. τῆς βουλῆς αὐτοῦ,
ἐμεσίτισεν ὅρκον.

ἵνα διὰ δύο πραγμά-
των ἀμεταθέτον,
ἐν οἷς ἀδύνατον
ψεύσασθαι Θεὸν,
ἵσχυρὸν παράκλησιν
ἐχοίμεν,

4. οἱ καταφυγόντες
5. κρατῆσαι

Rom. xi. 7.

ὅς ἐπιζητεῖ Ἰσραὴλ,
1. τούτου οὐκ ἐπέτυχεν*
ἡ δὲ ἐκλογὴ ἐπέτυχεν*.

Ephes. i. 11.

ἐν ᾧ καὶ

2. ἐκληρωθῆμεν,
προορισθέντες

κατὰ πρόθεσιν τοῦ
τὰ πάντα ἐνεργοῦ-
τος κατὰ

3. τὴν βουλὴν
τοῦ Θεοῦ κατὰ αὐτοῦ.

Philipp. iii. 11...14.

εἰ πως καταντίσω

εἰς τὴν ἐξάνστασιν τῶν
νεκρῶν. οὐχ ὅτι ἦδη
ἐλάβον, ἡ ἥδη
τετελειώμας διάκων

4. δὲ, εἰ καὶ καταλάβω,
ἐφ' ᾧ καὶ κατελήφθην
ὑπὸ τοῦ Χριστοῦ Ἰησοῦ,

Gal. iii. 29.

εἰ δὲ ὑμεῖς Χριστοῦ,
1. ἅρα τοῦ Ἀβραάμ

σπέρμα ἐστε, καὶ
2. κατ' ἐπαγγελίαν
κληρονομοῖ.

Acts xx. 27.

οὐ γὰρ ὑπεστέλλομαι*
τοῦ μὴ ἀναγγεῖλαι ὑμῖν

3. πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

Acts xxvii. 29. 30. 40...42.

φθεοῦμαι οἱ τε μήπως

εἰς τραχεῖς τόπους

ἐκπέσωσιν, ἢ πρίμης
4. βέβηκτες ἀγκύρας

τέσσαρας, νύχοντο
ἡμέραν γενέσθαι.

τῶν δὲ ναυτῶν ζητούντων
4. φυγεῖν ἐκ τοῦ πλοίου, κ. λ.

7. καὶ τὰς ἀγκύρας
 περιελόντες, εἰς
 εἰς τὴν θάλασσαν. . . .
 περιπεσόντες δὲ εἰς
 τόπον θάλασσαν,
 ἐπώκειλαν τὴν ναῦν·
 καὶ ἡ μὲν πρόρα, εἰ-
 σαπ, ἐμεινεν ἀσάλευτος,
 ἡ δὲ πρύμνα ἐλύετο
 ὑπὸ τῆς βίας τῶν κυμά-
 των. τῶν δὲ στρατιωτῶν
 βουλὴ ἐγένετο ἵνα τοὺς
 δεσμάτας ἀποκτείνωσι,
 μή τις ἐκκολυμείσας
 4. διαφύγοι.

ἐν τῷ βυθῷ
 πεπνύκη.

- ἀδελφοί, ἐγὼ ἔμαυ-
 τὸν οὐ λογιζομαι
 κατελκύνεσθαι*
 ἐν δὲ, τὰ μὲν ὀπίσω
 ἐπιλειανθάνμενος,
 6. τοῖς δὲ ἔμπροσθεν
 ἐπεντεινόμενος,
 8. κατὰ σκοπὸν διώκων
 ἐπὶ τὸ βραβεῖον
 τῆς αἰῶν κληρονομίας*
 τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ

6. τῆς προκειμένης*
 ἐλπίδος*
 7. ἣν ὡς ἀγνοῶν
 ἔχομεν τῆς ψυχῆς
 ἀσφαλῶς* τε καὶ
 βεβαίαν*, καὶ
 εἰσπρυγμένον
 εἰς τὸ ἐσώτερον
 τοῦ καταπετάσματος*
 8. ὅπου πρόδρομος ὑπὲρ
 ἡμῶν εἰσῆλθεν Ἰησοῦς,
 κατὰ τὴν τάξιν* Μελαχι-
 σδεκ ἀρχιερεὺς
 γενόμενος εἰς τὸν
 αἰῶνα.

vii. 1. 28.

ὁπτος γὰρ ὁ Μελαχι-
 σδεκ, βασιλεὺς
 Σαλῆμ, ἱερεὺς τοῦ
 Θεοῦ τοῦ ὑψίστου,
 ὁ συναντήσας
 Ἀβραάμ,
 ὑπεστρέφοντι
 ἀπὸ τῆς κόπης
 τῶν βασιλείων,
 καὶ εὐλόγησας
 αὐτόν*

II. Cor. x. 13.

κατὰ τὸ μέτρον
τοῦ κανόνος, οὗ

1. ἐμέρισεν
ἑαυτὸν ὁ Θεός, κ. λ.

I. Cor. vii. 17.

εἰ μὴ ἐκάστῳ
ὡς

1. ἐμέρισεν
ὁ Θεός.

Rom. x. 4.

τέλος γὰρ νόμου

2. Χριστὸς εἰς δικαιο-
σύνην.

II. Thess. iii. 16.

αὐτοὺς δὲ

3. ὁ Κύριος τῆς εἰρήνης
δωῇ ὑμῖν
τὴν εἰρήνην.

II. Cor. ix. 9.

καθὼς γέγραπται·

5. . . . ἡ δικαιοσύνη
αὐτοῦ μένει
εἰς τὸν αἰῶνα.

Rom. xii. 3. xiv. 17.

ἐκάστῳ ὡς
ὁ Θεός

1. ἐμέρισέ
μέτρον.

2. οὐ γὰρ ἔστιν ἡ βασιλ-

εία τοῦ Θεοῦ βῶσις †
καὶ πόσις, ἀλλὰ

2. δικαιοσύνη,

καὶ

3. εἰρήνη,

καὶ

χαρὰ ἐν Πνεύματι ἀγίῳ.

Rom. vi. 5.

εἰ γὰρ σήμερις

γενόμεθα

4. τῷ ὁμοιώματι

τοῦ θανάτου αὐτοῦ, κ. λ.

ω καὶ δέκατην
ἀπὸ πάντων

1. ἐμέρισεν
Ἀβραὰμ πρῶτον
μὲν ἐρμηνεύμενος

2. βασιλεὺς

δικαιοσύνης,

ἔπειτα δὲ καὶ

βασιλεὺς σαλήμ·

ὅ ἐστι

3. βασιλεὺς εἰρήνης·

ἀπάρ, ἀμήτωρ,
ἀγενεαλόγητος, μήτε
ἀρχὴν ἡμερῶν, μήτε
ζωῆς τέλος ἔχων,

4. ἀφώμοιμαι ὡς δὲ

τῷ ὅτι τοῦ Θεοῦ,

5. μένει ἱερεὺς

εἰς τὸ διηνεκές.

θεωρεῖτε δὲ πηλί-
κος* οὗτος, ὃ καὶ δέκα
τὴν Ἀβραὰμ ἔδωκεν

ἐκ τῶν ἀμφοτέρων
ὁ πατριάρχης. καὶ
οἱ μὲν ἐκ τῶν υἱῶν
Λευὶ τὴν ἱερατείαν
λαμβάνοντες, ἐντο-
λὴν ἔχουσιν ἀπο-
δεκατοῦν τὸν λαὸν
κατὰ τὴν ἐντολήν,
τουτέστι, τοὺς
ἀδελφοὺς αὐτῶν,
καί περ ἐξελλυ-
θῶτας ἐκ τῆς ὁσφύος
ἰσχυράμ.

ὁ δὲ μὴ

6. γενεαλογούμενος
ἐξ υἱῶν, δευτερεύει
τὸν ἰσχυράμ,

καὶ τὸν ἔχοντα τὰς
ἐπαγγελίας εὐλογεῖ.
Χωρὶς δὲ πάσης ἀντι-
λογίας, τὸ ἔλαττον
ὕπὸ τοῦ κρείττονος
εὐλογεῖται, καὶ ὧδε
μὲν δεκάτας ἀπο-
θεύσκοντες ἄβρα-
μ καὶ λαμβάνουσιν·
ἐκεῖ δὲ μαρτυροῦ-

I. Tim. i. 4.

μὴ δὲ προσέχων...

6. γενεαλογίαις
ἀπεράτοις,
αἵτινες ζήτησεις
παρέχουσιν.

Tit. iii. 9.

μακάρας δὲ ζητήσεις,
6. καὶ γενεαλογίας,
καὶ ἔρεις, καὶ
μάχας νομικὰς
περίστας.

† Heb. xiii. 9.

† Heb. xii. 2.

μενος ὅτι ζῇ.

καὶ, ὡς ἐπὶ εἰ-

πεῖν, διὰ Ἀβραάμ.

καὶ Λευὶ, ὁ δεκά-

τας λαμβάνων,

δεδικαίωται.*

ἔτι γὰρ ἐν τῇ ὁ-

φύῃ τοῦ πατρὸς

ἦν, ὅτε συνή-

τησεν αὐτῷ ὁ

Μελχιζεδεκ.

1. εἰ μὲν ὅν τελείωσις

διὰ τῆς Αὐτίτης

ἱερωσύνης ἦν (ὁ λαὸς

γὰρ ἐπ' αὐτῇ

2. νενομοθέτητο*.)

τίς ἐτι Χρεῖα,

3. κατὰ τὴν τάξιν*

Μελχιζεδεκ, ἕτερον

4. ἀνίστασθαι ἱερέα,

καὶ οὐ κατὰ τὴν τάξιν*

* Ἀπὸν λέγεσθαι;

5. μεταταβελμένης γὰρ

6. τῆς ἱερωσύνης,

ἐξ ἀνάγκης καὶ νόμου

μετάθεσις γίνεται.

ἔφ' ὃν γὰρ λέγεται

ταῦτα, φυλῆς ἐτέρας

μετέσχηκεν, ἀφ' ἧς

οὐδεὶς προσέσχηκε

τῷ θυσιαστηρίῳ.

I. Cor. xiii. 10.

ὅταν δὲ ἔλθῃ

1. τὸ τέλειον,

I. Cor. xiv. 40.

3. κατὰ τάξιν*.

Col. ii. 5.

3. βλέπων ἑμᾶν τὴν τάξιν*.

Σαυμάζω ὅτι οὕτω

5. παρχέως μεταταβίθεθε...

εἰς ἕτερον εὐαγγέλιον.

τότε τὸ ἐκ μέρους

καταργηθήσεται*.

ὁ δὲ, διὰ τὸ
8. μένειν αὐτὸν
εἰς τὸν αἰῶνα,
ἀπαράστειον
ἔχει τὴν ἱερωσύνην.

ὅθεν καὶ σάξιν εἰς τὸ
παιτελεῖς δύναιται
τοὺς προσερχομένους
δὲ αὐτοῦ

9. τῷ Θεῷ, πάντοτε ζῶν
10. εἰς τὸ ἐντυγχάνειν*
ὑπὲρ αὐτῶν.

II 3

ταυτοῦς γὰρ ἡμῶν
11. ἐπρεπεῖ ἀρχιερεῖς,
12. ὅστις,
13. ἀκακος*,
ἀμίαντος,
14. κερχωρισμένος
ἀπὸ πάντων ἀμαρτωλῶν,
15. καὶ ὑψηλότερος
παντοκρατῶν γενέμενος*

+ Heb. iii. 3. πλείους γὰρ δόξας ὄντος παρὰ Μωσὴν ἡξίωται.

πεποιθαίς, οἶδα ὅτι
8. μένῃ
καὶ
7. συμπαρομενῷ.

Rom. vi. 9. 10.

Χριστὸς ἐνερθεῖς
ἐκ νεκρῶν, οὐκ ἔτι
ἀποθνήσκει. . .
ὁ γὰρ ἀπέθανε,
7. τῇ ἀμαρτίᾳ ἀπέθανεν
ἐφ' ἡμᾶς*
9. ὁ δὲ ζῇ, ζῇ τῷ Θεῷ.
Ephes. v. 3. iv. 31. 10.

ἀκαθαρσία . . . καὶ δὲ
δογμαξέσθω ἐν ἡμῖν,
11. καθὼς πρέπει ἀγίοις.
βλασφημία ἀσθήτω
ἐφ' ἡμῶν,
13. σὺν πάσῃ κακίᾳ.

Rom. viii. 35.

14. τίς ἡμᾶς χωρίσει
ἀπὸ τῆς ἀγάπης τοῦ Χ.;

II. Cor. vi. 17.

διδ' ἐξέλθετε ἐκ μέ-
σου αὐτῶν, καὶ
14. ἀφορίσθητε,
λέγει Κύριος.

Acts xiii. 34, 35.

οτι δὲ ἀνέστησεν αὐτὸν
ἐκ νεκρῶν, . . . οὕτως εἰρήμην
12. ὅτι δέσω ἡμῖν τὰ ἱστιά
Δαβὶδ τὰ πιστά.
διδ' καὶ ἐν ἑτέρῳ λέγει.
12. οὐ δόσεις τὸν ὄσιόν σου
ἰδεῖν διαφθράν.

Acts xix. 9.

ἀποστὰς
ἀπ' αὐτῶν,
14. ἀφορίσε
τοὺς μαθητάς.

+ Heb. ix. 14. Χριστοῦ, ὅς . . . ἐαυτὴν προσήνεγκεν ἡμῶν ὡς τῷ Θεῷ.

I. Cor. vii. 37.

1. μὴ ἔχω
ἀνάγκην.

1. ὅς οὐκ ἔχει
καθ' ἡμέραν ἀνάγκην,
ἅσπερ οἱ ἀρχιερεῖς,
πρότερον ὑπὲρ τῶν
ἰδίων ἀμαρτιῶν
θυσίας ἀναφέρειν,
ἑπείτα τῶν τοῦ λαοῦ
πῦτα γὰρ ἐποίησεν
2. ἐφάπαξ*,
3. ἐαυτὸν ἀιεύγκας.
ὁ νόμος γὰρ ἀνθρώ-
πους καθίστησιν αρ-
χιερεῖς, ἔχοντας
ἀσθένειαν*. ὁ λόγος
δὲ τῆς ὁρκωμοσίας,
τῆς μετὰ τὸν νόμον,
ὕδιν, εἰς τὸν αἰῶνα
τσελελειωμένον.

Heb. viii. 1 . . . 7.

4. κεφάλαιον δὲ ἐπὶ
τῶς λειτουργίας,
τοιοῦτον ἔχομεν
ἀρχιερέα,
5. ὃς ἐκάθισεν ἐν δεξιᾷ
τοῦ θρόνου τῆς
μεγαλοσύνης

Rom. vi. 9. 10.

εἰδότες ὅτι Χριστὸς,
ἐγερθεὶς ἐκ νεκρῶν,
οὐκ ἔτι ἀποθνήσκει·
θανάτος αὐτοῦ
οὐκ ἔτι κυριεύει.
ὃ γὰρ ἀπέθανε,
τῇ ἀμαρτίᾳ
ἀπέθανεν
2. ἐφάπαξ*.

Ephes. v. 2.
3. καθὼς καὶ ὁ Χριστὸς . . .
παρέδωκεν ἑαυτὸν
ὑπὲρ ἡμῶν
προσφοράν* καὶ θυσίαν.

Ephes. i. 10. 20.

4. ἀνακεφαλαιώσασθαι
τὰ πάντα
ἐν τῷ Χριστῷ.
5. καὶ ἐκάθισεν ἐν δεξιᾷ
αὐτοῦ
ἐν τοῖς ἐπουρανίοις.

Col. iii. 1.

- τὰ ἅνω ζητεῖτε,
οὗ ὁ Χριστὸς
5. ἔστιν ἐν δεξιᾷ
τοῦ Θεοῦ
καθήμενος.

Ephes. ii. 6.
5. καὶ συνεκάθισεν

ἐν τοῖς οὐρανοῖς.

τῶν ἀγγέλων

6. λειτουργοῦς*.

7. καὶ τῆς σκηνῆς

τῆς ἀλυσίδος,

ἐν ἑποῦζεν ὁ Κύριος,

καὶ οὐκ ἀνθρώπος.

πᾶς γὰρ ἀρχιερεὺς

8. εἰς τὸ προσφέρειν

δοῦναι τὰ καὶ θυσιάς

καθίσταται· ὅθεν

9. ἀναγκαῖον

ἔχειν τι καὶ τοῦτον ὁ

8. προσεγγέειν.

οἴτινες

10. ἐπιδεδύραται καὶ σκιᾶ*

λατρεύουσι τῶν

ἐπουρανίων.

11. καθὼς μεχηρμάσται

Μωσῆς, μέλλον

ἐπιτελεῖν τὴν σκηνήν·

ὅρα γὰρ, φησὶ, ποιήσῃς

Rom. xv. 16.

εἰς τὸ εἶναι με

6. λειτουργὸν* Ἰησοῦ Χριστοῦ,

ἱερουργοῦντα

τὸ εὐαγγελίον τοῦ Θεοῦ,

8. ἵνα γένηται ἡ προσφορά*

τῶν ἐθνῶν ἐν πείσδεσός.

Ephes. v. 2.

καθὼς καὶ ὁ Χριστὸς

ἠγάπησεν ἡμᾶς,

καὶ παρέδωκεν

ἑαυτὸν . . .

9. προσφέρειν καὶ θυσιάν

τῷ Θεῷ.

Col. ii. 17.

ἃ ἔστι

10. σκιᾶ*

τῶν

μελλόντων.

Rom. xi. 4.

ἀλλὰ τί λέγει αὐτῷ

11. ὁ χρηματισμὸς;

ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ.

Acts xv. 16.

μετὰ ταῦτα ἀναστρέψω,

καὶ ἀνοικοδομήσω

7. τὴν σκηνὴν Δαβὶδ

τὴν πεπτωκυῖαν, καὶ

τὰ κατεσκευάμενα αὐτῆς;

ἀνοικοδομήσω.

Acts xiii. 46.

9. ἵμῶν ἢ ἀναγκαῖον.

Rom. iii. 24. 25.

διὰ τῆς ἀπολυτρώσεως*

τῆς ἐν Χριστῷ Ἰησοῦ.

ὃν παρέθετο ὁ Θεὸς

ἰλαστήριον*,

διὰ τῆς πίστεως

ἐν τῷ αὐτοῦ αἵματι,

εἰς

10. ἐνδείξιν*

τῆς δικαιοσύνης αὐτοῦ,

διὰ τὴν πίστιν τῶν

πρὸ γένους τῶν ἀμαρτημάτων.

Acts xiii. 2.

6. λειτουργοῦντων*

δὲ αὐτῶν τῷ Κυρίῳ.

Philipp. ii. 25.

9. ἀναγκαῖον

δὲ ἡγοράμενον.

Ephes. ii. 7.

ἵνα

10. ἐνδείξῃται*

ἐν τοῖς αἰῶσι

τοῖς ἐπερχομένοις

τὸν ὑπερέαλλοντα

πλοῦτον τῆς χάριτος

αὐτοῦ, ἐν χρηστότητι

ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

II. Cor. ix. 5.

9. ἀναγκαῖον

οὖν ἡγοράμενον.

Rom. ix. 17.

ὅπως

10. ἐνδείξαι* ἐν σοὶ

τὴν δυνάμιν μου.

Acts vii. 44.

ἡ σκηνὴ τοῦ μαρτυρίου

ἦν ἐν τοῖς πατράσιν

ἡμῶν ἐν τῇ ἐρήμῳ,

11. καθὼς διετάχθητο

ὁ λαὸς τῷ Μωσῇ,

† Heb. ix. 14. conf.

πάντα κατὰ τὸν τύπον
τὸν δεχθέντα σοι ἐν τῷ ὄρει.
νυνὶ δὲ

1. διαφοροτέρως*
τέτευχε
λειτουργίας*,
ὅσω καὶ
2. κρείττονος ἐστὶ διαθήκης
μεσίτης*,
ἥτις
2. ἐπὶ κρείττονσιν ἐπαγγελίαις
3. νομοθετήται.*

4. εἰ γὰρ ἡ πρώτη
ἐκείνη ἦν
ἀμεμπτος*,
5. οὐκ ἂν δευτέρας
ἐζητεῖτο τόπος.

Hob. viii. 8... 13.

6. μεμφομένος γὰρ,
αὐτοῖς λέγει*
ἰδοὺ, ἡμέραι ἔρχονται,
λέγει Κύριος, καὶ
7. συντελεσώ
ἐπὶ τὸν οἶκον Ἰσραὴλ,
καὶ ἐπὶ τὸν οἶκον Ἰουδα,
8. διαθήκην καινὴν*
ὡ κατὰ τὴν διαθήκην

Rom. xii. 6. ix. 4.

- ἐχούτες δὲ
1. χαρίσματα.... διάφορα*
οἵτινες εἰσιν Ἰσραηλῖται,
ὧν ἡ υἰοθεσία, καὶ
ἡ δόξα, καὶ
2. αἱ διαθήκαι, καὶ
3. ἡ νομοθεσία*, .. καὶ
2. αἱ ἐπαγγελίαι.

I. Cor. xv. 47.

4. ὁ πρῶτος
ἀνθρώπος
ἐκ γῆς, χοϊκός*
5. ὁ δεύτερος
ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.

Rom. ix. 19, 28.

- ἐρεῖς οὖν μοι*
6. τί ἐτι μέμφεται;

- λόγον γὰρ
7. συντελεῖν,
καὶ συντέμνων
ἐν δικαιοσύνῃ*
ὅτι λόγον
συντεμνόμενον

παῖσαι αὐτὴν κατὰ
τὸν τύπον ὃν ἐώρακει.

I. Cor. xii. 31.

ζηλούτε δὲ

2. τὰ χαρίσματα
τὰ κρείττονα*
καὶ ἔτι
καθ' ὑπερβολὴν
ὁδὸν ὑμῶν
δεύκευμαι.

Gal. iv. 24.

- ἄτινα ἐστὶν
ἀλλοτριοῦμενα*
αὐταὶ γὰρ
εἰσιν

8. αἱ δύο διαθήκαι.

II. Cor. ii. 6.

8. καινῇ; διαθήκῃ.

9. ἢ ἐποίησα τοῖς
πατράσιν αἰτῶν.
ἐν ἡμέρᾳ ἐπιλαοφίμου
μου τῆς χεῖρος αὐτῶν,
ἐξαγαγεῖν αὐτοὺς
ἐκ γῆς Αἰγύπτου·
ὅτι αὐτοὶ οὐκ ἐνέμενον
ἐν τῇ διαθήκῃ μου,
καὶ γὰρ ἐπέλασεν αὐτῶν,
λέγει Κύριος.

10. ὅτι αὕτη ἡ διαθήκη
ἣν διαθήσασθαι τῷ οἴκῳ
Ἰσραὴλ, λέγει Κύριος·
11. διδούς νόμους μου
εἰς τὴν διάνοιαν αὐτῶν,
12. καὶ ἐπὶ καρδίᾳ αὐτῶν
ἐπιγράψας αὐτοὺς,

13. καὶ ἔσομαι αὐτοῖς
εἰς Θεόν,
καὶ αὐτοὶ ἔσονται μοι
εἰς λαόν.

9. ποιήσει Κύριος
ἐπὶ τῆς γῆς.

II. Cor. iii. 2. 6. vi. 16.

ἡ ἐπιστολὴ ἡμῶν
ὑμεῖς ἔσθε,

12. ἐγγεγραμμένη
ἐν ταῖς καρδίαις ἡμῶν·
ἐγγεγραμμένη
οὐ μέλανι, ἀλλὰ

Πνεύματι Θεοῦ ζῶντος· οὐκ ἐν
πλάστῃ λιθίνῃ, ἀλλ'
12. ἐν πλαστῇ καρδίᾳς
σαρκίνας·

ὅς καὶ ἐκάνωσεν
ἡμᾶς διακόνας
10. καὶ νῆς διαθήκης.

13. καὶ ἔσομαι αὐτῶν
Θεός,
καὶ αὐτοὶ ἔσονται μοι
λαός.

Rom. ii. 15.

οἵτινες ἐνδείκνυνται*

11. τὸ ἔργον τοῦ νόμου

12. γραπτὸν
ἐν ταῖς καρδίαις αὐτῶν.

1. καὶ οὐ μὴ διδάξωσιν
ἐκαστος τὸν πλησίον
αὐτοῦ, καὶ ἑκαστὸς
τὸν ἀδελφὸν αὐτοῦ, λέγων·
γινώθι τὸν Κύριον·
2. ὅτι πάντες εἰδῶσιν
μέ, ἀπὸ μικροῦ αὐτῶν,
ἕως μεγάλου αὐτῶν.
3. ὅτι ἵνα ὡς ἔσθιμι
ταῖς ἀδελφαῖς αὐτῶν,
καὶ τῶν ἀμαρτιῶν αὐτῶν,
καὶ τῶν ἀνομιῶν αὐτῶν,
οὐ μὴ μνησθῶ ἔτι.

Ephes. iv. 20. 21.

ὑμεῖς δὲ οὐκ οὕτως
ἐμάθετε τὸν Χριστὸν
εἶνε αὐτὸν ἠκούσατε,
καὶ ἐν αὐτῷ
1. ἐδιδάχθητε.

Rom. ix. 15. iv. 7.

3. ἐλέησω ὃν ἂν ἐλεῶ.
μακάριοι ὧν
4. ἀφάρθωσαν αἱ ἀνομίαι,
καὶ ὧν ἐπεκαλύφθησαν
αἱ ἀμαρτίαι.

Rom. vii. 6.

- ὡν δὲ κατηργήμεν*
ἀπὸ τοῦ νόμου, ἀποθανο-
ντος ἐν ᾧ κατεργά-
μεθα· ὥστε δουλεύειν
ἡμᾶς ἐν
5. καὶ οὐ
6. παλαιότητι γράμματος.

6. πεπαλαίωκε

τὴν πρότην

6. τὸ δὲ παλαιούμενον
καὶ γρηάσκον,
ἐγγυὲς ἀφανισμοῦ.

Heb. ix. 1. 10.

εἶχε μὲν οὖν καὶ
ἡ πρώτη σκηνή,

I. Thess. iv. 9.

αὐτὰ γὰρ ὑμεῖς
1. Θεοδιδασκατοί ἐστε.

II. Cor. iii. 14.

- ἄχρι γὰρ τῆς σήμερον
τὸ αὐτὸ κάλυμμα,
ἐπὶ τῇ ἀναγνώσει
II. Cor. v. 17.
ἥστε ἔτις ἐν Χριστῷ,
5. καινὴ κτίσις·
6. τὰ ἀρχαῖα παρῆλθεν,
ἰδοὺ, γέγονε
5. καινὰ τὰ πάντα.

6. τῆς παλαιᾶς διαθήκης,
μέλει, μὴ
ἀνακαλυπτόμενον,
ὅ,τι ἐν Χριστῷ
καταργεῖται.*

Rom. ix. 4.

οἵτινες εἰσιν Ἰσραηλῖται,

Rom. xii. 1.

παρυσῆσαι τὰ σέματα

Acts xxvi. 22.

ἐπικυρίας οὖν τυχόν
τῆς παρὰ τοῦ Θεοῦ,
ἄχρι τῆς ἡμέρας ταύτης
ἔσθιμι,

2. μαρτυρούμενος

μικρῷ τε καὶ μεγάλῳ,
οὐδὲν ἐν τῷ λόγῳ, ὃν τε
οἱ προφῆται ἐλάλουν
μελλόντων γίνεσθαι,
καὶ Μωσῆς.

ἡμῶν συστὰς ζῶσαν, ἀζήαν,
εὐάρεστον* τῷ Θεῷ,
7. τὴν λογικὴν λατρείαν* ἡμῶν.

ὡς ἡ υἱοθεσία,
καὶ

Rom. ii. 26. ix. 4.
7. τὰ δικαιώματα τοῦ νόμου.
καὶ ἡ λατρεία.*

Tit. ii. 12.

8. πᾶς κοσμητικὸς ἐπιθυμίας.

7. δικαιώματα
λατρείας*,
τὸ τε

8. ἄγιν κοσμητικόν.*

συνὴ γὰρ κα-
τεσκευασθῇ ἡ
πράξις, ἐν ἣ
ἢ τε λυχία, καὶ
ἡ τράπεζα, καὶ ἡ
πρόθεσις τῶν ἑρ-
ταν, ἥτις λέγεται
ἄγια. μετὰ δὲ
τὸ δεξιτέρον κατε-
σκευασμα, συνὴ
ἡ λεγόμενη ἄγια
ἀγία, χρυσῶν
ἔχουσα θυμια-
τήριον, καὶ τὴν
κίβωτον τῆς
διαθήκης περι-
καλωμένην
πύλινον χρυσῶν
ἐν ᾧ στήμι-
νος χρυσὸν ἔχου-
σα το μάννα,
καὶ τὰ ἑσ-
λαφὲν* ὡς
τήσαν, καὶ

II. Cor. iii. 3.

1. οὐκ ἐν πλαστῇ* λιθῷαις,
ἀλλ' ἐν πλαστῇ καρδίᾳ· σαρ-
κίνας.

ὑπεράνω* δὲ αὐτῆς
3. Χερουβίμ, δόξης,
κατασκήζοντα

4. τὸ ἰλαστήριον*.

περὶ ὧν οὐκ ἔστι
νῦν λέγειν κατὰ
μέρος. τούτων δὲ
οὕτω κατεσκευ-
ασμένων, εἰς μὲν
τὴν πρῶτην σκη-
νὴν, διαπαντός
ἐστάσιν οἱ ἱε-
ρεῖς, τὰς

5. λατρείας*.

ἐπιτελούντες.
εἰς δὲ τὴν δευτέ-
ραν ἀπαξ τοῦ
ἐκείνου μόνος
ὁ ἀρχιερεὺς, οὐ
χωρὶς αἱμάτων,
ὁ προσφέρει ὑπὲρ
ἐαυτοῦ, καὶ τῶν
τοῦ λαοῦ ἀγνο-
ημάτων.

Rom. iii. 23...25.

πάντες γὰρ.... ὑπετερούνται

3. τῆς δόξης τοῦ Θεοῦ
δικαιούμενοι δωρεὰν
τῇ αὐτοῦ χάριτι, διὰ
τῆς ἀπολυτρώσεως*
τῆς ἐν Χριστῷ Ἰησοῦ.
ὃν πρόθετο ὁ Θεὸς
4. ἰλαστήριον*.

3. ἡ δόξα,
καὶ
2. αἱ διαθήκαι,
καὶ
ἡ νομοθεσία,
καὶ

5. ἡ λατρεία*,
καὶ
αἱ ἐπαγγελίαι.

τὸ το δηλοῦντο;

6. μῆτις πεφανερωσθαι
τὴν τῶν ἁγίων ὁδόν,

ἔτι τῆς πρώτης σκη-
νῆς ἐχούσης στάσιν*

7. ἥτις παρεβόλῃ
εἰς τὸν καιρὸν τὸν
ἐνεστικότα*,

καὶ ὃν δῶρά τε καὶ
δουσίαι προσφέρνται,
8. μὴ δυνάμεναι κατὰ
συνείδησιν

τελείωσαι

τὴν λατρείαν*

9. βράμιασι,
καὶ

10. πόμασι*,
καὶ

11. διαφόροις βαπτισμοῖς
καὶ
δικαιώμασι σαρκὸς,
μέχρι καιροῦ διορθώ-
σεως ἐπιμελείμενα.

II. Tim. i. 10.

6. φανερωθεῖσαν δὲ νῦν
διὰ . . . I. X., καταργήσαντος*
μὲν τὸν θάνατον,
φωτίσαντος δὲ ζῶν
καὶ ἀφαρσίαν διὰ τοῦ
εὐαγγελίου.

Gal. iv. 24. iii. 3.

7. ἅτινα ἔστιν ἀλληγορού-
μενα.

ἐναρξάμενοι
πνεύματι,

8. νῦν
σεμελ
ἐπιτελεσθε;

Rom. xiv. 17.

οὐ γὰρ ἔστιν ἡ βασιλεία τοῦ Θ.

9. βρώσεις
καὶ

10. πόσις, κ. λ.

I. Cor. x. 2 . . . 4.

καὶ πάντες εἰς τὸν

11. Μωσῆν ἐπατίσαντο*
... καὶ πάντες τὸ αὐτὸ

9. βρώμα πνευματικὸν
ἐφαγον* καὶ πάντες
τὸ αὐτὸ

10. πόμα* πνευματικὸν

ἔπιον* ἔπιον γὰρ

ἐκ πνευματικῆς

ἀκαλουθούσης πέτρας*

ἡ δὲ πέτρα ἦν ὁ Χριστός.

Col. ii. 16. 17. 11.

μὴ ὅν τις ἡμέας κινέτω

9. ἐν βράσει,
ἢ

9. ἐν πόσει,
ἢ

ἐν μέρει ἐσθῆς,

ἢ νομικίας,

ἢ σαρκῶν*.

Acts xiii. 39.

ἀπὸ πάντων ὧν

8. οὐκ ἠδυνήθητε

ἐν τῷ νόμῳ Μωσέως

δικαιωθῆναι,

ἐν τούτῳ πρὶς ὃ πιστεύων

δικαιούται.

Heb. ix. 11....15.

1. Χριστὸς δὲ παραγεγνημένος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μεζέως καὶ
 2. τελειοτέρας σκηνῆς,
 3. οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων,
 4. διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐν ἁγίᾳ* εἰς τὰ ἔθνη, αἰώνων
 5. λυτρώσει εὐαγγελίους.

- εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλευς ραντίζουσα τοὺς κεκοιμημένους,
 6. ἀγιάζει πρὸς τὴν τῆς σαρκὸς
 7. καθάρτητα·

- πόσω μάλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἐαυτὸν προσήγγεν
 8. ἄξιον τοῦ Θεοῦ,

Ephes. ii. 20. 21.

- ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅπως ἀκρογωνιαίου αὐτοῦ Ἰ. Χ. ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογούμενη αὐξεῖ εἰς ναὸν ἅγιον ἐν Κυρίῳ.
 Ephes. . 7.
 4. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν* διὰ τοῦ αἵματος αὐτοῦ, τὴν ᾗ φεσιν ἡμᾶς παραπτώματων.

Col. i. 14.

4. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν* διὰ τοῦ αἵματος αὐτοῦ, τὴν ᾗ φεσιν τῶν ἁμαρτιῶν.

Ephes. v. 25....27.

- καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν καὶ ἐαυτὴν παρέδωκεν ὑπὲρ αὐτῆς· ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι· ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἕνδοξον, τὴν ἐκκλησίαν μὴ ἔχουσαν στίλβον, ἡ ῥυτίδα, ἡ τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἁμώμος.

1. ἂ ἐστι σικᾶ*

τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ, ἐν ᾧ καὶ περιετμήθητε περιτομῇ

3. ἀχειροποιήτου.

Acts xx. 28.

- ποιμαίνειν ἡ τὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν περιεπονήσατο
 4. διὰ τοῦ ἰδίου αἵματος.

Philipp. ii. 8. iii. 9.

5. σχήματι ἐνθεβίς ὡς ἄνθρωπος, ἐταπείνωσεν ἐαυτὸν.
 5. καὶ ἐνθεβὴ ἐν αὐτῷ.

Tit. ii. 13. 14.

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

ὃς ἔδωκεν ἐαυτὸν ὑπὲρ ἡμῶν, ἵνα

13. λυτρώσται ἡμᾶς ἀπὸ πάσης ἀνομίας,

9. καθαρῇ τὴν συνείδην* ἑμᾶν	11. Tim. i. 3. 11. χάριν ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προθέου	9. καὶ καθάρσει ἐαυτῷ λαὸν περιούσιον, ζηλωτὴν
10. ἀπὸ νεκρῶν ἔργων, 11. εἰς τὸ λατρεῖν Θεῷ ζῶντι;	9. ἐν καθαρᾷ συνειδήσει.*	10. καλὸν ἔργον.
καὶ διὰ τοῦτο διαθήκης καυτῆς 12. μεσίτης* ἐστίν, ὅπως θανάτου γενόμενου, 13. εἰς ἀπολύτρωσιν* τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ	Ephes. i. 13. 14. ἐν ᾧ καὶ πιστεύσαν- τες, ἐσφραγίσθητε τῷ Πνεύματι 15. τῆς ἐπαγγελίας τῷ ἁγίῳ· ὃς ἐστιν ἀρχὴ τῶν 16. τῆς κληρονομίας ἑμῶν, 13. εἰς ἀπολύτρωσιν* τῆς περιποιήσεως.	I. Tim. ii. 5. 6. εἰς γὰρ Θεός, εἷς καὶ 12. μεσίτης* Θεοὺ καὶ ἀνθρώπων, ἀβραάμ, Χριστὸς Ἰησοῦς, ὁ δὲ εἰς αὐτὸν 13. ἀντίλυτρον ἐπὲρ πόντων, τὸ μαρτύριον καιρὸς ἰδίοις.
14. παρὰ δέ σεν* § χάριν προστεθεῖν, ἀλλ' οὐδ' ἔλθῃ τὸ σπέρμα ὃ ἐπὶ γράλλται, διαταγείς δι' ἀγγέλων, ἐν χειρὶ 12. μεσίτου*. ὃ δὲ μεσίτης* κ. λ.	Gal. iii. 15. 17. ἀνθρώπου 17. κεκυρωμένη διαθήκη οὐδεὶς ἀθετεῖ, ἢ ἐπιδιατάσσεται.	Rom. iii. 24. 25. 13. διὰ τῆς ἀπολυτρώσεως* τῆς ἐν Χριστῷ Ἰησοῦ· ὃν προσέθετο ὁ Θεός ἵλαστίριον*, διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πᾶρεσιν τῶν προγενομένων ἀμαρτημάτων.
Heb. ix. 22. x. 4. † Heb. ix. 22. x. 4.	I. Cor. xi. 25. 26. λέγουσιν· τοῦτο τὸ ποτήριον 17. ἡ καὶ διαθήκη ἐστίν·	Gal. iii. 15. 17. ἀνθρώπου 17. κεκυρωμένη διαθήκη οὐδεὶς ἀθετεῖ, ἢ ἐπιδιατάσσεται.
Heb. ix. 22. x. 4. † Heb. ix. 22. x. 4.	Heb. ix. 22. x. 4. † Heb. ix. 22. x. 4.	Gal. iii. 15. 17. ἀνθρώπου 17. κεκυρωμένη διαθήκη οὐδεὶς ἀθετεῖ, ἢ ἐπιδιατάσσεται.

1. Δάνατον ἀνάγκη φέρεσθαι τοῦ διαβέμενου.	1. ἐν τῷ ἔμῳ αἵματι· † τούτο ποιεῖτε, ὅσῳκις ἀν πίνετε, εἰς τὴν ἑμὴν ἀνάμνησιν. * ‡ ὅσῳκις γὰρ ἀν ἐσθίετε τὸν ἄρτον τούτου, καὶ τὸ ποτήριον τούτο πίνετε, 1. τὸν θάνατον τοῦ Κυρίου καταγγέλλετε.	2. φασθήναι πρὸς κεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ, μετὰ ἔτη τετρακίσια καὶ τριάντα γεγονὼς νόμος, οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι* τὴν ἐπαγγελίαν.
2. διαθήκη γὰρ ἐπὶ νεκροῖς βεβαιά*. ἐπεὶ μὴ ποτε ἰσχύει, ὅτε ἔσῃ 2. ὁ διαβέμενος· ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐρμекανίσται.	3. λέγων· τούτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστίν ἐν τῷ ἔμῳ αἵματι· τούτο ποιεῖτε ὅσῳκις ἀν πίνετε εἰς τὴν	
λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωυσέως πάντι τῷ λαῷ, λαβὼν τὸ αἶμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος, καὶ ἑρίου κοκκίνου, καὶ ὑσώπου, αὐτοῦ τε τὸ βιβλίον, καὶ πάντα τὸν λαὸν ἐβράντισε,	3. λέγων· τούτο τὸ αἶμα τῆς διαθήκης, ᾗς ἐνετέλειτο πρὸς ὑμᾶς ὁ Θεός, καὶ τὴν σκηπὴν δε, καὶ πάντα τὰ	

σκέυη τῆς
λειτουργίας*,
τῷ αἵματι ὁμοίως
ἐβάπτισε. καὶ σχεδὸν
ἐν αἵματι πάντα
καθαρίζεται
κατὰ τὸν νόμον,
καὶ χωρὶς αἵμα-
τος τεκχυσίας οὐ
γίνεται ἁγιστος.

Heb. ix. 23. . . . 28.

ἀνάγκη οὖν τὰ μέν
4. ὑποδείγματα
τῶν ἐν τοῖς οὐρανῶς
τούτοις καθαρίζεσθαι·
αὐτὰ δὲ τὰ ἐπουράνια
κρίνῃσι θυσίαις
παρὰ ταύτας.

οὐ γὰρ εἰς

5. χειροποιήτα ἄγια
εἰσῆλθεν ὁ Χριστός,
6. ἀντίτυπα τῶν ἀλυσάνων
ἀλλ'
7. εἰς αὐτὸν τὸν οὐρανόν,
8. νῦν ἐμφανισθῆναι
τῷ προσώπῳ τοῦ Θεοῦ
ὡπὲρ ἡμῶν.

† Heb. ix. 20. λέγων· τούτο τὸ αἷμα τῆς διαθήκης.

ἐμὴν ἀνάμνησιν.*

Col. ii. 17.

ἃ ἔστι
4. σκιά
τῶν μελλόντων,
τὸ δὲ σῶμα
τοῦ
Χριστοῦ.

II. Cor. v. 1.

ὅτι ἂν ἡ ἐπίγειος
ἡμῶν οἰκία τοῦ σκηνῶς
καταλυθῇ,
οὐκ ἔστι
5. οἰκίαν ἀχειροποίητον
7. αἰώνιον ἐν τοῖς οὐρανῶς.

Rom. v. 14.

Ἰδοὺ, ὅς ἔστι
6. τύπος τοῦ μέλλοντος.
II. Cor. iv. 6.
8. πρὸς φωτισμὸν τῆς
γνώσεως τῆς δόξης
τοῦ Θεοῦ ἐν προσώπῳ Χ. ἱ.
8. φανερωθέντος δὲ νῦν.

Acts xvii. 24.

οὗτος, οὐρανοῦ καὶ γῆς
Κύριος ὑπάρχων, οὐκ ἐν

5. χειροποιήτοις ναοῖς κατεσκεύη.

I. Cor. x. 6. 11.

6. ταῦτα δὲ τύποι ἡμῶν.
ταῦτα δὲ πάντα τύποι.

I. Cor. xv. 47.

ὁ πρῶτος ἀβρὰμ
ἐκ γῆς, χαϊνός·
ὁ δεύτερος ἀβρὰμ,
7. ὁ Κύριος ἐξ οὐρανοῦ.

† Heb. x. 3. ἐν αὐτῶς ἀνάμνησις* ἀμαρτιῶν.

Rom. vi. 9. 10. iii. 21.

εἰδότες ὅτι Χριστὸς,
ἐγερθεὶς ἐκ νεκρῶν,
οὐκ ἔτι ἀποθνήσκει·
θάνατος αὐτοῦ οὐκ ἔτι
κυριεῖ.

ὁ γὰρ

ἀπέθανε,

1. τῇ ἁμαρτίᾳ

ἀπέθανεν

ἐφ' ἡμᾶς·

1. νυν δέ,

χωρὶς νόμου,

δικαιοσύνη

Θεοῦ

πεθαίνεσθαι.

Col. i. 26.

1. νυν δέ

2. ἐφανερώθη

τοῖς ἁγίοις αὐτοῦ.

II. Tim. iv. 8.

λαιπὼν,

3. ἀποκείται

μοι ὁ τῆς δικαιοσύνης

στέφανος, ὃν ἀποδόσει

μοι ὁ Κ. ἐν ἐκείνῃ τῇ ἡμέρᾳ,

4. ὁ δικαίος κριτὴς·

οὐ μόνον δὲ ἔμοι,

οὐδ' ἵνα πολλάκις
προσφέρῃ ἑαυτὸν,
ὥσπερ ὁ ἀρχιερεὺς
εἰσερχεται εἰς τὰ ἄγια
κατ' ἑναυτὸν,
ἐν αἰσῶσι ἀλλοτρίῳ·
ἐπεὶ ἔδει αὐτὸν πολλάκις
παθεῖν ἀπὸ κατ' ἐναντίας
κόσμου·

1. νυν δέ, ἁπλῶς,

ἐπὶ συντελείᾳ τῶν

αἰώνων,

εἰς ἀθέτησιν

ἁμαρτίας,

διὰ τῆς δύσεως αὐτοῦ,

2. πεφανέρωται.

καὶ καθ' ὅσον

3. ἀπόκειται

τοῖς ἀνθρώποις

ἁπλῶς ἀποδιδεῖν,

μετὰ δὲ τοῦτο

4. κρίσις·

οὕτως ὁ Χριστὸς,

ἁπλῶς προσερχθεὶς

εἰς τὸ

II. Tim. i. 9. 10.

Χάριν τὴν δοθεῖσαν
ἡμῖν ἐν Χριστῷ Ἰησοῦ, πρὸ
Χρόνου αἰώνων·

1. φανερωθεῖσαν δὲ νυν

διὰ τῆς ἐπιφανείας

τοῦ σωτήρος ἡμῶν Ἰ. Χ.,

καταργήσαντος*

μὲν τὴν θάνατον.

I. Tim. iii. 16.

καὶ ἡμολογούμενος

μέγα ἐστὶ τὸ τῆς

εὐσεβείας μυστήριον·

2. Θεὸς

ἐφανερώθη

ἐν σαρκί.

πολλὰ.

ἀνεστῇ καὶ ἡ μαρτυρία,
ἐν δευτέρῳ,
Χαίρει μαρτυρία,
5. ὁφθαλμοὶ τοῖς αὐτῶν
6. ἀπεκδεχόμενοι*
7. εἰς σωτηρίαν.

K K 20

Heb. x. 1. 3.

8. σκιά* γὰρ ἔχον ὁ νόμος
τῶν μελλόντων ἀπαρχῇ
9. οὐκ αὐτὴν τὴν εἰκόνα
τῶν παρακάλων,
κατ' ἐναυτὸν
ταῖς αἰταῖς θυσιαῖς,
ἃς προσφέρουσιν
εἰς τὸ θυσιάζειν,
ὅδε ποτε δίδεται
τοῖς προσερχομένοις
10. τελειῶσαι.
ἐπεὶ οὐκ ἂν ἐπαύσαντο

Tit. ii. 11. 13.

5. ἐπέφανη γὰρ
ἡ χάρις τοῦ Θεοῦ
7. ἡ σωτηρία
πᾶσιν ἀθρώποις.
6. προσδεχόμενοι
τὴν μακάριαν ἡλπίδα,
5. καὶ ἐπιφάνειαν
τῆς δόξης τοῦ μεγάλου Θεοῦ
7. καὶ σωτὴρος ἡμῶν ἱ. Χ.

11. Cor. iii. 18.

τὴν δόξαν Κυρίου...
κατοπτρίζμενοι,
9. τὴν αὐτὴν εἰκόνα
μεταμορφούμεθα.

Philipp. iii. 20.

ἡμῶν γὰρ τὸ πολίτευμα
ἐν οὐρανοῖς ὑπάρχει.
7. ἔξ οὗ καὶ σωτῆρα
6. ἀπεκδεχόμεθα,*
Κύριον Ἰησοῦν Χριστόν.

Rom. viii. 18.

8. τὴν μέλλουσαν δόξαν.

Acts xxiv. 15.

ἐλπιδὴ ἔχων
εἰς τὸν Θεόν,
ᾧ
καὶ αὐτοὶ οὕτως
6. προσδεχόμεναι.

Gal. iii. 23.

8. ἐπὶ νόμον ἐφεσφράμεθα,
συγκληθεὶς μέντοι
εἰς τὴν μέλλουσαν πίστιν.

* The parallel, here, is more perfect, than can be shown when we take the text of Hebrews continuously : Heb. x. 1. 5, — σκιά*, γὰρ ἔχον ὁ νόμος τῶν μελλόντων ἀρχὴν... σῶμα δὲ κατοπτρίσω μοι : Col. ii. 17. ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. The antithesis is the same in both passages ; but marked, in that of Hebrews, as S. Paul's manner was, by the interposition of an explanatory parenthesis. This only heightens the proof.

ἡρσφορέμεναι·
διὰ τὸ μηδεμίαν ἔχων
1. ἐπι συνείδισιν*
ἀμαρτιῶν τοὺς
2. λατρεύοντας, ἀπαξ
μεκαθαρμένους*
ἀλλ' ἐν αὐταῖς
3. ἀνάμνησις*
ἀμαρτιῶν κατ' ἐναυτόν.

Heb. x. 4.... 10.

4. ἀδύνατον γὰρ
αἷμα ταύρων καὶ τράγων
5. ἀφαιρῖν ἀμαρτίας.
6. διὸ εἰσερχόμενος
εἰς τὸν κόσμον, λέγει·
Συστάν καὶ προσφορὰι*
οὐκ ἠθέλησας,
7. σῶμα δὲ κατηρτίσω μοι,
δοκναύματα

8. καὶ περὶ ἀμαρτίας
κατέκρινε τὴν ἀμαρτίαν
ἐν τῇ σαρκί.
9. οὐκ εὐδόκησας,
τότε εἶπον·
10. ἰδοὺ ἦ καὶ
(ἐν κεφαλῇ δι' ἐμοῦ)
γέγραπται περὶ ἐμοῦ)
11. τοῦ ποιῆσαι, ὁ Θεός,
τὸ θέλημα σου.

I. Cor. viii. 7.

τινὲς δὲ
1. τῇ συνείδισει*
τοῦ εἰδούλου...
ἐσθίουσι, καὶ
ἡ συνείδισις*
αὐτῶν... μολύνεται.

Rom. viii. 8.

4. τὸ γὰρ ἀδύνατον
τοῦ νόμου, ἐν ᾧ ἡσθένη
διὰ τῆς σαρκός,

7. ὁ Θεός, τὸν ἑαυτοῦ
υἱὸν πέμψας
ἐν ὁμοιώματι
σαρκὸς ἀμαρτίας,

8. καὶ περὶ ἀμαρτίας
κατέκρινε τὴν ἀμαρτίαν
ἐν τῇ σαρκί.

Ephes. vi. 6.

ὡς δοῦλοι τοῦ Χριστοῦ
11. ποιῶντες τὸ θέλημα
τοῦ Θεοῦ ἐκ ψυχῆς.

II. Tim. i. 3.

Χάριν ἔχω τῷ Θεῷ,
2. ὃ λατρεύω
ἀπὸ προζών
1. ἐν καθαρᾷ συνείδισει.*

I. Cor. xv. 56.

4. ἡ δὲ δύναμις τῆς
ἀμαρτίας ὁ νόμος.

Rom. v. 12.

8. ἐνός ἀνθρώπου
6. ἡ ἀμαρτία εἰς τὸν
κόσμον εἰσῆλθε.

I. Cor. xii. 27.

7. ὑμεῖς δὲ ἐστε σῶμα Χ.

Rom. xi. 26.

10. καθὼς γέγραπται·
ἦξει ἐκ Σιών
ὁ βύρμενος.

I. Cor. xi. 25.

τοῦτο τὸ ποτήριον,
ἡ καινὴ διαθήκη ἐστιν
ἐν τῷ ἐμῷ αἵματι.†

τοῦτο ποιεῖτε,
ὅσκις ἂν πίνετε,

3. εἰς τὴν ἐμὴν ἀνάμνησιν.*

Acts xiii. 38. 39.

διὰ τοῦτο ὑμῶν

5. ἄφεσις ἀμαρτιῶν
καταργέλλεται.

καὶ ἀπὸ πάντων ὧν
4. οὐκ ἠδυνήθητε ἐν τῷ νόμῳ
Μωσέως δικαιοβήηται.

Ephes. i. 23.

7. ἥτις ἐστι τὸ σῶμα αὐτοῦ.

Acts xiii. 22. 23.

ὦ καὶ εἴπε·...
εἶπον Δαβὶδ, τὸν τοῦ
Ἰεσσαί, ἀνδρα κατὰ
τὴν καρδίαν μου,

11. ὃς ποιήσει πάντα

τὰ θελήματά μου.
τοῦτο ὁ Θεὸς ἀπὸ τοῦ
παισίου μου.

Acts xxvi. 17. 18.

ἐξαίρουμένους σε
ἐκ τοῦ λαοῦ, καὶ τῶν ἐθνῶν,
εἰς οὓς ὤν σε ἀποστέλλω,
τοῦ λαβεῖν αὐτοὺς
5. ἄφεςιν ἀμαρτιῶν.

Col. ii. 17. i. 19. ii. 9.

ἃ ἐστι σκιά τῶν μελλόντων†
7. τὸ δὲ σῶμα τοῦ Χριστοῦ.

9. ἐν αὐτῷ
εὐδόκησε

πάν τὸ πλήρωμα
κατοικῆσαι.

7. ἐν αὐτῷ κατοικεῖ
πάν τὸ πλήρωμα
τῆς θεότητος
σὺ ματὶ καὶ ὦς*

ἐπαγγελίαν, ἥρει
τῷ Ἰσραὴλ
10. σωτήρα Ἰησοῦν.

† Heb. x. 1.

Ephes. v. 2. i. 5. 9.

παρέδωκεν ἑαυτὸν

12. προσφορὰν* καὶ θυσίαν
τῷ Θεῷ.

14. κατὰ τὴν εὐδοκίαν
τοῦ θελήματος αὐτοῦ,
.

χαρίσας ἑμὴν

15. τὸ μυστήριον

τοῦ θελήματος αὐτοῦ,

14. κατὰ τὴν εὐδοκίαν αὐτοῦ,
ἣν πρόθετο ἐν αὐτῷ.

I. Thess. iv. 3.

17. τοῦτο γὰρ ἐστὶ θελημα τοῦ
Θεοῦ,
ὁ ἀγαπᾷς* ὑμῶν.

Ephes. v. 2.

18. παρέδωκεν ἑαυτὸν
προσφορὰν*
καὶ θυσίαν τῷ Θεῷ.

Rom. xv. 16.

εἰς τὸ εὐχαριστεῖν

† Heb. ix. 20.

ἀνέτερον λέγων· ὅτι

12. θυσίαν καὶ προσφορὰν*
καὶ δακρυάματα,

13. καὶ περὶ ἀμαρτίας
οὐκ ἠθέλησας, οὐδὲ

14. εὐδυσσας*

(αἰνέτες κατὰ τὴν νόμον
προσφέρωνται),
τότε εἶπεν·

Κ 15. ἰδοὺ ἦκα τοῦ ποιῆσαι,

Κ ὁ Θεός, τὸ θελημα σου.

Ω 16. ἀναίρει τὸ πρῶτον,

ἵνα τὸ δεύτερον στήσῃ.

17. ἐν ᾧ θεληματι

ἠγαπήμενοι ἐσμὲν,
οἱ διὰ τῆς

18. προσφορᾶς*

τοῦ σάματος τοῦ ἱ. Χ.
ἐξάπαξ.*

Heb. x. 11...14.

καὶ πᾶς μὲν

Rom. viii. 3.

13. καὶ περὶ ἀμαρτίας.

II. Cor. iii. 16.

16. περιαιρέται
τὸ κάλυμμα.

ἐμεῖνάς, λέγει Κύριος.
 διδοὺς νόμους μου ἐπὶ
 καρδίας αὐτῶν, καὶ
 ἐπὶ τῶν διανοιῶν
 αὐτῶν ἐπιγράψω αὐ-
 τοὺς· καὶ τῶν ἀμαρ-
 τιῶν αὐτῶν, καὶ τῶν
 ἀνομιῶν αὐτῶν οὐ
 μὴ μνησθῶ ἔτι.

9. ἄφεςτις τούτων, (τῶν
 ἀμαρτιῶν)
 οὐκ ἔτι

πρὸς φῶς·
 περὶ ἀμαρτίας.

Heb. x. 19. 25.

10. ἔχοντες αὐτὸν, ἀδελφοί,
 παρρησίαν,

11. εἰς τὴν εἰσοδὸν τῶν ἁγίων
 12. ἐν τῷ αἵματι Ἰησοῦ,

Ephes. i. 7.

ἐν ᾧ ἔχομεν τὴν
 ἀπολύτρωσιν·*

διὰ τοῦ αἵματος αὐτοῦ,
 9. τὴν ἄφεσιν
 τῶν παραπτώμάτων.

Ephes. iii. 12.

10. ἐν ᾧ ἔχομεν
 τὴν παρρησίαν,
 καὶ τὴν προσαγγὴν
 διὰ τοῦ πίστεως αὐτοῦ.

Rom. xii. 1. 2.

παρακαλῶ ὅτι ὑμεῖς,
 ἀδελφοί, διὰ τῶν
 ἐκτιμῶν·*

τοῦ Θεοῦ,
 παραστήσαι τὰ σόματα
 ὑμῶν ζυστάς

Col. i. 14.

ἐν ᾧ ἔχομεν τὴν
 ἀπολύτρωσιν·*

διὰ τοῦ αἵματος αὐτοῦ,
 9. τὴν ἄφεσιν
 τῶν ἀμαρτιῶν.

Rom. iii. 25.

ὃν προσέθετο ὁ Θεὸς
 ἱλαστήριον·*

διὰ τῆς πίστεως
 12. ἐν τῷ αὐτοῦ αἵματι,
 εἰς ἔνδειξιν τῆς
 δικαιοσύνης αὐτοῦ,

9. διὰ τὴν πάρεσιν τῶν
 προγεγονότων
 ἀμαρτημάτων.

Acts xviii. 25.

14. τὴν ἰδὸν τοῦ Κυρίου.

Acts xiii. 38.

ἠραστὸν οὖν ὑμῶν,
 ἀνδρες ἀδελφοί,

ὅτι διὰ τούτου ὑμῶν
 9. ἄφεςτις ἀμαρτιῶν
 καταργέλεται.

Acts xiii. 24.

πρὸ προσώπου

11. τῆς εἰσοδῦ αὐτοῦ.

Col. iii. 10.

ἐνδυσάμενοι τὸν νέον,
 13. τὸν ἀνακαινούμενον·*

II. Cor. iv. 16.

εἰ καὶ ὁ ἔξω ἡμῶν ἐνθραυπός
 διαφθείρεται, ἀλλ' ὁ ἐσωθεν
 13. ἀνακαινούται·*

Tit. iii. 5. 6.

κατὰ τὸ αὐτοῦ ἔλεον
 ἔσωσεν ἡμᾶς,
 διὰ λουτροῦ
 παλινγενεσίας.

καὶ

13. ἀνακαινύσας·*

1. ζῶσαν, ἀρίαν, εὐάρεστον*...
καὶ... μεταμορφώθε
τεύτεστι
τῆς σαρκὸς αὐτοῦ,
καὶ ἱερά μέγαν
2. ἐπὶ τὸν οἶκον τοῦ Θεοῦ
προσερχόμεθα
3. μετὰ ἀληθινῆς καρδίας,
4. ἐν πληροφρίᾳ* πίστεως,
ἐξομνισμένοι τὰς καρδίας
5. ἀπὸ συνειδήσεως* πυνθῶμεν
6. καὶ λελουμένοι τὸ σῶμα
7. ὑδατι καθαρῷ,
8. κατέχοντες τὴν
ὁμολογίαν* τῆς ἐλπίδος
9. ἀκλῆ· πιστὸς γὰρ
ὁ ἐπαγγελιάμενος.
καὶ
10. κατανυμένους ἀλλήλους,
11. εἰς παροξυσμὸν
12. ἀγάπης καὶ
13. καλῶν ἔργων.
μὴ ἐγκαταλείποντες τὴν

1. ζῶσαν, ἀρίαν, εὐάρεστον*...
καὶ... μεταμορφώθε
τεύτεστι
τῆς σαρκὸς αὐτοῦ.
I. Tim. iii. 15.
ἵνα εἰδῆς πῶ δεῖ
2. ἐν οἴκῳ Θεοῦ
ἀναστρέφεσθαι.
II. Cor. vii. 1.
ταῦτας οὖν ἔχοντες
τὰς ἐπαγγελίας,
ἀγαπῶντες,
7. καθαρίσωμεν ἑαυτοὺς
5. ἀπὸ πάντος μολυσμοῦ
6. σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἀγωνιστὴν
ἐν φόβῳ Θεοῦ.
I. Cor. i. 9. x. 13.
9. πιστὸς ὁ Θεός.
πιστὸς δὲ ὁ Θεός.
Rom. xv. 14. xii. 17.
10. ἀλλήλους νοθετεῖν.
10. περιουόμενοι
13. καλῶ.
II. Thess. ii. 1. 2.
ἐρωτῶμεν δὲ ὑμᾶς,

- I. Tim. i. 5.
τὸ δὲ τέλος τῆς παραγγελίας
ἐστὶν ἀγάπη,
3. ἐκ καθαρᾶς καρδίας,
5. καὶ συνειδήσεως* ἀγαθῆς
4. καὶ πίστεως ἀνυποκρίτου.
Ephes. v. 26.
6. καθαρίσας
τῷ λουτρῷ τοῦ ὕδατος,
I. Th. v. 24. II. Th. iii. 3.
9. πιστὸς ὁ καλὸν ἡμᾶς,
πιστὸς δὲ ἐστὶν ὁ Κύριος.
Acts xv. 39.
11. ἐγένετο οὖν παροξυσμὸς,
ὥστε ἀποχωρισθῆναι
αὐτοὺς ἀπ' ἀλλήλων.

- I. Tim. iii. 9.
8. ἔχοντας
τὸ μυστήριον τῆς πίστεως
5. ἐκ καθαρᾶς συνειδήσεως.*
Tit. iii. 5.
6. διὰ λουτροῦ
παιγγενεσίας.
Tit. i. 2.
9. τὴν ἐπαγγελίαν
ὁ ἀψευδὲς Θεός.
Col. iii. 16.
10. νοθετοῦντες ἑαυτοὺς.

- II. Tim. ii. 21. 22.
ἐὰν οὖν τις
7. ἐκκαθάρῃ ἑαυτὸν
ἀπὸ τούτων,
ἔσται σκευὸς εἰς τιμὴν,
ἡγιασμένος, καὶ εὐχρηστον
τῷ δεσπότῃ
13. εἰς πᾶν ἔργον ἀγαθὸν
ἡγιασμένον.
τὰς δὲ νεωτερικὰς ἐπιθυμίας
φευγέ· δίσκος δὲ
δικαιοσύνης,
12. πίστιν, ἀγάπην, εἰρήνην,
μετὰ τῶν ἐπικαλουμένων
τὸν Κύριον
7. ἐκ καθαρᾶς καρδίας.

Πνεύματος ἀγίου,
οὗ ἐξέχεεν ἐφ' ἡμᾶς
πλουσίως,
διὰ Ἰησοῦ Χριστοῦ
τοῦ σωτῆρος ἡμῶν.

6. τὸ εἶμα τῆς διαθήκης καὶ τὸ ἡμετέριον, ἐν ᾧ ἡμεῖς καὶ	I. Cor. xi. 25. τοῦτο τὸ ποτήριον, 6. ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι.	συ τοῖς ἀρχουσιν αὐτῶν, 8. ὑφίσταται, καὶ λιθοβολῶσαι αὐ- τοὺς.
7. τὸ Πνεῦμα τῆς χάριτος 8. ἐνδοξασθῆναι	Rom. i. 30. 7. Θεοστυγεῖς, ὑφίσταται.*	I. Thess. ii. 2. 8. ὑφιστάμενος, καθὼς οἴδατε.
οἴδαμεν γὰρ τὸν εἰπόντα· 9. ἑμεῖς ἐκδικηστές, ἐργάζομενοι ἀνταποδόσθαι* λαβεῖν Κύριος. καὶ πάλιν· 10. Κύριος κρινεῖ τὸν λαὸν αὐτοῦ,	II. Thess. i. 6...9. 9. εἴπερ δίκαιον παρὰ Θεοῦ ἀνταποδοῦναι* τοῖς ἐργάζουσιν ἡμᾶς θλίβειν. ἐν τῇ ἀποκαλύψει τοῦ Κ. Ἰησοῦ ἀπ' οὐρανοῦ, ... ἐν πυρὶ φλογόει 9. διδόντος ἐκδίκην τοῖς μὴ εἰδότες Θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. αἵτινες διὴν τίσουσιν, δεδεμένοι αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ.	Rom. iii. 5, 6. μὴ ἀδικεῖς ὁ Θεός, ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἀβελωπὸν λόγον) μὴ γένοιτο· ἐπεὶ πᾶς 10. κρινεῖ ὁ Θεός τὸν κόσμον;
11. φερόν τὸ ἐμπεπαι- εἶς χεῖρας Θεοῦ ζῶντος.	II. Cor. v. 11. εἰδότες οὖν 11. τὸν φόβον τοῦ Κυρίου, ἀβελωπὸν πεποιθήμεν.	

† Heb. xii. 29. καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκει.

α χειροποιήτων, 12. αἰῶνοι ἐν τοῖς οὐρανοῖς.					
13. μὴ ἀποβάντε αὐτὴν παρρησίαν ἑμὰς, 14. ὅτις ἔχει μισοπεινίστα· μεγάλαι.	Acts xxvii. 22. 13. ἀποβάντ' γὰρ ψυχῆς οὐδενμία ἔσται.	Rom. xi. 15. 13. ἡ ἀπόδομή αὐτῶν.	I. Cor. iii. 8. ἕκαστος δὲ 14. τὸν ἴδιον μισθὸν λήψεται, κατὰ τὸν ἴδιον κόπον.	14. μισθὸν λήψεται.	
5. ὑπομονὴς γὰρ ἔχετε χρέαν, ἵνα πείνασθε, 16. τὸ θάνατον τοῦ Θεοῦ κομίσασθε τὴν ἐπαγγελίαν. 17. γὰρ ἔτι γὰρ 18. μικρὸν* ὅσον ὄσον, 9. ὁ ἐρχόμενος ἔξει, καὶ οὐ χρονίει.	11. Tim. ii. 12. 15. εἰ ὑπομένωμεν, καὶ συμμοστυλεύσόμεν.	I. Cor. ix. 17. εἰ γὰρ ἐκὼν τοῦτο πράσσω, 14. μισθὸν ἔχω.	Ephes. vi. 6. 16. ποιῶντες τὰ θελήματα τοῦ Θεοῦ.	Ephes. vi. 8. 16. ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο 17. κομίζεται παρὰ τοῦ Κυρίου.	
20. ὁ δὲ δικαίος ἐκ πίστεως ζήσεται, καὶ ἐάν 21. ὑποστείλονται*, 22. οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτοῖς.	II. Thess. i. 10. 19. ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ.	Acts xx. 20. 21. οὐδὲν ὑπεστειλόμενι.*	Acts xx. 27. 21. οὐ γὰρ ὑπεστειλόμενι.*	II. Cor. v. 10. τοὺς γὰρ πάντας ἡμᾶς φανεραῖς δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, 17. ἵνα κομίσονται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.	

<p>I. Thess. v. 8. 9.</p> <p>1. ἡμεῖς δὲ οὐκ ἐσμὲν ἰπποκρίταις εἰς ἀποκρίαν, ἀλλὰ ἐν πίστεως εἰς περιποίησιν* ψυχῆς.</p>	<p>II. Thess. ii. 13. 14.</p> <p>1. ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, . . . ὅτι εἰλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν, ἐν ἀγιασμῷ Πνεύματος, 2. καὶ πίστει ἀληθείας εἰς ὃ ἐκάλεσεν ὑμᾶς, διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν* δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.</p>	<p>I. Tim. i. 16.</p> <p>ἀλλὰ διὰ τοῦτο ἠλείβην, ὥστε ἐμοὶ πρῶτον ἐνδείκνυται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακαροβμίαν πρὸς ὁποῦντων 2. τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.</p>	<p>II. Pet. iii. 15. 16.</p> <p>καὶ τὴν τοῦ Κυρίου ἡμῶν μακαροβμίαν, σωτηρίαν ἐνείθε· καθὼς καὶ ὁ ἀγαπῶν ἡμῶν ἀδελφὸς Παῦλος, κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν, ἔγραψεν ὑμῖν· ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν αἷς ἐστι δύσνόητα καὶ ἀσπράγματα σφραγίσματα, ὥς καὶ τὰς λοιπὰς γραφάς, 1. πρὸς τὴν ἰδίαν αὐτῶν ἀπό- λειαν.</p>	<p>Rom. iv. 18.</p> <p>4. ὡς παρὰ ἐλπίδα ἐπ' ἐλπίδι 3. ἐπίστευσεν.</p>
<p>II. Cor. iv. 18.</p> <p>5. μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰῶνα.</p>	<p>Rom. viii. 24. 25.</p> <p>4. τῇ γὰρ ἐλπίδι 5. ἐσώθημεν· ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς. ὅ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπενδεύμεθα· ὡς καὶ ἡμεῖς διὰ τοῦ εὐαγγελίου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.</p>	<p>I. Cor. xiii. 12. 13.</p> <p>5. βλέπομεν γὰρ ἄρτι δι' ὁσόντου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. ὡς καὶ ἡμεῖς 3. πίστις, ἐλπίς, ἀγάπη.</p>	<p>I. Cor. xv. 14. 15.</p> <p>εἰ δὲ Χριστὸς οὐκ ἔγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν,</p>	<p>II. Cor. iv. 18.</p> <p>5. μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰῶνα.</p>

ἐπὶ τοῖς δόμοις αὐτοῦ
τοῦ Θεοῦ· καὶ,

1. δι' αὐτῆς,
ἀποθανόν

ἔτι λαλεῖται.

2. πιστεῖ. Ἐν ὧχ μετετίθη
τοῦ μὴ ἰδεῖν Σάνατον·

καὶ οὐχ εἰρόσμετο, διότι
μετέθηκεν αὐτὸν ὁ Θεός·
πρὸ γὰρ τῆς μετεθέσεως
αὐτοῦ μεμεαρτυρήται

3. εὐφροσυνήκεται* τῷ Θεῷ.

4. χωρὶς δὲ πίστεως
ἀδύνατον

εὐφροσυνῆσαι.*

πιστεῦσαι γὰρ δεῖ
τὸν προσερχόμενον τῷ Θεῷ,
ὅτι ἔστι·†

5. καὶ τοῖς ἐκζητοῦσιν
αὐτὸν μιθεαποδέτης
γίνεται.†

6. πιστεῖ, χρηματισθεὶς Νῶε

7. περὶ τῶν μυστήτων

βλεπομένων,
ἐλαβὼθ' εἰς κατεσκευασθε
κισῶτον, εἰς σωτηρίαν
τοῦ οἴκου αὐτοῦ· δι' ἧς

ὑπὸ τοῦ νόμου καὶ τῶν προ-
φητῶν,

δικαιοσύνη δὲ Θεοῦ,
διὰ πίστεως Ἰησοῦ Χριστοῦ.

II. Cor. v. 7...9.

2. διὰ πίστεως γὰρ περιπατοῦμεν,

οὐ διὰ εἰδους. Θάρ-

ρῦμεν* δὲ καὶ εὐδοκῶμεν

ἡμᾶλλον ἐκδηῶσαι

ἐκ τῆς σήμερας, καὶ

ἐνδηῶσαι πρὸς τὸν Κύριον.

διὸ καὶ φιλοτιμούμεθα,

εἴτε ἐνδημούντες,

εἴτε ἐκδημούντες,

3. εὐφροσυνῶμεν* αὐτῷ εἶναι.

Rom. viii. 3.

4. τὸ γὰρ ἀδύνατον

τοῦ νόμου. κ. λ.

II. Cor. iv. 18.

μη σκοποῦντων ἡμῶν

7. τὰ βλεπόμενα, ἀλλὰ

τὰ μὴ βλεπόμενα.

1. ἐπίστευστα, διὸ ἐλάλησα·
καὶ ἡμεῖς πιστεύομεν,
διὸ καὶ λαλοῦμεν.

Philipp. iii. 9, iv. 18.

2. καὶ εὐφροῦν ἐν αὐτῷ, ..

ἔχον . . . τὴν ἐν Θεῷ

δικαιοσύνην ἐπὶ τῇ πίστει.

3. εὐφροσυνῶμεν* τῷ Θεῷ.

Rom. iii. 28. 11.

4. πιστεῖ

δικαιοῦσθαι ἄνθρωπον,

χωρὶς ἔργων νόμου.

5. οὐκ ἔστιν ὁ ἐκζητῶν
τὸν Θεόν.†

Rom. xi. 4.

6. τί λέγει αὐτῷ ὁ χρηματισμός;

I. Cor. xi. 32.

ἢ κα μὴ

I. Thess. iv. 1.

2. παρελάβετε παρ' ἡμῶν
τὸ πῶς δεῖ ὑμᾶς
περιπατεῖν,

3. ἀρέσκειν Θεῷ.

Rom. xii. 1.

3. εὐφροσυνῶμεν* τῷ Θεῷ.

I. Thess. ii. 12. 14. 15.

2. μαρτυροῦμενοι, εἰς τὸ

περιπατεῖσαι ὑμᾶς

ἀξίως τοῦ Θεοῦ. κ. λ.

Ἰουδαίων·

3. Θεῷ μὴ ἀρεσκόντων.

Ephes. v. 10.

3. εὐφροσυνῶμεν* τῷ Κυρίῳ.

8. κατέκρινε τὸν κόσμον, 9. καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονομία. πίστει καλούμενος Ἀβραάμ ὑπάρχουσαν ἐξελεθῆναι εἰς τὸν τύπον ὃν ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστά- μενος τοῦ ἔρχεσθαι.	8. σὺν τῷ κόσμῳ κατακριθήμεν. 9. δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ.	Rom. iii. 6. 22.	8. πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 9. δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ.	Philipp. iii. 9. 9. τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.
10. πιστοὶ παρέκκυσεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκιαῖς κατικρυψάς μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκατανοήσαν τῆς ἐπαγγελίας τῆς αὐτῆς. ἐξεδέχεται γὰρ 11. τὴν τοῦ Σεμελῆος 12. ἔχουσαν πόλιν, ἧς 13. τεχνίτης καὶ δημιουργὸς 14. ὁ Θεός.	10. πιστοὶ παρέκκυσεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκιαῖς κατικρυψάς μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκατανοήσαν τῆς ἐπαγγελίας τῆς αὐτῆς. ἐξεδέχεται γὰρ 11. τὴν τοῦ Σεμελῆος 12. ἔχουσαν πόλιν, ἧς 13. τεχνίτης καὶ δημιουργὸς 14. ὁ Θεός.	Ephes. ii. 19 ... 21. ἀμα οὖν οὐκέτι ἐστὲ 10. ξένοι καὶ πάροικοι, 12. ἀλλὰ συμπολίται τῶν ἁγίων, καὶ οἰκεῖοι 14. τοῦ Θεοῦ. 11. ἐποικοδομήστες ἐπὶ τῷ Σεμελῆος τῶν ἀποστόλων καὶ προφητῶν, οἱ τοὺς ἀκρογωνιαίους αὐτοῦ Ἰ. Χ. ἐν ᾧ πᾶσα ἡ οἰκοδομὴ αὐξεῖ εἰς ναὸν ἁγίον ἐν Κυρίῳ.	I. Cor. iii. 9 ... 12. 14. Θεοῦ οἰκοδομὴ ἐστὲ ... 13. ὡς σοφὸς ἀρχιτέκτων 11. Σεμέλων τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλαπτὼν πᾶς ἐποικοδομεῖ. 11. Σεμέλων γὰρ ἄλλον οὐδεὶς δύναται Σεῦναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός. εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν Σεμέλων τούτων. κ. λ.	Philipp. iii. 20. ἐμὲν γὰρ 12. τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεδεχόμεθα.*
				Acts xiii. 17. 10. ἐν τῇ παροιμίᾳ ἐν γῇ Αἰγύπτου.
				Philipp. i. 27. μόνον ἀξίως τοῦ εὐαγγελίου 12. τοῦ Χριστοῦ πολιτεύεσθε.
				Acts xxxiii. 1. ἐγὼ πᾶσιν συνεδίσταμι ἀγαθῇ 12. πεπολιτευμένοι τῷ Θεῷ.

† So Plato: ἀξιούμεν δὲ ... ἡμεῖς, πρότερον ἐπιχειρεῖν πείθεσθαι καὶ διδασκῆναι, ὡς εἰσι Σεολ, τεκμήρια λέγοντες ἰκανά· καὶ ὅτι βελτίους ἢ τιμωρὸν διαφρονέτωσαν ἀνθρώπων. Ib. p. 887.

‡ The connection between Heb. xi. 6., and Rom. iii. 11, is that between an Old Testament quotation, and the comment on it: the folly of those, who seek not God, is exposed by the consideration, that he is a rewarder of them that seek him. Rom. iv. 4, we have an allusion to the reward, and four times in I. Corinthians. The passage of Hebrews is thus, in both its parts, traced home to Saint Paul.

Rom. iv. 19...22.

καὶ μὴ ἀσθενήσας
τῇ πίστει, οὐ κατενόησε
τὸ ἐαυτοῦ σῶμα, ἥδη

4. νεκρωμένον*,
ἐκατονταετής που

4. τὴν νέκρωσιν*
ὑπάρχων, καὶ

τῆς μητρός Σάρρας·
εἰς δὲ τὴν ἐπαγγελίαν
τοῦ Θεοῦ οὐ διεκρίθη
τῇ ἀπιστίᾳ, ἀλλ'

1. ἐδυνάμωθ'*, τῇ πίστει·
καὶ πληροφροῦνεις

2. ὅτι ὁ ἐπήγγελται,
δύνατός ἐστι καὶ ποιῆσαι,

3. διὸ καὶ, κ. λ.

Acts xxvi. 6.

6. καὶ νῦν ἐπ' ἐλπίδι,
τῆς πρὸς τοὺς πατέρας
ἐπαγγελίας
γενημένης ὑπὸ τοῦ Θεοῦ,
ἔσθνα κρινόμενος,

1. πίστει καὶ αὐτῇ Σάρρα
δύναμις εἰς καταβολὴν
σπέρματος ἔλαβε,
καὶ παρὰ καιρὸν ἡλικίας
ἔτεκεν,

2. ἐπεὶ πιστὸν ἦρξαστο
τὸν ἐπαγγελλόμενον.

3. διὸ καὶ ἀφ' ἑνὸς
ἐγενήσαν, καὶ ταῦτα

4. νεκρωμένου*,
καθὼς τὰ ἄστρα

τοῦ οὐρανοῦ τῷ πληθεῖ,
5. καὶ ὥσε' ἄμμος ἡ παρὰ
τὸ χεῖλος τῆς θαλάσσης
ἡ ἀναριθμήτος.

6. κατὰ πίστιν ἀπέβαν
οὗτοι πάντες, μὴ λαοφόνες
τὰς ἐπαγγελίας, ἀλλὰ
πρόβουνοι αὐτὰς ἰδόντες,
καὶ πεισθέντες,

καὶ ἀσπασάμενοι,
7. καὶ ὁμολογήσαντες

8. ὅτι ξένοι καὶ παρεπίδημοί
εἰσιν ἐπὶ τῆς γῆς.

οἱ γὰρ ταῦτα λέγοντες,
ἐμφανίζουσι.

Col. iii. 5.

4. νεκρώσατέ*

οὖν τὰ μέλη ὑμῶν,
τὰ ἐπὶ τῆς γῆς.

II. Cor. iv. 10.

4. τὴν νέκρωσιν*

τοῦ Κυρίου ἡμῶν Ἰ. Χ.
ἐν τῇ σῶματι περιφέροντες.

Rom. ix. 27.

5. ἔάν ᾧ ὁ ἀριθμὸς
τῶν υἱῶν Ἰσραὴλ
ὥς ἡ ἄμμος

τῆς θαλάσσης.

Acts xxiv. 14.

7. ὁμολογῶ δὲ τοῦτο σοι,
ὅτι κατὰ τὴν ὁδὸν ἣν
λέγουσιν αἰρεσιν,
οὕτω λατρεύω

τῷ πατρὶ ᾧ Θεῷ,
πιστεύων πάντι τοῖς
κατὰ τὸν νόμον, καὶ
τοῖς προφήταις,
γεγραμμένοις.

Ephes. iii. 15.

9. ἐξ οὗ πάσα πατὴρ

9. ὅτι πατὴρ ἐπιζητοῦσι
καὶ εἰ μὲν ἐκείνης
ἐμαρμεύον, ἀφ' ἧς
ἐξῆλθεν, εἶχον ἂν καιρὸν
10. ἀνακάμψαι.

11. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
12. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

Rom. i. 16.

12. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
13. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

Ephes. ii. 19.

13. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
14. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

Rom. viii. 32. ix. 7. xiv. 4.

14. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
15. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

15. ἀλλ' ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

16. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

καὶ οὐκ ἐν Ἰσαὰκ

Acts xviii. 21.

10. ἀνακάμψαι
πρὸς ὑμᾶς,
τῷ Θεῷ δόξα.

II. Tim. i. 12.

12. ἀλλ' οὐκ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
13. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

II. Tim. i. 8.

12. μὴ οὐκ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι
13. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

II. Cor. ix. 8.

16. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

II. Tim. i. 12.

16. οὐ γὰρ ἐπιστῶντες οὐκ ἐκρίνουν, ἀλλ' ὅτι

† I. Pet. i. 1. ii. 11. The peculiar expressions here, seem manifestly taken, eclectically, from Ephesians and Hebrews.
‡ S. Mark viii. 35, S. Luke ix. 26. Saint Paul alone, of the writers of the New Testament, refers to this most remarkable declaration of our Lord:

the allusion, Heb. xi. 16, is, therefore, a decided mark of his penmanship.

ὄθεν αὐτὸν καὶ ἐν
 παραδόξῳ ἐκομίσατο.
 πιστεύει περὶ μελ-
 λόντων εὐλόγησεν
 Ἰσαὰκ τὸν Ἰακώβ
 καὶ τὸν Ἡσαΐ.
 πιστεύει Ἰακώβ,
 ἀποθήσκων, ἐκαστον
 τῶν υἱῶν Ἰωσήφ εὐ-
 λόγησε· καὶ προσ-
 ἐκύνησεν ἐπὶ τὸ
 ἄκρον τῆς ῥάβδου
 αὐτοῦ.

πιστεύει Ἰωσήφ,
 τελευτῶν, περὶ
 τῆς ἐξόδου τῶν
 υἱῶν Ἰσραὴλ ἐμ-
 νημόνυσε, καὶ
 περὶ τῶν ὁστέων
 αὐτοῦ ἐνετείλατο.

1. πιστεύει

Μωσῆς γεννηθεὶς,

2. ἐκρύβη τρέμνον
 ὑπὸ τῶν πατέρων αὐτοῦ,
 διότι εἶδον

3. ἀστέρων*
 τὸ παιδίον.

καὶ οὐκ ἐφόβη-
 θεν τὸ διάταγμα
 τοῦ βασιλέως.

Acts vii. 20. 21.

1. ἐν ᾧ καιρῷ
 ἐγενήθη Μωσῆς,
 καὶ ἦν

3. ἀστέρων*
 τῷ Θεῷ.

2. ὃς ἀνετράφη μῆνας τρεῖς
 ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

4. πίστει Μωσῆς, μέγας γενόμενος, ἠρώσαστο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ· μαλῶν ἐνόμενος	4. ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνέβη· ἔλατο αὐτὸν ἑαυτῇ εἰς υἱόν.	Acts vii. 34. ἰδοὺ εἶδον	I. Tim. vi. 17. τοῖς πλουτοῖς ἐν τῷ νῦν αἰῶνι, παράγχελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτῳ ἀδιλόγητι. ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα
5. συγκαλυψέναι τῷ λαῷ	5. τῷ κἀκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ.		5. ἀλλὰ συγκακοπέθουσιν τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ.
6. τοῦ Θεοῦ, ἡ πρόσκαιρον ἔχειν	6. τὰ βλεπόμενα, πρόσκαιρα.		Philip. iv. 19. 8. κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.
7. ἀμαρτίας ἀπλάουσιν.*	7. ἀμαρτίας ἀπλάουσιν.*		11. μισθὸν λήψεται.
8. μέγιστα πλοῦτον	8. μέγιστα πλοῦτον ἠνεκάμειν, τῶν ἐν Αἰγύπτῳ	Cor. i. 5. 8. ἐπλουτισθῆτε ἐν αὐτῷ.	
9. θουαρῶν, τὸν οἰοιδισμὸν* †	9. θουαρῶν, τὸν οἰοιδισμὸν* †	Rom. xv. 3. 9. καὶ γὰρ ὁ Χριστός οὐχ ἑαυτῷ ἤρπεν, ἀλλὰ, καθὼς γέγραπται· 9. οἰοιδισμῷ* τῶν οἰοειζόντων σε, ἐπέπεσον ἐπ' ἐμέ.	
10. ἀπέζηλε	10. σκοποῦντων ἡμῶν		11. ὁ μισθός . . κατὰ χάριν.
11. γὰρ εἰς τὴν μισοπαροδοσίαν.	11. γὰρ εἰς τὴν μισοπαροδοσίαν. πίστει κατέλειπεν Αἰγύπτου, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως*	Rom. i. 20. 12. τὰ γὰρ ἀόρατα* αὐτοῦ ... καθοράται.	
12. τὴν γὰρ ἀράν,* ὡς ὄρον	12. τὴν γὰρ ἀράν,* ὡς ὄρον	Col. i. 15.	
13. ἐκατέρη· ἴ.	13. ἐκατέρη· ἴ.	I. Cor. v. 7. καὶ γὰρ	Ephes. vi. 18. ἀγρυπνοῦντες. ἐν πάσῃ
14. τὴν πάσχῃ, καὶ τὴν πρόσχυσιν τοῦ αἵματος,	14. τὴν πάσχῃ, καὶ τὴν πρόσχυσιν τοῦ αἵματος,		13. προσκαρτερήσει.

† Philipp. iii. 19, we meet the same strong figure of speech : *ἡ δόξα, ἐν τῇ αἰσχύνῃ αὐτῶν, riches of reproach; glory in shame*: nothing can be more forced, or more forcible, than these parallel expressions. Saint Paul, we know, is the author of the latter ; a strong ground to presume that he is equally the author of the former.

1. ἵνα μὴ ὁ ὀλοφύων* τὰ πρωτότοκα, Σίγῃ* αὐτῶν, πίσται	1. Cor. x. 10. 1. xv. 54. II. Cor. v. 4. ἀπάλαντο ὑπὸ 1. τοῦ ὀλοφρευτοῦ.* οἱ πατέρες ἡμῶν, . . . 2. διὰ τῆς θαλάσσης διήλθον.	I. Tim. vi. 12. 5. ἀγωνίζου τὸν καλὸν ἀγῶνα* τῆς πίστεως.	Philipp. i. 30. 5. τὸν αὐτὸν ἀγῶνα* ἔχοντες οἷον ἰδοῦτε ἐν ἐμοί.
2. διέβησαν τὴν ἐρυθρὰν θάλασσαν	3. καταπαθῇ τὸ Σινεὶ. Acis xiv. 20. 4. κ υ κ λ ω σ ά ν τ ω ν δέ αὐτὸν τῶν μαθητῶν.	II. Tim. iv. 7. 5. τὸν ἀγῶνα* τὸν καλὸν ἡγώμισμαι.	Ephes. vi. 16. 10. ἐπὶ πᾶσιν ἀναλαβόντες 5. τὸν θυρὸν τῆς πίστεως
3. κατεπόθονσαν.	Rom. xv. 9. ὥστε με ἀπὸ Ἱερουσαλὴμ, 4. καὶ κ υ κ λ ω μέχρι τοῦ Ἰλλυρικοῦ.	I. Tim. iv. 17. 6. ἐπίσθην ἐς στόματος λέοντος.	Rom. iii. 19. 6. ἵνα πᾶν στόμα φραγῇ.*
4. ἔπεισε, κ υ κ λ ω θέντα ἐπὶ ἐπὶ τῇ ἡμέρᾳ. πίσται Ῥααβ, ἡ πόρνη, οὗ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.	II. Cor. xi. 22 . . . 33. 'Εβραῖοί εἰσι; καὶ γὰρ 'Ισραηλῖταί εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ εἰσι; καὶ γὰρ* διάκονοι Χριστοῦ εἰσι (παράφρωνων λαλῶ), ὥστε ἐγὼ. ἐν κόποις περισσοτέραις, ἐν πληγαῖς υπερβαλλόντας,	II. Cor. xi. 22 . . . 33. 'Εβραῖοί εἰσι; καὶ γὰρ 'Ισραηλῖταί εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ εἰσι; καὶ γὰρ* διάκονοι Χριστοῦ εἰσι (παράφρωνων λαλῶ), ὥστε ἐγὼ. ἐν κόποις περισσοτέραις, ἐν πληγαῖς υπερβαλλόντας,	
5. οἷ, διὰ πίστεως, κατηγόμισαντο βασιλείας, εἰργάζοντο δικαιοσύνην, ἐπέντητον ἐπαγγελῶν, 6. ἐφραζον* στόματα λέόντων,			

7. ἔσθωσαν δύναμιν πυρὶς,	12. ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. ὑπὸ Ἰουδαίων	7. ἐν ᾧ δύνασθε πάντα τὰ βέλγη τοῦ πονηροῦ τὰ περιωρμένα σέσαι.	Rom. iv. 20. ἐνεδυναμώθη* τῇ πίστει.
8. ἔφυγον στίγματα μαχαίρας, 9. ἐνεδυναμώθησαν*	11. πέντε καὶ τεσσαράκοντα παρὰ μίαν ἑλάνον* τρίς ἔρρεδίσθην, 13. ἀπαξ ἐλάβασθαι, τρίς ἐναύρησα, νυχθήμερον ἐν τῷ βυθῷ πεπνίκα* ὀδοιπορίας πολλάκις* κινδύνους ποταμῶν, κινδύνους λιπτόν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις* ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις ὃς πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψυχῇ καὶ γυμνασίῃ, χωρὶς τῶν παρεκτός, ἢ ἐπιστάσεως μου ἢ καθ' ἡμέραν,	8. ἡ κίνδυνος, ἡ μάχημα. II. Tim. iv. 17. 9. ὁ δὲ Κύριος ἐνεδυναμώσέ* με. Rom. xv. i. viii. 23. 9. οἱ δυνατοί, τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν. 10. ἀπεκδεχόμενος* τὴν ἀπολύτρωσιν* τοῦ σώματος.	II. Cor. xii. 9. 10. 9. ἡ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. ἥδιστα οὐ μάλλον καυχώμαι ἐν ταῖς ἀσθενείαις μου, ὥσα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδυνῶ ἐν ἀσθενείαις, ἐν ὕβρειν, ἐν ἀνάγκαις, ἐν διωγαῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
10. οἱ προδεδεγμένοι τὴν ἀπολύτρωσιν*, ὥσα κρείττους ἀναστάσεως τύχουσιν* ἔτεροι δὲ ἐμπαιγνῶν καὶ μαστιγῶν περὶν ἔλαβον, ἔτι δὲ 12. δεσμῶν καὶ φυλακῶν. 13. ἐλάβασθαι, 14. ἐπειράσθησαν†,	Acts xx. 23. 12. δεσμὰ με καὶ θλίψεις μένουσιν.	Gal. iv. 13. 14. δι' ἀσθενείαν τῆς σαρκὸς ἐπηγγειλάμην ὑμῖν τὸ πρότερον* καὶ 14. τὸν πειρασμόν μου† τὸν ἐν τῇ σαρτί μου, οὐκ ἐξουθενήσατε.	

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† ἐπιλέγει με ὅτ' ἡμέρας χρόνος. — Dionys. Hal. De Struct. Sent. Sect. iv. sub fin.

I retain it, on the opposite ground, as peculiarly significant of Saint Paul's pen,—his *πειρασμός*, or thorn in the flesh, being a *messenger of Satan*; and, therefore, fully equal to the place the word holds in Hebrews, between the *saw* and the *sword*, . . . ἐπείρασθαι, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον. § Heb. xiii. 20.

1. ἐν φόβῳ μαχαίρας ἀπέθανον περιῆλθον ἐν κηλοταῖς, ἐν αἰγείοις δέσμεσιν.	ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι, εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῶμαι.	Acts. ix. 1. ὁ δὲ Σαῦλος ἐστὶ ἐμπίσιμος 1. ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου.	Philipp. iv. 12. οἶδα καὶ περισσεύειν, 2. καὶ ὑστερεῖσθαι. Acts xiv. 2. xviii. 10. 4. ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τὸν ἀδελφῶν.	1. Thess. iii. 4. προελέγομεν ὑμῶν 4. ὅτι μέλλομεν θλίβεσθαι.
2. ὑστερούμενοι, 3. θλιβόμενοι, 4. κακοῦχοίμενοι. ὧν οὐκ ἦν ἄξιος ὁ κύριος ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαταῖς τῆς γῆς.	τὸν Θεόν καὶ πατῆρ τοῦ Κυρίου ἡμῶν Ἰ. Χ. ὁδὸν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψευδοῦμαι.) ἐν Δαμασκῷ ὁ ἐθιάρχης Ἀρέτα τοῦ βασιλέως ἐφύρει τὴν Δαμα- σκῶν πόλιν, πιάσαι με θέλων καὶ διὰ Συρίδος ἐν σαργάνῃ ἐχλάσθην διὰ τοῦ τείχεως, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.	II. Cor. xi. 8. iv. 8. 2. ὑστερεῖς, κ. λ. 3. ἐν παντὶ θλιβόμενοι.	οὐδὲς ἐπιθήσεται σοι 4. τοῦ κακῶσά σε.	2. τὰ ὑστερήματα 3. τῶν θλίψεων τοῦ Χριστοῦ.
καὶ οὗτοι πάντες, μαρτυροῦντές διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν τοῦ Θεοῦ περὶ ἡμῶν κρίττον τι πρόβλεψ- αμένου, ἵνα μὴ χωρὶς ἡμῶν τελεωθῇ.				

Philipp. iii. 14. ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, 5. ἀρπαγνομέμεθα ἐν νε- φέλαις. 6. ἀποδέσθαι ὑμᾶς . . . τὸν παλαιὸν ἀνθρώπον, τὸν φθειρόμενον. κ. λ.	I. Thess. iv. 16. 17. οἱ νεκροὶ ἐν Χριστῷ ἀνα- στήσονται πρῶτον. ἔπειτα ἡμεῖς . . . ἅμα σὺν αὐτοῖς 5. ἀρπαγνομέμεθα ἐν νε- φέλαις. 6. ἀποδέσθαι ὑμᾶς . . . τὸν παλαιὸν ἀνθρώπον, τὸν φθειρόμενον. κ. λ.	Col. iii. 8. 6. νυνὶ δὲ ἀπόθεσθε τὰ πάντα, ὄργην, κ. τ. λ.	Rom. xiii. 12. 6. ἀποβόμεθα τὰ ἔργα τοῦ σκότους.	I. Cor. ix. 24. 25. οὐκ οἶδατε, ὅτι οἱ ἐν 7. στάδιῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οἳ τῶν τρέχετε ἵνα καταλάβετε. πᾶς δὲ ὁ 8. ἀγωνιζόμενος, κ. λ.
Heb. xii. 1. 2. τοιγαροῦν* καὶ ἡμεῖς τοσούτων ἔχοντες περιμένειμεν ἡμῖν 5. νέφος μαρτύρων, 6. ὄγκον ἀποβήμενοι πάντα, καὶ τὴν εὐπερίστατον ἀμαρτίαν, 7. δι' ὑπομονῆς τρέχω- μεν τὸν προκείμενον ἡμῖν 8. ἀγῶνα.* †	Philipp. iii. 14. ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, 5. ἀρπαγνομέμεθα ἐν νε- φέλαις. 6. ἀποδέσθαι ὑμᾶς . . . τὸν παλαιὸν ἀνθρώπον, τὸν φθειρόμενον. κ. λ.	Col. iii. 8. 6. νυνὶ δὲ ἀπόθεσθε τὰ πάντα, ὄργην, κ. τ. λ.	Rom. xiii. 12. 6. ἀποβόμεθα τὰ ἔργα τοῦ σκότους.	I. Cor. ix. 24. 25. οὐκ οἶδατε, ὅτι οἱ ἐν 7. στάδιῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οἳ τῶν τρέχετε ἵνα καταλάβετε. πᾶς δὲ ὁ 8. ἀγωνιζόμενος, κ. λ.
Rom. viii. 25. εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν †, 7. δι' ὑπομονῆς ἀπεκδεχόμεθα.* I. Tim. vi. 11. 12. 7. δίδωκε . . . πίστιν, . . . ὑπομονήν, ἀγωνίζου τὸν καλὸν ἀγῶ- να* τῆς πίστεως, ἐπικρατεῖ τῆς αἰωνίου ζωῆς.	Philipp. iii. 14. ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, 5. ἀρπαγνομέμεθα ἐν νε- φέλαις. 6. ἀποδέσθαι ὑμᾶς . . . τὸν παλαιὸν ἀνθρώπον, τὸν φθειρόμενον. κ. λ.	Col. iii. 8. 6. νυνὶ δὲ ἀπόθεσθε τὰ πάντα, ὄργην, κ. τ. λ.	Rom. xiii. 12. 6. ἀποβόμεθα τὰ ἔργα τοῦ σκότους.	I. Cor. ix. 24. 25. οὐκ οἶδατε, ὅτι οἱ ἐν 7. στάδιῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οἳ τῶν τρέχετε ἵνα καταλάβετε. πᾶς δὲ ὁ 8. ἀγωνιζόμενος, κ. λ.

† ἢ γὰρ ἀποκινῆέν τὸν ἀγῶνα τὸν μέγιστον ἀγωνιζομένους, ἀλλὰ καὶ πληρὰς ληπνέει. οἱ γὰρ ὑπὲρ πάντων καὶ παρὰ τοῦτον ὁ ἀγὼν περιέκειται . . .
ἀλλ' ὑπὲρ αὐτῆς εὐτυχίας καὶ εὐδαιμονίας. Epistol. Dissert. Lib. iii. Cap. 25. ad init.
‡ Heb. xi. 1.

II. Cor. xii. 9.	καὶ εἰρήνῃ μοι· ἀρκεῖ σοι ἡ χάρις μου· 1. ἡ γὰρ δυνάμις μου ἐν ἀσθενείᾳ τελειοῦται.†	Acts xx. 24.	ἀλλ' οὐδὲν λόγον ποιοῦμαι, οὐδ' ἔχω τὴν ψυχὴν μου τίμαιν ἑμαυτοῦ, 1. ὅς τελεωῖται τὸν δρόμον μου μετὰ χάρας·	I. Thess. i. 6.	καὶ ὑμεῖς μιμηταὶ* ἡμῶν ἐγείνητε, 1. καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν 2. ὁλῳ· πολλῇ, μετὰ χάρας Πνεύματος ἁγίου.	Rom. xiv. 17.	οὐ γὰρ ἔστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, 2. καὶ χάρις ἐν Πνεύματι ἁγίῳ.
II. Tim. ii. 12.	3. εἰ ὑπομένωμεν, καὶ συμμεσολογήσομεν.	Ephes. i. 20.	5. καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς οὐρανοῖς.	Rom. v. 3...5.	3. ἡ ἐλπίς ὑπομονὴν κατεργάζεται· ἡ δὲ ὑπομονὴ δοκίμην, ἡ δὲ δοκίμη ἐλπίδα* 4. ἡ δὲ ἐλπίς οὐ καταίσχυσι.	Col. i. 11.	3. εἰς πᾶσαν ὑπομονὴν 2. μετὰ χάρας.
II. Thess. iii. 5.	6. ὁ δὲ Κ. κατευθύνει ὑμῶν τὰς καρδίας, εἰς ὑπομονὴν τοῦ Χριστοῦ.	Rom. x. 21.	πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὅτι τὴν ἡμέραν ἐξεπέτασα τὰς χεῖρας μου πρὸς λαόν 7. ἀπειθῶντα, καὶ ἀντιλέγοντα.	Acts xiii. 45.	ιδόντες δὲ οἱ Ἰουδαῖοι τούς ὄχλους, ἐπλήσθησαν 7. ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγόμενοις, 7. ἀντιλέγοντες καὶ βλασφημοῦντες.	Acts xxviii. 19. 21. 22.	7. ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα. οἱ δὲ πρὸς αὐτὸν ἔπον· περὶ μὲν γὰρ τῆς αἰρέ- σεως ταύτης, γνωστὸν ἔστιν ἡμῖν, ὅτι 7. πάντα χρὴ ἀντιλέγεσθαι.
Gal. vi. 9.	8. μὴ ἐγκακῶμεν* καιρὸν γὰρ ἰδεῖν θέρισμα, μὴ ἐκλυόμενοι.	Rom. ix. 19.	τῷ γὰρ βουλόμεναι αὐτοῦ 10. τίς ἀντέστηκε ; Col. iv. 12.	I. Cor. ix. 25.	11. πᾶς δὲ ὁ ἐργαζόμενος, πάντα ἐγκρατεύεται.	I. Tim. vi. 12.	11. ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως.
Acts xxii. 20.	9. καὶ ὅτε ἐξέχετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην φεστώς.	Rom. ix. 19.	11. ἀγωνίζομενος ὑπὲρ ὑμῶν, ἵνα στήτε τέλειοι. Ephes vi. 4.	I. Cor. ix. 25.	11. πᾶς δὲ ὁ ἐργαζόμενος, πάντα ἐγκρατεύεται.	I. Tim. vi. 12.	11. ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως.
Rom. xv. 4.	3. ἵνα διὰ τῆς ὑπομονῆς, 12. καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν. κ. λ.	Ephes vi. 4.	οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ	Gal. vi. 9.	τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν*	II. Tim. iii. 16.	πᾶσα γραφὴ ὁφέλιμος
Heb. xii. 3 11.	6. ἀναλογισάσθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτανῶν εἰς αὐτὸν 7. ἀντιληφάντ', 8. ἵνα μὴ κάμντε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.	Rom. ix. 19.	11. ἀγωνίζομενος ὑπὲρ ὑμῶν, ἵνα στήτε τέλειοι. Ephes vi. 4.	Gal. vi. 9.	τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν*	II. Tim. iii. 16.	πᾶσα γραφὴ ὁφέλιμος

13. παιδείας* Κύριον, μηδὲ ἐκλύουσιν αὐτοῦ	Tit. i. 9. ἵνα δυνατὸς ᾖ . . . τοὺς ἀντιλέγοντας	13. ἐν παιδείᾳ* . . . Κυρίου.	καὶ ἰσὺ γὰρ ἰδὼν	πρὸς διδασκαλίαν, 14. πρὸς ἐλεγχόν, 13. πρὸς παιδείαν*.
14. ἐλέγχειν.		I. Cor. xi. 32. κρινόμενοι δὲ,		
15. Κύριος, παιδεύει· μαστιγοῦ δὲ πάντα υἱὸν μαρτυροῦντα.	Rom. xii. 12. 17. τῇ θανάτῳ ὑπομένοντες.	15. ὑπὸ τοῦ Κυρίου παιδευόμεθα.	II. Tim. ii. 10. 11. 17. πάντα ὑπομένειν.	Acts xxii. 18. 16. ὑπομαρτυροῦντα σοὶ τὴν μαρτυρίαν περὶ ἑαυτοῦ. II. Thess. iii. 15. 17. ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας . . . εἰς ὑπομονὴν τοῦ Χριστοῦ.
18. ὁ Θεός τις γὰρ ἔστιν υἱός, ὃν οὐ παιδεύει πατήρ;	I. Thess. ii. 11. 18. ὡς πατὴρ τέκνα ἑαυτοῦ παρκαλοῦντες ὑμᾶς.	I. Cor. xiii. 7. 17. πάντα ὑπομένει.		
19. εἰ δὲ χωρὶς ἔσται παιδείας*, ἧς μέτοχοι γενοῦσιν πάντες,	Gal. iv. 31. 20. ἄρα . . . οὐκ ἐσμὲν παιδίσκας τέκνα, ἀλλὰ τῆς ἐλευθέρου.	Tit. ii. 11. 12. 19. ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ πᾶσιν ἀνθρώποις, παιδεύουσα ἡμᾶς.		
20. ἄρα νόμοι ἔσται, καὶ οὐχ υἱός.	Rom. iv. i. viii. 7. τί οὐν ἐροῦμεν Ἀβραάμ, καὶ ἐντροπιάσει· καὶ ἐντροπιάσει· οὐ πολλὰ μάλλον 22. ὑποταγασόμεθα τῷ πατρὶ τῶν πνευματῶν, 23. καὶ ζήσομεν;		Rom. vi. 8. εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστευόμενοι ὅτι 23. καὶ συζήσομεν αὐτῷ.	II. Cor. vii. 3. εἰς τὸ συναποθανεῖν, 23. καὶ συζήν.
21. τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐντροπιάσει· οὐ πολλὰ μάλλον 22. ὑποταγασόμεθα τῷ πατρὶ τῶν πνευματῶν, 23. καὶ ζήσομεν;	Acts xx. 20. οὐδὲν ὑπεστειδάμεν* 24. τῶν συμφορῶν.	I. Cor. viii. 35. τοῦτο δὲ 24. πρὸς τὸ ὑμῶν αὐτῶν συμφέρειν λέγω.	I. Cor. x. 33. μὴ ζήτων 24. τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.	I. Cor. xii. 7. ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος, 24. πρὸς τὸ συμφέρον.
23. καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δικαίον αὐτοῦ, ἐπαίξουσιν· ὁ δὲ 24. ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν* τῆς ἐνιότητος αὐτοῦ.	Tit. i. 9. ii. 9. S. Luke ii. 34. xx. 17. This term (used once only besides in the N. T.), applied to Christ and Christianity, is peculiar to Saint Paul, Saint Luke, and Hebrews.	Tit. i. 9. ii. 9. S. Luke ii. 34. xx. 17. This term (used once only besides in the N. T.), applied to Christ and Christianity, is peculiar to Saint Paul, Saint Luke, and Hebrews.		

<p>II. Tim. iii. 16.</p> <p>1. πάντα δὲ παιδεία *†, πρὸς μὲν τὸ παρὸν, οὐ δικεῖ</p> <p>2. χαίρας εἶναι, ἀλλὰ λύπης· ὅστερον δὲ</p> <p>1. καρπὸν εἰρηνικόν, τοῖς δι' αὐτῆς</p> <p>3. γενομενασμένους, ἀποδίδωσι</p> <p>1. δικαιοσύνης.</p>	<p>II. Cor. ii. 3.</p> <p>ἵνα μὴ, ἐλθὼν,</p> <p>2. λύπην ἔχωι, ἀφ' ᾧν ἔδει με χαίρειν.</p> <p>Gal. v. 22.</p> <p>1. ὁ δὲ καρπὸς τοῦ πν.</p> <p>2. ἐστίν... χαρὰ, εἰρήνη.</p>	<p>Ephes. v. 9.</p> <p>1. ὁ γὰρ καρπὸς τοῦ Πνεύματος</p>	<p>Rom. xiv. 17.</p> <p>1. δικαιοσύνη,</p>	<p>Ephes. vi. 4.</p> <p>1. ἐν παιδείᾳ*... Κυρίου.</p>
<p>Heb. xii. 12. 13.</p> <p>διὸ τὰς παρειμένας χεῖρας, καὶ τὰ</p> <p>4. παραλελυμένα νόματα</p> <p>5. ἀνορθώσατε†</p> <p>καὶ</p> <p>5. τροχίαις ῥάβδ* ποιῶσατε</p> <p>6. τοῖς ποσὶν ὑμῶν,</p> <p>7. ἵνα μὴ τὸ χεῶν</p> <p>8. ἐκτραπῇ*, ἐκτραπῇ, ἐκ τῆς δὲ μάλλον†</p>	<p>Acts xiv. 8... 10.</p> <p>καὶ τις ἀνὴρ ἐν Λύστροις</p> <p>4. ἀδύνατος τοῖς ποσὶν</p> <p>7. ἐκώθητο, χυλός. κ. λ.</p> <p>οὗτος ἵκουε τοῦ Παύλου.</p> <p>ὃς ἀπενέσας αὐτῷ, ... εἶπε μεγάλην τῇ φωνῇ· αἰδέσθηθι</p> <p>6. ἐπὶ τοῖς πόδας σου</p> <p>5. ῥάβδ*· καὶ ἵλαστο, καὶ περιεπάτει.</p>	<p>Philipp. i. 11.</p> <p>1. καρπῶν</p> <p>1. δικαιοσύνης.</p>	<p>I. Cor. ix. 24.</p> <p>οὐκ οἴδατε ὅτι οἱ</p> <p>5. ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν,</p> <p>εἰς δὲ λαμβάνει τὸ βραβεῖον; εἴτω</p> <p>τρέχετε, ἵνα καταλάβῃτε</p>	<p>I. Tim. iv. 7.</p> <p>3. γύμναζε δὲ σεαυτὸν πρὸς εὐσεβείαν· ἡ γὰρ σωματοῦν γυμνασία· κ. λ.</p>
<p>Heb. xii. 14... 17.</p> <p>9. εἰρηνὴν διώκετε μετὰ πάντων,</p> <p>10. καὶ τὸν ἀγριασμόν*, οὗ χωρὶς</p>	<p>Rom. xiv. 19.</p> <p>9. τὰ τῆς εἰρήνης διάκειμεν.</p>	<p>I. Tim. i. 6.</p> <p>ᾧν τινες ἀστοχόρουντες, 8. ἐξέτραπυσαν* εἰς ματαιολογίαν.</p>	<p>I. Tim. v. 15.</p> <p>ἥδη γὰρ τινες 8. ἐξέτραπυσαν* ὁπίσω τοῦ Σατανᾶ.</p>	<p>II. Tim. iv. 14.</p> <p>ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν</p> <p>8. ἐπὶ δὲ τοῖς μύθοις ἐκτραπίσονται.*</p>
<p>Rom. vi. 22.</p> <p>1. ἔχετε τὸν καρπὸν ὑμῶν</p> <p>10. εἰς ἀγριασμόν.*</p>	<p>Rom. vi. 22.</p>	<p>Rom. vi. 22.</p>	<p>Rom. vi. 22.</p>	<p>Rom. vi. 22.</p>

11. οὐδὲς ὄψεται τὸν κύριον.	11. οὐχὶ Ἰησοῦν Χριστὸν τὸν κύ- ριον ἡμῶν εἶδραμα;	I. Cor. ix. 1.	Acts xxvi. 16. 11. εἰς τοῦτο γὰρ ὤφθην σοι, προχέμεσθαι σε ὑπέρτην καὶ μαρτυρα ᾧν τε εἶδες, ᾧν τε ὀφείσομαι σοι.
10. ὁ ἀγασμὸς* ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορείας τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν τὸν ἀδελφὸν αὐ- τοῦ . κ, λ.	12. σκοπεῖν τοὺς τὰς διχαστασίας, καὶ τὰ σκέδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας* καὶ ἐκκλητε ἀπ' αὐτῶν.	Rom. xvi. 17. 12. σκοπεῖν τοὺς τὰς διχαστασίας, καὶ τὰ σκέδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας* καὶ ἐκκλητε ἀπ' αὐτῶν.	I. Cor. viii. 7. 8. περὶ τῆς βρώσεως τινὲς . . ὡς εἰδωλόθυτον ἐπίσταν, καὶ ἡ συνείδησις* αὐτῶν, ἀσθενὴς οὖσα, 16. μολύνεται. βρώμα δὲ . . . οὕτε ἐὰν μὴ φάγωμαι, 13. ὑστερούμεθα. ... ἐὰν γὰρ τις. I. Cor. v. 11. νυνὶ δὲ
12. ἐπισκοποῦντες 13. μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θ. 14. μὴ τις 15. ῥίξα πυρίαν*, ἄνω φύονσα, ἐνοχλῶ, καὶ διὰ ταύτης 16. μεταδῶσι πολλοί.	12. σκοπεῖν τοὺς τὰς διχαστασίας, καὶ τὰ σκέδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας* καὶ ἐκκλητε ἀπ' αὐτῶν.	Gal. vi. 1. 12. σκοπεῖν τοὺς τὰς διχαστασίας, καὶ τὰ σκέδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας* καὶ ἐκκλητε ἀπ' αὐτῶν.	Philipp. iii. 17. 12. σκοπεῖτε τοὺς οὕτω περιπατοῦντας. Rom. iii. 23. 13. ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. Col. i. 24. 13. τὰ ὑστερήματα τῶν θλίψεων τοῦ Χ. ἐν τῇ σαρκί μου. I. Cor. v. 11. νυνὶ δὲ

* καταρτισμός—ap. Hegün. Restitutio laetorum in naturalem situm legitimamque. Steph. in verb.

+ The terms *παῖδια* and *ἐπαγορεύσεις* are similarly placed in juxtaposition by Epictetus: ἐπὶ παιδείᾳ καὶ ἐπαγορεύσει τὸν εἶλον κατεστάνη τὰ μαθητά. — Diss. Lib. iii. C. 21. l. 15.

+ The medical allusions in this passage have been elsewhere pointed out: that they are strictly in the manner of Saint Paul shall now be shown from an independent authority; that of the learned Zacharius, in his comment upon a medical phrase, Ephes. iv. 12, *πρὸς τὸν καταρτισμὸν τῶν ἀγίων*; ut sanctos, et Christo per fidem, et inter se per charitatem, adglutinent; et ut *membra Ecclesie*, per peccatum *laetitia*, corrigant, ac, *en manu charitatis*, in suum locum reponant. From this explanation of the above phrase, it is plain, that had Hebrews xii. 12, 13, been written expressly as a comment on Ephes. iv. 12, it could not have come nearer to it than it has done. It is curious to see the hand of the same writer thus undesignedly indicated, through the medium of a modern commentator, who thought only of the text immediately before him. — *anch.* ap. J^{ol}. Synops. conf. || Heb. xii. 16.

Rom. ix. 13. vii. 18.	I. Thess. iii. 3. 6. ἀπεχέσθαι ὑμᾶς 1. ἀπὸ τῆς πορείας* τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πρᾶγματι 2. τὸν ἀδελφὸν αὐτοῦ †	I. Tim. i. 9. 10. 1. βεβήλοις*, . . . πόροις. Rom. xiv. 17. οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις.	I. Cor. vi. 9. 10. 1. πόροι	ἐγγράψαι ὑμῖν μὴ συναναμίγυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος, ᾧ 1. πόρος*. κ. τ. λ.
Rom. ix. 13. vii. 18.	2. Ἠσαῦ* τὰ πρωτοτόκια αὐτοῦ. ἴστε γὰρ, ὅτι καὶ μετέπειτα δέλων 1. κληρονομῆσαι τὴν εὐλογίαν, 2. ἀπεδοκιμάσθαι* μετανόας γὰρ 3. τόπον οὐκ εὔρε, 4. καί περ μετὰ δακρύων 5. ἐκζητᾷς αὐτήν.	2. ὄντες . . . ἀδελφοί.* Acts xx. 19. δουλεύων τῷ Κυρίῳ 4. μετὰ πολλῶν δακρύων.	βασιλείαν Θεοῦ 1. οὐ κληρονομῶσιν	Ephes. v. 3. 1. πόρος*, ἡ ἀκάθαρτος, ἡ πλεονέκτης, ὅς ἐστιν εἰσαλατρία, 1. οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
Heb. xii. 18 24. οὐ γὰρ προσελκύσατε 6. ψυχοφαιμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ καὶ θυέλλῃ.	I. Cor. xiv. 8. καὶ γὰρ ἐὰν ἀδελὸν 7. φωνὴν σάλαγγός ᾧ. ἧς οἱ ἀκούσαντες	Gal. iv. 24. 25. ἄτινά ἐστιν ἀλληγο- ρούμενα* αὐταὶ γὰρ εἰσιν αἱ δύο διαθήκαι, μία μὲν ἀπὸ 6. ὅρους Σινᾶ, ἥτις ἐστὶν "Aγὰρ.	Acts xvii. 27. 5. ζῆτεῖν τὸν Κύριον, εἰ ἄρα γε 6. ψυχοφροσίναν αὐτῶν, 3. καὶ εὐροίεν.	

παρητήσαντο μὴ προσ- τεθῆναι αὐτοῖς λόγον* οὐκ ἔφερον γὰρ τὸ διασπείλαμενον	Col. ii. 21. μὴ ἄψιν, . . . 9. μηδὲ διγῆς.*	τὸ γὰρ Ἄγαρ, Σινὰ ὅρος ἔστιν ἐν τῇ Ἀραβίᾳ. συσταυχῆι δὲ τῇ νῦν Ἱερουσαλήμ.	
καὶν θύρον 9. διγῆ* τοῦ ὅρου λιθοβολήσεται, ἢ βολῇ κατατόξευ- θήσεται* καὶ αὐτὸν φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν· 10. ἔκφοβός εἰμι καὶ ἐντρομος.	I. Cor. ii. 3. 10. ἐν φόβῳ καὶ ἐν τρέμῳ πολλῶ ἐγενόμην. Rom. xi. 26. ἡξίει 11. ἐκ Σιών ὁ ῥυόμενος§.	Ephes. vi. 5. 10. μετὰ φόβου καὶ τρέμου.	Rom. viii. 15. οὐ γὰρ ἐλάθετε πνεῦμα δουλείας* πάλιν 10. εἰς φόβον. Philipp. ii. 12. 10. μετὰ φόβου καὶ τρόμου.
ἀλλὰ προσεληλύθατε 11. Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, 12. Ἱερουσαλήμ ἐπουρανίῳ*, καὶ 13. μυρίαν ἀγγέλων, πανηγύρει καὶ	Rom. ix. 33. τίθῃμι 11. ἐν Σιών λίθον. Col. i. 18. καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος Gal. iv. 26. 12. ἡ δὲ αἰὼν Ἱερουσαλήμ. . . 13. διαταγέις δι' ἀγγέλων		Gal. iii. 19, 20. 13. διαταγέις δι' ἀγγέλων

+ Heb. i. 9.
 † The case of Jacob appears to have been here in the apostle's mind, as that of Esau in the parallel place of Hebrews.
 § Heb. x. 37.

1. ἐκκλησία πρωτοκόων	ταῖς ἐξουσίαις	1. τοῦς ἐκκλησίας, ὅς ἐστιν . . . πρωτότεκος ἐκ τῶν νεκρῶν.	ἐστὶ μέτηρ πάντων ἡμῶν.		
2. ἐν οὐρανῷ ἀπογεγραμμένον, καὶ	II. Tim. iv. 8. ὃν ἀποδόσει μοι	I. Tim. ii. 5. 3. εἰς γὰρ Θεός, 3. εἰς καὶ μεσίτης* Θεοῦ καὶ ἀνθρώπου, ἄνθρωπος	Philipp. iii. 11. 12. εἰ πως κατατύσω εἰς τὴν ἑξανάστασιν τῶν νεκρῶν. οὐχ ὅτι ἦδη ἔλαβον, 4. ἢ ἦδη τετελείωμαι.	Acts xx. 24. ἀλλ' οὐδενός λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτοῦ, 4. ὥς τετελείωσω τὴν δόξον μου μετὰ χαρῆς.	
3. κριτὴ Θεῷ πάντων, καὶ	3. ὁ Κύριος . . . ὁ δίκαιος κηρύς*	3. εἰς καὶ μεσίτης* Θεοῦ καὶ ἀνθρώπου, ἄνθρωπος	3. ἐν χειρὶ μεσίτου* ὁ δὲ μεσίτης*, εἰς οὐκ ἔστιν, 3. ὁ δὲ Θεός, εἰς ἐστι.		
4. τετελειωμένον, καὶ	καὶ . . . πασί, κ. λ.	3. Χριστὸς Ἰησοῦς.			
5. κρείττονα λαλοῦντι παρὰ τὸν Ἀδελ.	διαθήκης νέας				
3. μεσίτης* Ἰησοῦ, καὶ	3. μεσίτης* Ἰησοῦ, καὶ				
5. κρείττονα λαλοῦντι παρὰ τὸν Ἀδελ.	αἵματι ῥαντισμοῦ				
Heb. xii. 25 . . . 29.	αἵματι ῥαντισμοῦ				
6. βλέπετε	Acts xiii. 40. 41. 6. βλέπετε οὖν				Philipp. iii. 2. 3. 6. βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.]
7. μὴ παραιτήσθε τὸν λαλοῦντα*	μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημεῖον ἐν τοῖς προφήταις*	Rom. ii. 3. λογίζῃ δὲ τοῦτο, . . . 8. ὅτι σὺ ἐκείνης;	Tit. i. 14. μὴ προσέχοντες Ἰουδαίους μύθους, καὶ ἐντολαῖς ἀνθρώπων		
8. οὐκ ἐβουον, τὸν ἐπὶ τῆς γῆς παρατινάζειν, χρηματίζοντα, πολλοὶ μάλλον ἡμεῖς,	ἴδετε οἱ καταφρονταί, καὶ θαυμάσατε, καὶ ἀφαισθήτε*				
9. οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι*	II. Tim. iv. 4. 9. ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκὴν ἀποστρέψ- ουσιν.	Acts xxvi. 13. 14. 9. οὐρανόν . . . ἤκουσα	I. Thess. iv. 16. ὅτι αὐτὸς ὁ Κύριος		9. ἀποστρεφόμενον τὴν ἀλήθειαν.

7. οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε ἣν δὲ ἐπὶ γῆν ἔλαται, λέγων*	7. φωνὴν λαλοῦσαν πρὸς μέ.	7. ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπινγι Θεοῦ, καταλείπεται 9. ἀπ' οὐρανοῦ.	ἐν κελύσματι,
10. ἔτι ἂπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. τὸ δὲ, ἔτι ἂπαξ, 11. διλοῦ τὴν σαλευομένην τὴν μεταθέσιν, ὡς πεποιμένον, ἵνα μέλη 11. τὰ μὲν σαλεύμενα. διό	Acts xvi. 26. xxvii. 41. 10. ἄφω δὲ σεισμὸς ἐγένετο μέγας, ὥστε 11. σαλευθῆναι τὰ θεμέλια τοῦ θεοκρατορίου.	II. Thess. ii. 2. εἰς τὸ μὲν ταχέως 11. σαλευθῆναι ὑμᾶς ὡς ὅτι ἐνέστικεν* ἡ ἡμέρα τοῦ Χριστοῦ.	II. Thess. ii. 2. εἰς τὸ μὲν ταχέως 11. σαλευθῆναι ὑμᾶς ὡς ὅτι ἐνέστικεν* ἡ ἡμέρα τοῦ Χριστοῦ.
12. βασιλείαν ἀσάλευτον 13. ἔχοντες χάριν, δι' ἧς 14. λατρεύομεν 15. εὐαρίστηκα* τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλασίας,† καὶ γὰρ	Rom. xii. 1. παρεκαλῶ ὧν ὑμᾶς, διὰ τῶν οἰκτιρμῶν* τοῦ Θεοῦ, παραστήσαι τὰ σώμα- τα ὑμῶν θυσίαν ζῶσαν, ... 15. εὐαρίστηκα* τῷ Θεῷ, 14. τὴν λογικὴν λατρείαν ὑμῶν.	II. Cor. v. 1. 9. οἰκοδομῇ ἐκ Θεοῦ ἔχο- μεν, οἰκίαν ἀχειροπονήτων, αἰώνιον ἐν τοῖς οὐρανοῖς, διό καὶ φιλοτιμούμεθα 15. εὐαρίστοι* αὐτῷ εἶναι.	II. Tim. i. 3. 13. χάρις ἔχω τῷ Θεῷ 14. ᾧ λατρεύω ἀπὸ προγόνων. 14. οἱ πνεύματι Θεοῦ λατρεύοντες.

+ S. Luke x. 20.
† Heb. xii. 28, and xiii. 6, where the opposite duties of religious fear, and religious confidence, are inculcated, the terms εὐλασία and θαρσύνω are introduced and connected with philosophical precision: So Epictetus, Diss. Lib. ii. Cap. 1. ad fin.—ὅτι ἡμεῖς μὲν εὐλασεῖσθαι καὶ θαρσύνωμεν πρὸς μὲν τὰ ἀπαραίτητα θαρσύνωμεν, ἐν δὲ τοῖς προαιρετικῶς εὐλασεῖσθαι. Again, II. i. 3. πρὸς τὰ αὐτὰ ἡξιοῦμεν χαρίσθαι τῷ θεῷ εὐλασεῖσθαι καὶ τῷ θαρσύνωμεν. Again, in the title of the chapter, (ὅτι οὐ μαχέται τὸ θαρσύνω τὸ εὐλασεῖσθαι) which opens thus, παρὰ δὲ τὸν μὲν τυχὸν φαίνεται τισι, τὸ ἀξιοῦμεν ἐπὶ τῶν φιλοσόφων* ἡμᾶς δὲ σκεψάμεθα, κατὰ δύναμιν εἰ ἀληθὲς ἔστι τόδε· ἢ ἢ ἡμεῖς μὲν εὐλασεῖσθαι, ἡμεῖς δὲ θαρσύνωμεν πάντας ποιῆν. Heb. xiii. 14. and xii. 28.
|| τὴν κατατομήν — ἡ περιτομή — while this sheet is in the press, a friend has made the nice observation, that this peculiarly Pauline form of expression, used by no other N. T. writer, occurs in the Epistle to the Hebrews, x. 39: ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολή. With Philipp. iii. 3. there is complete identity of phrase: ἡμεῖς γὰρ ἐσμὲν ἡ περιτομή.

12. κρινεῖ ὁ Θεός. 13. ἀφιλάργυρος* ὁ πρόπος*	I. Tim. iii. 3. 13. ἀφιλάργυρον* Philipp. iv. 11. 14. ἐγὼ γὰρ ἔμαθον, ἐν αἷς εἰμὶ, αὐτόχροος εἶναι. II. Cor. iv. 9. οὐκ 16. ἐγκαταλίπων.	ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. I. Tim. vi. 10. ρίζα γὰρ πάντων τῶν κακῶν ¶ ἐστὶν 13. ἡ φιλαργυρία* ἧς τινες ὀρεγόμενοι* κ. λ. βασιλείαν Θεοῦ ὃ κληρονομήσουσιν. I. Tim. vi. 6. 8. πορισμὸς μέγας ἡ εὐσεβεία 14. μετ' αὐταρκείας. 14. ἔχοντες δὲ διατροφὰς καὶ συνεπέσματα, τούτοις 14. ἀρκεσθυσόμεθα. II. Cor. vi. 2. 18. λέγει γάρ* 19. καιρῷ δεκτῷ ἐπ' αὐτοῦ καὶ ἐν ἡμέρᾳ σωτηρίας καὶ ἐξουθιστά σοί.	II. Tim. iii. 2. 3. 5. iv. 10. 13. φιλάργυροι, ἀφιλάγαθοι, κ. λ. καὶ τούτους ἀποτρέπου. II. Tim. iv. 16. ἐν τῇ πρώτῃ μου ἀπο- λογίᾳ, 16. πάντες με ἐγκατελείπον. 15. ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνδυνάμωσέ* με. Δημᾶς γὰρ με 16. ἐγκατελίπειν.	12. τὸ κρέμα τοῦ Θεοῦ.
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+ The common allusion intended, in these passages, to the angelic visit to Abraham, Gen. xviii., seems unquestionable; the expression ἔλαβον, clearly referring to the disguised appearance of the heavenly visitors:—"And he lifted up his eyes, and looked, and lo, three men stood by him;" the words πῶτας ἐνίψαν referring, no less clearly, to the action of the Father of the faithful: "Let a little water, I pray you, be fetched, and wash your feet." These niceties of allusion are just what might be expected, where a common O. T. quotation was lodged in the same mind. The fact that, with the exception of a passing allusion by Saint Peter (I. Pet. iv. 3.), the duty of hospitality is inculcated, directly, in the N. T. by Saint Paul only, and in Hebrews, brings the above passage as home to him as a single passage well can be brought home, by internal evidence, to any author.

+ ἐν σώματι is an expression equally familiar, and peculiar to Saint Paul. See, especially, I. Cor. iv. 10, v. 6. xii. 2, 3.

¶ τί οὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; μὴ γένοιτο. ἀρκεῖ οὖν αὐτοῖς, εὐχόμενοι δὲ τοῖς θεοῖς, Epictet. Diss. Lib. i. Cap. i. 13.

§ Heb. xii. 29. i. 7.

6. Ἰησοῦς Χριστὸς, χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.	6. καὶ τοῦ Κυρίου. I. Tim. xiv. 26. 30. 31. τί οὖν ἐστίν, ἀδελφοί; ὅταν συνερχῆσθε, 7. ἕκαστος ὑμῶν . . . διδάχην ἔχει.	6. ἐν Χριστῷ Ἰησοῦ. I. Tim. iii. 6. 8. ἐπιθυμίας ποικίλαις. Acts xvii. 18. 20. 9. ξένων δαιμονίων δοκεῖ καταργεῦθαι. 9. ξενίζοντα γὰρ τινα εἰσ- φέρεις.	6. καθὼς κατὰ Χριστοῦ. I. Tim. iv. 1 . . . 6. προσερχόντες πνεύμασι πλάναις, καὶ 7. διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, καλύπτον γαμψῶν.	6. καθὼς κατὰ Χριστοῦ. I. Tim. iv. 1 . . . 6. προσερχόντες πνεύμασι πλάναις, καὶ 7. διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, καλύπτον γαμψῶν.	6. καθὼς κατὰ Χριστοῦ. I. Tim. iv. 1 . . . 6. προσερχόντες πνεύμασι πλάναις, καὶ 7. διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, καλύπτον γαμψῶν.
7. διδάχαίς καὶ 8. ποικίλαις καὶ 9. ξέναις 10. μὴ περιφέρεισθε.†	Ephes. iv. 14. 10. μηκέτι ὡμεν νήπιοι*, κλυδωνιζόμενοι καὶ 10. περιφερόμενοι 7. παντὶ ἀέμῳ τῆς διδασκαλίας.†	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.
11. καλὸν γὰρ 12. χάριτι 13. βεβαιουθῆναι* τὴν καρδίαν, 14. οὐ βρώμασιν, ἐν οἷς 15. οὐκ ὠφελήθησαν οἱ περιπατήσαντες.	Rom xiv. 21. 15. 11. καλὸν τὸ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.	11. καλὸν γὰρ μὴ φαργνὴν κρέα, μηδὲ πλύνειν αἶνον. εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. II. Tim. iii. 16. πᾶσα γραφὴ . . . 15. ὠφέλιμος πρὸς διδασκαλίαν.
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† The figure 'wind of doctrine,' expressed in Ephesians, is clearly understood in Hebrews. The variation strongly marks the same writer, filling up, in one place, what he left to be filled up, by his readers, in another.

‡ Heb. xi. 1.

Heb. xii. 10... 16.

ἔχουεν

1. ὑποσιαστήριον,
2. ἐξ οὗ φαργνῆν,

3. οὐκ ἔχουσιν ἐξουσίαν
4. οἱ τῇ σκηνῇ
5. λατρεύοντες*

ὧν γὰρ εἰσφέρεται
ζῶων τὸ αἷμα
περὶ ἀμαρτίας
εἰς τὰ ἅγια
διὰ τοῦ ἀρχιερέως,
6. τούτων τὰ σόματα
κατακαίεται
ἕξω τῆς παρεμβολῆς.

7. διὰ καὶ Ἰησοῦς
8. ἵνα ἀγιάσῃ,
9. διὰ τοῦ ἰδίου αἵματος,
- τὸν λαόν,
- ἕξω τῆς πύλης ἑπαθε.

I Cor. x. 18.

βλέπετε τὸν Ἰσραὴλ

κατὰ σάρκα*

2. οὐχὶ οἱ ἐσθίοντες
τὰς ὑσσίας,
κοινωνοὶ

1. τοῦ ὑποσιαστήριου εἰσὶ;

2. οὐτε γὰρ ἐὰν φάγωμεν,
περισεσθούμεν*

2. οὐτε ἐὰν μὴ φάγωμεν,
ὑπερτούμεθα.

3. ἡ ἐξουσία ὑμῶν
αὕτη πρόσκομιμα
γίνεται τοῖς
ἀσθενούσιν,

Rom. xii. 1.

παρακαλῶ οὖν ὑμᾶς,
ἀδελφοί, διὰ τῶν
οἰκτιρμῶν* τοῦ Θεοῦ,
παραστήσαί

6. τὰ σώματα ὑμῶν
1. ὑσσίαν ζώσαν, ἁγίαν,
εὐάρεστον* τῷ Θεῷ,

5. τὴν λογικὴν λατρείαν
ὑμῶν.

Ephes. v. 25. 26.

7. καθὼς καὶ ὁ Χριστὸς
ἠγάπησε τὴν ἐκκλησίαν,
9. καὶ ἐαυτὸν παρέδωκεν
ὑπὲρ αὐτῆς*
8. ἵνα αὐτὴν ἁγιάσῃ.

I. Cor. ix. 4... 6.

3. μὴ οὐκ ἔχομεν
ἐξουσίαν

2. φαργνῆν

- καὶ πιεῖν;

3. μὴ οὐκ ἔχομεν
ἐξουσίαν, κ. λ.
ἡ μόνος ἐργὸν

- καὶ Βαρνάβας

3. οὐκ ἔχομεν ἐξουσίαν
τοῦ μὴ ἐργάζεσθαι;

II. Thess. iii. 9.

3. οὐχ ὅτι οὐκ ἔχομεν
ἐξουσίαν.

I. Cor. ix. 12... 15.

3. εἰ ἄλλοι τῆς ἐξουσίας
ὑμῶν μετέχουσιν*,
οὐ μάλλον ἡμεῖς;

- οὐκ οἶδατε ὅτι

4. οἱ τὰ ἔργα ἐργάζο-
μενοι, ἐκ τοῦ ἱεροῦ
ἐσθίουσιν;

1. οἱ τῷ ὑποσιαστήριῳ

- προσεδρεύοντες,

1. τῷ ὑποσιαστήριῳ

- συμμερίζονται;

- οὐκ ἔγραψα διὰ παῦτα,

- ἵνα οὕτω γένηται, ἐν

- ἐμοί*

- καλὸν γάρ μοι, κ. λ.

10. τοῖν ἐξερχόμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς, 11. τὸν οὐκ ἐκείνῳ* αὐτοῦ φύροντες. 12. οὐ γὰρ ἔχουμεν ὁδε 13. μένουσαν πύλιν, ἀλλὰ 14. τὴν μέλλουσαν 15. ἐπιζήτοιμεν. δι' αὐτοῦ οὖν ἀναφύομεν 16. θυσίαν ἀνέσσεως, διαπαντὰς τῷ Θεῷ, του- τέστι, 17. καρπὸν χειλέων, 18. ὁμολογούντων τῷ ὀνόματι αὐτοῦ.	II. Cor. vi. 17. ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἄπτεσθε. Gal. iii. 23. συγκλεισμένοι 14. εἰς τὴν μέλλουσαν πίστιν. Rom. viii. 18. 14. τὴν μέλλουσαν δόξαν. Rom. xv. 11. 9. 26. 16. αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἑπαινεῖτε αὐτὸν πάντες οἱ λαοί. 18. ἐξομολογήσασθε τοῖς καὶ τῷ ὀνόματι σου ᾤαλῶ. 19. κερτονίαν τινὰ ποιήσαυθαί, κ.λ.	II. Cor. iv. 10. πάντοτε 11. τὴν νέκρωσιν* τὸν Κυρίου Ἰησοῦ ἐν τῷ σώματι παραφέροντες. Col. ii. 17. σκιά* 14. τῶν μέλλόντων. Rom. viii. 38. 12. οὔτε ἐνεστώτα, 14. οὔτε μέλλοντα. Rom. xiv. 11. ζῶ ἔγωγε, λέγει Κύριος* ὅτι ἐμοὶ κάμψαι πάν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. Rom. xii. 1. παρακαλῶ ὅν ἡμέε, ἀδελφοί..... παραστή- σαι τὰ σῶματα ὑμῶν	Rom. xv. 3. καθὼς γέγραπται* 11. οἱ οὐκ ἐκείνῳ* τῶν οὐκ ἐκείνῳ σε ἐπέπεσον ἐπ' ἡμέε. Ephes. i. 21. 12. οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, 14. ἀλλὰ καὶ ἐν τῷ μέλλοντι. I. Cor. iii. 22. 12. εἴτε ἐνεστώτα, 14. εἴτε μέλλοντα. Rom. x. 9. 18. ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν ... σωθήσῃ.	II. Cor. iii. 11. εἰ γὰρ τὸ καταργούμε- νον* διὰ δόξης· πολλὰ ἁλ- λον 13. τὸ μένον, ἐν δόξῃ. I. Tim. iv. 8. ἐπαγγελίαν ἔχουσα 12. ζῶνς τῆς νῦν, καὶ 14. τῆς μέλλουσας. Rom. viii. 17. 18. συγκληροῦμαι δὲ Χρί- στοῦ 10. εἴπερ συμπάσχωμεν, ἵνα καὶ συνδοξασθῶμεν. λογίζομαι γὰρ ὅτι 12. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς 14. τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμέε. Philipp. iv. 17. 18. 15. ἐπιζητῶ 17. τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέρχω δὲ πάντα καὶ περισεύω* ... δεξιόμενος τὰ παρ' ὑμῶν,	Rom. viii. 17. 18. κληροῦμαι δὲ Χρί- στοῦ 10. εἴπερ συμπάσχωμεν, ἵνα καὶ συνδοξασθῶμεν. λογίζομαι γὰρ ὅτι 12. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς 14. τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμέε. Philipp. iv. 17. 18. 15. ἐπιζητῶ 17. τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέρχω δὲ πάντα καὶ περισεύω* ... δεξιόμενος τὰ παρ' ὑμῶν,
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11. καλὸν συνεῖδεν* ἔχοντες ἐν πασι καλῶς ζήοντες	Acts xxiii. 1. ἀπεισας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, ἄνδρες ἀδελφοί, ἐγὼ πάσῃ 11. συνεῖδεται* ἀγαθῇ πεπλάτυμαι τῷ Θεῷ, ἄχρι ταύτης τῆς ἡμέρας.	11. τὸ μαρτυρεῖν τῆς συνεῖδσεως* ἡμῶν, ὅτι ἐν χάριτι Θεοῦ	Gal. v. 10. 10. ἐγὼ πέποιθα εἰς ὑμᾶς. Rom. viii. 38. xiv. 14. 10. πέπεισμαι γάρ. 10. πέπεισμαι ἐν Κυρίῳ Ἰησοῦ.	II. Cor. ii. 3. 10. πεποιθὲς ἐπὶ ὑμᾶς. Rom. xv. 14. II. Tim. i. 5. 10. πέπεισμαι δέ.	Philem. 22. ἐλπίζω γὰρ, ὅτι, 9. διὰ τῶν προσευχῶν ὑμῶν, 15. χαρισθήσονται ὑμῖν.
12. ἀναστρέφεσθαι. 13. περισσotέρως* δὲ παρκαλῶ 9. τοῦτο ποιῆσαι, 14. ἵνα τάχυν * 15. ἀποκαταστήθῃ ὑμῖν.	12. ἀνεστρέφωμεν, . . . 13. περισσotέρως* δὲ πρὸς ὑμᾶς. καὶ 10. ταύτη τῇ πεποιθήσει, 14. ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε.				

+ Acts xix. 40. ἀποδοῦναι λόγον τῆς συστρώσεως ταύτης. The law-phrase of the town-clerk of Ephesus would come naturally from Saint Paul.
 + ἀνωφελέ* καὶ ἀνυστερή*—Plato, *Cratylus*, t. i. p. 417. Cf. Heb, vii. 18. Tit. iii. 9.
 || Acts v. 29, πειθαρχεῖν δεῖ Θεῷ μάλλον ἢ ἀνθρώποις. This answer of Saint Peter, expressing, nearly word for word, the dying sentiment of Socrates, before his judges, supplies one of the noblest coincidences in existence, between uninspired, and inspired man. Let the following passage from the Apology of Socrates, as preserved by Plato, be compared only with Acts v. 27 . . . 29, and iv. 15 . . . 20, and the coincidence of situation and spirit, as well as of sentiment and expression, must strike every reader.—εἰ μοι πρὸς ταῦτα εἰπαίτε, ὧ Σάκρατες, νῦν μὲν Ἀντιῶν οὐ πείσομαι, ἀλλ' ἀφιεμένον σε ἐπὶ τῶν κατὰ ἐμὴν ὅτε μακρὴ ἐν ταύτῃ τῇ ζητήσει διατρίβω, μηδὲ φιλοσοφῶν, ἐὰν δὲ ἀλῶς ᾔτι τοῦτο πράττω, ἀποθνήσκω, εἰ οὐ μὲ (ἔπερ εἶπον) ἐπὶ ταῦτα ἀφίστη, ἐπιμὴ ἂν ὑμῖν. ὅτι ἐγὼ ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλοῶ, . . . πείσομαι δὲ τῷ Θεῷ μάλλον ἢ ὑμῖν.—*Apology*, Socr. ap. *Plat.* p. 29, edit. Surran.—Considered only as the saying of Saint Peter and his fellow Apostles, the closely parallel expression, Acts v. 29, cannot well be viewed in the light of a *designed* classical allusion: but regarded, as we are obliged to regard it, as the version, by Saint Luke, possibly by Saint Paul, of Saint Peter's answer in the *Aramaean* dialect, it seems quite as likely that either translator should have clothed the sentiment, in the words of Socrates, or Plato, as that Saint Paul should have elsewhere taught the truths of the Gospel, in the words of Aratus, Cleanthes, Epimenides, or Menander.
 § Heb. xiii. 7. μακάριστε τῶν ἡγουμένων ὑμῶν, κ. λ.

<p>Heb. xiii. 20, 21. 1. ὁ δὲ Θεὸς τῆς εἰρήνης*, 2. ὁ ἀναγαγὼν ἡμᾶς ἐκ νεκρῶν 3. τὸν ποιμένα τῶν προβάτων 4. τὸν μέγαν*, 5. ἐν αἵματι διαθικῆς αἰωνίου, 5. τὸν Κύριον ἡμῶν Ἰησοῦν, 6. καταρτίσαι ἡμᾶς 7. ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ 8. ποιῶσαι τὸ θέλημα αὐ- τοῦ.</p>	<p>Acts xx. 28. προσεχετε ὡν ἐαυτοῖς, καὶ 3. πάντι τῷ ποιμένι, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν περιποιήσατο 5. διὰ τοῦ ἰδίου αἵματος. I. Thess. iii. 10. καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν. Rom. xiv. 17... 19. xvi. 27. οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χάρις ἐν Πνεύματι ἀγίῳ. ὁ γὰρ ἐν τούτοις δουλεῖται τοῦ Χριστοῦ, ποιῶν ἐν ἡμῖν</p>	<p>Rom. xv. 33. xvi. 20. 1. ὁ δὲ Θεὸς τῆς εἰρήνης* μετὰ πάντων ὑμῶν. ὁ δὲ Θεὸς τῆς εἰρήνης* συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν. Rom. iv. 24. 2. τὸν ἐξείλεται Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν. Ephes. iv. 12. vi. 6. 6. πρὸς τὴν καταρτισμὸν τῶν ἁγίων. 8. ποιῶντες τὸ θέλημα τοῦ Θεοῦ. II. Cor. v. 7. 9. διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους. διὸ καὶ φιλοτιμούμεθα</p>	<p>I. Cor. xiv. 33. II. Cor. xiii. 11. 9. οὐ γὰρ ἐστὶν ἀκαταστασίαις 1. ὁ Θεός, ἀλλ' εἰρήνης* εἰρηνεύετε. 1. καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης* ἔσται μεθ' ὑμῶν. 6. τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. καταρτίξεθε. Rom. xii. 2. εἰς τὸ δοκιμάζειν ἡμᾶς 8. τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, II. Tim. iii. 17. 6. ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν 6. ἐξορτισμένους.</p>	<p>I. Cor. xiv. 33. II. Cor. xiii. 11. 9. οὐ γὰρ ἐστὶν ἀκαταστασίαις 1. ὁ Θεός, ἀλλ' εἰρήνης* εἰρηνεύετε. 1. καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης* ἔσται μεθ' ὑμῶν. 6. τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. καταρτίξεθε. Rom. xii. 2. εἰς τὸ δοκιμάζειν ἡμᾶς 8. τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, II. Tim. iii. 17. 6. ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν 6. ἐξορτισμένους.</p>	<p>Philipp. iv. 9. 1. ὁ Θεὸς τῆς εἰρήνης* ἔσται μεθ' ὑμῶν. I. Thess. v. 23. II. Thess. iii. 16. 1. αὐτὸς δὲ ὁ Θεὸς τῆς εἰρή- νης* ἀγάσαι ὑμᾶς. 1. αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης* δώη ὑμῖν τὴν εἰρήνην. II. Tim. iii. 17. 6. ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν 6. ἐξορτισμένους.</p>	<p>Rom. x. 7. 2. τοῦτ' ἔστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Tit. ii. 13. 4. τοῦ μεγάλου Θεοῦ* καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. I. Tim. v. 10. II. Tim. ii. 21. 7. ἐν ἔργοις καλοῖς μαρτυρομένην, 7. εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικαλούθησε. 7. εἰς πᾶν ἔργον ἀγαθόν 6. ἡτοίμασμένον. Tit. i. 16. iii. 1. 7. πρὸς πᾶν ἔργον ἀγαθόν ἀδύνατοι* 7. πρὸς πᾶν ἔργον ἀγαθόν εἰσὶν εἰσὶν.</p>
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9, τὸ εὐάρεστον* ἐνάπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ·	9. εὐάρεστοι* αὐτοῦ εἶναι.	9. καὶ εὐάρεστον*, καὶ τέλειον.	9. εὐάρεστον* τῷ Κυρίῳ.	I. Tim. ii. 3. τούτο γὰρ καλὸν, καὶ ἀποδεκτόν ἐνώπιον τοῦ Θεοῦ.
10. ὃς ἡ δόξα εἰς τοῦς αἰῶνας τῶν αἰώνων. ἀμὴν.	10. ὃς ἡ δόξα εἰς τοῦς αἰῶνας τῶν αἰώνων. ἀμὴν.	10. ὃς ἡ δόξα εἰς τοῦς αἰῶνας τῶν αἰώνων. ἀμὴν.	10. τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοῦς αἰῶνας τῶν αἰώνων. ἀμὴν.	Ephes. iii. 21. αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ, ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμὴν.
11. παρακαλῶ δε ὑμᾶς, ἀδελφοί, 12. ἀνέχεσθε	II. Cor. xi. 1. 6. ᾧ φελον 12. ἀνέχεσθε μου μικρὸν* . . . ἀλλὰ καὶ 12. ἀνέχεσθέ μου. εἰ δὲ καὶ ἰδιώτης 13. τῷ λόγῳ. κ. λ.	II. Cor. xi. 19. 20. ἡδέως γὰρ 12. ἀνέχεσθε, κ. λ. 12. Thess. ii. 2. εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς, . . .	II. Tim. iv. 2. 3. κίρυξον 13. τὸν λόγον* . . . 14. παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιανούσης διδασκαλίας 12. οὐκ ἀνέξονται.	Ephes. iv. 1. 2. 11. παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι 14. τῆς κλήσεως ἧς ἐκλήθητε, . . .
13. τοῦ λόγου 14. τῆς παρακλήσεως*	Gal. vi. 11. ἴδετε 14. πηλίκως* ὑμῖν γγράμμασιν ἐγράφη.	13. μόντε διὰ λόγου, 15. μόντε δι' ἐπιστολῆς, ὡς δὲ ἡμῶν.	Col. i. 1. Παῦλος ἀπόστολος Ἰη- σοῦ Χριστοῦ καὶ	12. ἀνέχμενοι ἀλλήλων ἐν ἀγάπῃ. 12. ἀνέχμενοι ἀλλήλων ἐν ἀγάπῃ. Philom. 1. Παῦλος, δέσμιος Χριστοῦ Ἰησοῦ, καὶ

† Heb. xii. 14. εἰρήνη δώσετε μετὰ πάντων.

SECTION XIII.

RE-EXAMINATION OF THE EXTERNAL EVIDENCES: TESTIMONIES OF THE APOSTOLIC FATHERS: TESTIMONIES OF PANTÆNUS, CLEMENS ALEXANDRINUS, AND ORIGEN.

IT remains only, in conclusion, to re-examine the external evidences: a branch of the argument, in this Inquiry, strictly collateral and subordinate; but to which we must turn with great advantage, from the previous examination, on so extended a scale, of the internal; and upon which, the reader, who shall have accompanied me over the latter field, may be disposed and prepared to look with new eyes.

Upon the subject of the external evidences, I would begin by observing, that, after several close and patient perusals of the genuine remains of SS. Barnabas, Clement of Rome, Ignatius, and Polycarp, I have risen from them under the increased and confirmed impression, that, by no one critic of modern times, the acute and indefatigable Lardner not excepted, has the testimony borne, by these Fathers of the first century, to the Epistle to the Hebrews, been either duly appreciated, as to its nature, or justly estimated, as to its extent.

In his collations of the books of the New Testament, generally, with the epistles of the Apostolic Fathers, the learned author of the *Credibility* of the

Gospel History very rarely fails to perceive, and do justice to, every clear example of coincidence, whether in thought, or in expression. The different shades of *possible*, *probable*, and *undoubted* reference, are commonly marked with a clear and critical discrimination. In the case of the Epistle to the Hebrews, on the other hand, and in this case alone, Dr. Lardner uses, invariably, the language of doubt. ‘A probable reference,’ is the strongest opinion he hazards on a passage, of which Dr. Jortin, a critic of a firmer judgment, pronounces, ‘this was manifestly taken from the Epistle to the Hebrews.’ Again, upon passages in Clements Romanus, on which Paley himself remarks, that, from the singularity of the sentiments, from the peculiarity of the words which compose them, and from their order, it is manifest that he must have taken them from this epistle, ... and respecting which Dr. Lardner feels himself obliged to subscribe the judgment of Eusebius, that ‘Clement has inserted, in his epistle, many of the sentiments of the Epistle to the Hebrews, and made use of some of the very words of it,’ ... upon coincidences thus confessedly close and conclusive, he yet can bring himself to write in such terms as the following, ... ‘Some may be apt to think it not impossible, for a man, who had been conversant with the apostles ; who was fully instructed in their doctrine, and manner of reasoning, and, also, well acquainted with the Old Testament ; to write with this great resemblance to the Epistle to the Hebrews, both in thought and expression, without borrowing from it,

or imitating it.'† What, I would ask, must become of the whole of Dr. Lardner's valuable collations, if all were to be submitted to the ordeal of this crucible? or what possibility does such a canon of criticism leave with us of tracing coincidences, between the New Testament, and the writings of the first Fathers, excepting the few examples, and they are few indeed, that are pointed out by direct, and explicit quotation? 'Dodwell, (proceeds our author, with singular simplicity,) Dodwell was not positive, that the parallel places, in Clement, were taken from the Epistle to the Hebrews'!

This warp in the judgment of so acute and practised a collator, cannot, it is plain, have been without a cause. The dubious tone in which Dr. Lardner, and other highly qualified and competent judges have expressed themselves, wherever the Epistle to the Hebrews is in question, is, unconsciously to themselves, connected, I cannot doubt, with the circumstance of the author, and authority of this Epistle, having been matter of debate, for more than sixteen centuries. A sceptical prejudice, created, not unnaturally perhaps, by so protracted a state of indecision, still interposes itself, between the true strength of the evidences, and the unbiassed judgment of the critic: the veil, as it were, of an undetermined, and interminable controversy, hangs before his eyes. For the truth of this representation, the reader will find sufficient vouchers in this single section. It is enough for my present pur-

† Cred. of Gosp. Hist. Works, Vol. II. p. 42, 43. edit. 8vo. London, 1788.

pose to observe, that, if we would examine the external evidences, in support of the canonical authority of the Epistle to the Hebrews, with common fairness, we must examine them strictly on the same principles, with the same limitations, and the same liberty of judgment, which we carry with us in all similar inquiries, respecting any other portions of the New Testament: in other words, that the degree of correspondence, in sentiment or expression, which has been admitted to constitute *a probable reference*, between a passage, or passages, of an apostolic Father, and a passage, or passages, of any other book of the New Testament, shall be allowed to constitute *a probable reference*, between a passage, or passages, of an apostolic Father, and a passage, or passages, of the Epistle to the Hebrews; and that the same degree of correspondence, in sentiment or expression, which has been held to constitute *an undoubted reference*, between a passage, or passages, of an apostolic Father, and a passage, or passages, of any other portion of the New Testament, shall be held to constitute *an undoubted reference*, between a passage, or passages, of an apostolic Father, and a passage, or passages, of the Epistle to the Hebrews.

This canon is thus formally laid down, because, fair and simple as it obviously is, it is yet the experimental conviction of the present writer, that, with regard to the Epistle to the Hebrews, it has never, heretofore, been acted on; and because it is no less his full persuasion, that if, in treating the external evidences bearing on the canonical authority of

this epistle, we carry this canon uniformly and firmly into practice, these evidences will be found, both in quantity and quality, to appear to an advantage, which the otherwise not unfaithful exhibition of them, in the pages of ‘The Credibility,’ would neither prepare, nor permit us even, to anticipate.

A remark of Dr. Jortin, on the Epistle of S. Polycarp to the Philippians, contains an important critical suggestion, equally applicable to the writings of the other apostolic Fathers : with this remark I shall preface the *apparent* testimonies of these Fathers, to the canonical authority of the Epistle to the Hebrews. ‘The whole epistle of Polycarp (observes this acute critic) consists of phrases and sentiments taken from the New Testament.’† Now this plain and unquestionable fact supplies two forcible arguments : 1. in support of the *reality* of the apparent references, in the apostolic Fathers, to the Epistle to the Hebrews ; and 2. in vindication of the canonical authority of this epistle. For, in the first place, if (as is generally admitted) the epistles of the apostolic Fathers are, chiefly, a *catena*, or *tessera* rather, of sentiments and phrases taken from the New Testament, the inference is alike unavoidable and irresistible, that those portions of their writings, which are found to correspond, in like manner, with the Epistle to the Hebrews, have been taken, in like manner, from the epistle with which they coincide : and, secondly,

† Remarks on Ecclesiastical History, Vol. I. p. 63.

the whole body, beside, of the quotations and allusions, contained in the writings of those Fathers, confessedly belonging, or bearing reference, to the canonical Scriptures of the Old and New Testaments, it is only reasonable to conclude, that, in quoting and alluding to the Epistle to the Hebrews, they quote and allude to it, as also canonical Scripture.

In now proceeding to re-examine the coincidences between Hebrews and the apostolic Fathers, it is my hope, that even the partial collation of passages of which the limits of a single chapter may allow, will enable the reader to arrive, for himself, at the following conclusion, . . . that either those Fathers *do* tacitly follow and refer to the epistle in question, or, that their writings contain no one tacit reference, to any other book of the New Testament.

Having been already led to mention S. Polycarp's Epistle to the Philippians, I am induced, for a particular reason, to select this short letter, as the first to pass under review. My motive for departing, in so doing, from the order of time, is, that I observe, in this epistle, a passage, wholly unnoticed by Jortin and Lardner, and without any note of reference in the margin of Cotelierius, which yet contains, in my apprehension, in the fullest sense of the phrase, 'an undoubted reference' to the Epistle to the Hebrews. That the reader may feel assured I put no strain on the expression, I shall first submit a received example of 'undoubted

reference,' taken from this very epistle of S. Polycarp, . . . being the single instance contained in it of reference to the Acts of the Apostles.

Acts ii. 24.

S. Polyc. Ep. ad Phil. I.

ὃν ὁ Θεὸς ἀνέστησε,

ὃν ἡγείρεν ὁ Θεὸς,

λύσας τὰς ὀδῖνας τοῦ θανάτου. λύσας τὰς ὀδῖνας τοῦ ᾄδου.

This solitary coincidence Dr. Lardner pronounces, in my opinion most justly, 'a reference which may be reckoned undoubted.'† 'The following (observes Archdeacon Paley, remarking on the same passage) is *a decisive*, though what we call a tacit, reference, to S. Peter's speech in the Acts of the Apostles: "Whom God hath raised, having loosed the pains of death" [hell].' With this example of undoubted reference in his view, the reader will consider the following coincidence.

Heb. xii. 28.

S. Polyc. Ep. ad Phil. VI.

λατρεύομεν† εὐαρέστως τῷ δουλεύσωμεν αὐτῷ [τῷ Κυρίῳ
Θεῷ,

καὶ Θεῷ,]

μετὰ αἰδούης καὶ εὐλαθείας.

μετὰ φόβου καὶ πάσης εὐλαθείας.

† He might have observed a reference, little less strong, to *Hebrews*, in the clause immediately preceding:

Heb. xii. 2.

S. Polyc. Ep. ad Phil. I.

ὃς . . . ἐπέμεινε σταυρὸν,

ὃς ἐπέμεινε, ἐπὲρ τῶν ἁμαρτιῶν
ἡμῶν,

αἰσχύνης καταφρονήσας.

ἕως θανάτου καταντήσαι.

There is no second example, in the New Testament, of this turn of expression, in connection with Our Lord. The probability of reference, in the place of S. Polycarp, to Heb. xii. 2, becomes greatly heightened, when taken in connection with the more decisive example of reference, produced in my text, to the close of the same chapter.

† ᾧ πάση πνοῇ λατρεύει.—*S. Polyc. Cap. II.*

With similar verbal variations, after the manner of the apostolic Fathers, from the sacred text, this coincidence is, in every respect, equally clear and close with the preceding example. It is remarkable, also, in this further respect, that, with the exception of the place in Hebrews, the sentiment is expressed in the same form, in one instance more only, throughout both Testaments. This instance is, Psalm ii. 11, δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ. Grotius is the only commentator with whom I am acquainted, who refers Heb. xii. 28, to this passage of the second Psalm, its undoubted source : that it is so, we have sufficient evidence in the passages themselves ; were not the designed reference rendered unquestionable by the additional fact, that, Heb. i. 5, we meet a formal quotation of the seventh verse of the same Psalm.

Now the presumption that, in the passage of S. Polycarp under consideration, we possess an undoubted reference to Heb. xii. 28, or rather a tacit quotation of that text, derives fresh corroboration from the further circumstance, that we find him, in an earlier part of his letter (cap. II.), tacitly citing the *ipsissima verba*, in the lxx. version, of the corresponding passage of the second Psalm. Nor is this all : for, on comparing together the whole of the passages, it would appear, that, while quoting the very words of the Epistle to the Hebrews, this apostolic Father had his eye, at the same time, on the lxx. version of the Psalm.

Psalm ii. 11.

S. Polyc. II.

δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ καὶ ἀληθείᾳ.

Heb. xii. 28.

S. Polyc. VI.

λατρεύομεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλαβείας.

The whole of the first passage from S. Polycarp, and the words in the second passage which vary from Heb. xii. 28, are taken, it appears, with studious exactness, from the lxx. version of the original Psalm.

The reader is now furnished with materials to judge for himself, whether, upon Dr. Lardner's ground, the internal marks, in the preceding passages, be not sufficient to authorize the inference of 'an undoubted reference,' by Polycarp, to the Epistle to the Hebrews. There remains, however, as yet untouched, in this immediate context, an additional proof, which reaches beyond the establishment of a single reference, to the author and apostolical authority of the controverted epistle : . . . δουλεύσωμεν αὐτῷ (are the words of Polycarp to the Philippians, whose church was founded by Saint Paul) μετὰ φόβου καὶ πάσης εὐλαβείας· καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ εὐαγγελιστάμενοι ἡμᾶς ἀπόστολοι, καὶ οἱ προφῆται οἱ προκηρύξαντες τὴν ἐλεύσιν τοῦ Κυρίου ἡμῶν. Let us, here, carefully resume the chain of evidence, in order that we may do justice to the entire context, as it stands. In the first clause, we have the clearest marks of correspondence, both in sentiment and expression, with the only two passages in the Bible, which contain this particular injunction of S. Polycarp, in this particular form. In the ensuing clauses, we are directed, in the most explicit terms,

for the twofold issuing of this injunction, to the Old, and to the New Testament: . . . καθὼς αὐτοὺς ἐνετείλατο, καὶ (1) οἱ εὐαγγελιστάμενοι ἡμᾶς ἀπόστολοι, καὶ (2) οἱ προφῆται οἱ προκηρύξαντες τὴν ἐλεύσιν τοῦ Κυρίου ἡμῶν: ‘As he hath commanded us, and (1) *the Apostles who evangelized us*, and (2) the Prophets who proclaimed, beforehand, the coming of our Lord.’

Is there not, in these words, the plainest recognition of a specific commandment from Almighty God, delivered by apostolical authority, under the New Covenant, and by prophetic authority, under the Old? In the Old Testament, we find this very precept, precisely in the place where we are sent to look for it, and there alone, in a Psalm prophetic of the coming of Christ: it follows, that the parallel place of its single occurrence, in the New Testament, authenticates the epistle in which it stands as the work of an Apostle: for, the plural number being confessedly put for the singular, in S. Polycarp’s reference to the Prophets, it is, consequently, put also for the singular (a mode of expression familiar to ecclesiastical antiquity) in his parallel reference to the Apostles.

This one inference, if correctly made, places beyond question the apostolical authority of the Epistle to the Hebrews; and, by necessary consequence, wholly sets aside the claims to its authorship, alleged in favour of Saint Luke, S. Clemens Romanus, and all others, who were not included in the College of the Apostles. But, his reference, in the opening clause of the sentence, to the Epistle to the Hebrews, once admitted, the pointed expression of S. Polycarp, οἱ εὐαγγελιστάμενοι ἡμᾶς

ἀπόστολοι, ‘the Apostles who evangelized *us*,’ serves to direct our attention towards a still nearer approximation to the true author. By this expression, he manifestly intends to designate the apostolical evangelists, or evangelist, not of himself personally, but of his Philippian readers: an inference which altogether sets aside the claim of Saint Barnabas, who had finally separated from his greater fellow-labourer, immediately before the journey into Macedonia; and which, at length, conducts us to Saint Paul, the sole apostolical founder of the Church of Philippi. The following passage will, certainly, not weaken this conclusion: at the very lowest, it proves, that, in his epistle to the Philippians, S. Polycarp had the apostolical evangelist of their city peculiarly in his eye: ταῦτα, ἀδελφοί, οὐκ ἑμαυτῷ ἐπιτρέψας, γράφω ὑμῖν περὶ τῆς δικαιοσύνης· ἀλλ’ ἐπεὶ ὑμεῖς προπεκαλέσασθέ με· οὔτε γὰρ ἐγὼ, οὔτε ἄλλος ὅμοιος ἐμοὶ δύναται κατακολουθῆσαι τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδόξου Παύλου· ὃς γενόμενος ἐν ὑμῖν κατὰ πρόσωπον τῶν τοτὲ ἀνθρώπων, ἐδίδαξεν ἀκριδῶς καὶ βεβαίως τὸν περὶ ἀληθείας λόγον· ὃς καὶ, ἀπὼν, ὑμῖν ἔγραψεν ἐπιστολὰς*, εἰς ἃς ἐὰν ἐγκύπτῃτε, δυνήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν, ἐπακολουθούσης τῆς ἐλπίδος, προαγούσης τῆς ἀγάπης, τῆς εἰς Θεὸν καὶ Χριστὸν, καὶ εἰς τὸν πλησίον. ἐὰν γὰρ τις τούτων ἐντὸς ἧ, πεπλήρωκεν ἐντολὴν δικαιοσύνης· ὁ γὰρ ἔχων ἀγάπην, μακρὰν ἐστὶ πάσης ἁμαρτίας. It is impossible to study this passage, without perceiving, how carefully the

* The plural number, here, explains the plural number, in a previous example: as ἐπιστολὰς stands, primarily, for *the one epistle*; so ἀπόστολοι, stands, pre-eminently, for *the one apostle*.

writer makes good his profession of ‘not taking upon himself;’ by treading, at every step, in the footsteps of Saint Paul. ‘Faith, Hope, and Charity,’ the main theme of this Apostle, are here introduced, successively and collectively, in his manner and order; and preceded and followed by phrases, borrowed from several of his epistles; to all of which, the writer appeals, as though intended for, and addressed to, the Philippians themselves.

It appears then, to resume the argument, that we are in possession of a letter, written by a disciple and companion of the Apostles, full of marks of compilation from the Scriptures of the New Testament, and avowedly modelled, in particular, upon the teaching of Saint Paul, . . . in which there occurs a formal reference to a passage, found in the Epistle to the Hebrews, and there only, as a precept of apostolical authority, if not as the production of the apostolical evangelist of the Philippian church. Now the existence of a single reference of this nature ought, in argumentative fairness, to be taken into account, and allowed due weight, in determining our estimate, when considering the apparent references, generally, between the writings of the apostolic Fathers, and the Epistle to the Hebrews: in other words, if this epistle be undoubtedly referred to, as Scripture, and as an epistle of Saint Paul, by any one of these contemporary witnesses, we are entitled to assume (the scantiness of their formal references to Scripture considered) that it is as Scripture, and as an epistle of Saint Paul, it is tacitly referred to, by

them all. But it is with respect to the sum of the apparent references, between S. Polycarp himself and the Epistle to the Hebrews, whence the passage in question is taken, that the natural influence, upon the judgment, of *one* such undoubted reference must be felt, by every reflecting reader.

The next passage deserving of notice, in this letter of S. Polycarp, is considered, by Lardner, as *probably referring to*, and by Dr. Jortin, as *certainly taken from*, Heb. iv. 12, 13. From the subsequent context, some accession may accrue, to the probability, or the certainty, of the reference in question.

Heb. iv. 12.

ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ
ἐνεργῆς,
καὶ τομώτερος ὑπὲρ πᾶσαν μά-
χαιραν δίστομον,
καὶ διϊκνούμενος ἄχρι μερισμοῦ
ψυχῆς τε καὶ πνεύματος,
ἁρμῶν τε καὶ μυελῶν,
καὶ κριτικὸς
ἐνθυμήσεων καὶ ἐννοιῶν
καρδίας.

S. Polyc. ad Phil. IV.

ὅτι εἰσι θυσιαστήρια Θεοῦ,
καὶ ὅτι
πάντα ἡμῶν σκοπεῖται,
καὶ λέληθεν αὐτὸν οὐδὲν,
οὔτε λογισμῶν, οὔτε ἐννοιῶν,
οὔτε τι τῶν κρυπτῶν τῆς καρδίας.

Heb. iv. 13.

καὶ οὐκ ἔστι κτίσις ἀφανὴς
ἐνώπιον αὐτοῦ·
πάντα δὲ γυμνὰ καὶ τετραχη-
λισμένα
τοῖς ὀφθαλμοῖς αὐτοῦ,
πρὸς ὃν ἡμῖν ὁ λόγος.

S. Polyc. ad Phil. cap. VI.

ἀπέναντι γὰρ τῶν τοῦ Κυρίου
καὶ Θεοῦ
ἑσμεν ὀφθαλμῶν,
καὶ πάντας δεῖ παραστῆναι
τῷ βήματι τοῦ Χριστοῦ,
καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον
δοῦναι.

On the former of the above passages from S. Polycarp, Dr. Lardner well observes, that the common allusion to the sacrifices, to the altar and the victim, in both places, strengthens the probability, arising from the resemblance of expression, of a designed reference to Heb. iv. 12, 13. This probability derives further confirmation, from the passage now added, for the first time, from another part of the same letter: a passage, which is obviously a resumption of the apparent allusion, in the previous context, to this place of Hebrews. The remarkable coincidence, here, in a phrase, which occurs nowhere else in the New Testament, πάντα δὲ γυμνά . . . τοῖς ὀφθαλμοῖς αὐτοῦ,—ἀπέναντι γὰρ τῶν τοῦ Κυρίου καὶ Θεοῦ ἑσμεν ὀφθαλμῶν, with the further agreements, πρὸς ὃν ἡμῖν ὁ λόγος—ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι, comes in, with equal force and felicity, to complete the proof of a tacit quotation. The expression, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι, is taken, indeed, more immediately, from Rom. xiv. 12. But, if the reader will compare Rom. xiv. 12, and I. Cor. iv. 5, with Heb. iv. 12, 13, he will perceive, I think, that the references of S. Polycarp, to this passage of Hebrews, would have been, probably, much more literal than they are, had he not had his eye, at the same time, on different passages of the New Testament. It will be remembered of the apostolic Fathers, generally, as Dr. Lardner has justly remarked, that they quote from memory†; and from a memory richly stored, it should be added, with the parallel places of the New Testament.

† Cred. Gosp. Hist. Works, Vol. I. p. 209.

Heb. vi. 1.

διὸ ἀφέντες τὸν

τῆς ἀρχῆς τοῦ Χριστοῦ λόγον,

ἐπὶ τὴν τελειότητα

φερόμεθα.

S. Polyc. ad Phil. VII.

διὸ ἀπολιπόντες τὴν

ματαιότητα τῶν πολλῶν,

καὶ τὰς ψευδοδιδασκαλίας,

ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδο-

θέντα λόγον

ἐπιστρέψωμεν.

Heb. v. 12.

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι, διὰ τὸν χρόνον, πάλιν χρεῖαν

ἔχετε τοῦ διδάσκειν ὑμᾶς,

τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. [τὰ λογία

τοῦ Κυρίου. *Polycarp. in contextu.*]

Can we, on Dr. Lardner's own rules and examples, hesitate to call the above passage 'an undoubted reference,' to the passages here brought into juxta-position with it, from the Epistle to the Hebrews? The very remarkable phrases τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, and τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, thus, word for word, adopted by S. Polycarp, occur in no other instance, throughout the New Testament. The identity of the opening turn of expression, introductory alike, in both contexts, of the former of those phrases, must strike every eye. It is deserving of notice, that the apostolic Father, in adopting the reasoning of the two passages of Hebrews, applies it skilfully to his own particular purpose: the precept inculcated Heb. vi. 1, is to leave first principles, and to go on unto perfection; that which S. Polycarp inculcates, is to forsake false doctrines, and to return to first principles. The difference of object heightens only the correspondence of expression. This twofold coincidence

Lardner has left altogether unnoticed: nor do I find it observed elsewhere.

Heb. ii. 2. 3.

S. Polyc. ad Phil. III.

εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς
λόγος

τῇ σοφίᾳ τοῦ μακαρίου καὶ
ἐνδόξου Παύλου.

ἐγένετο βέβαιος·

ὃς . . . ἐδίδαξεν ἀκριβῶς καὶ
βεβαίως

πῶς ἡμεῖς ἐκφευζόμεθα,

τηλικαύτης ἀμελήσαντες σωτη-
ρίας :

ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι
διὰ τοῦ Κυρίου,

ὑπὸ τῶν ἀκουσάντων

εἰς ἡμᾶς ἐβεβαιώθη.

τὸν περὶ ἀληθείας λόγον.

The strength of the resemblance, between these passages, lies in the words βέβαιος, βεβαίως, ἐβεβαιώθη: these terms, in every form, being, with a single exception, peculiar, in the New Testament, to Saint Paul and the Epistle to the Hebrews. Their occurrence, in Hebrews, with reference to *the teaching of the word*, and, in Polycarp, with reference to *the teaching of the word by Saint Paul*, seems to direct us, at once, to Heb. ii. 2, 3, and to its apostolic author.

Heb. v. 13.

S. Polyc. ad Phil. IX.

ἄπειρος λόγου δικαιοσύνης·

πειθαρχεῖν τῷ λόγῳ τῆς δικαιο-
σύνης.

... vii. 2.

... VIII.

βασιλεὺς δικαιοσύνης·

τῷ ἀρραβῶνι τῆς δικαιοσύνης
ἡμῶν,
ὃς ἐστὶ Χριστὸς Ἰησὺς.

Ephes. i. 14.

ὃς ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν.

λόγος δικαιοσύνης, is a phrase, which occurs in the New Testament, in this instance only. In characterizing our Lord's office and ministry, S. Polycarp appears to have had in view both Hebrews and Ephesians. In the relation of his martyrdom, he is made to style Christ τὸν βασιλέα μου, yet, in the latter of the above passages, he substitutes, for the βασιλεὺς δικαιοσύνης of Hebrews, τῷ ἀρράβῳ τῆς δικαιοσύνης, the term ἀρράβων being obviously taken from Ephesians, i. 14. These are slight, but strongly marked, verbal coincidences.

Heb. vi. 20.

S. Polyc. ad Phil. XII.

Ἰησοῦς, κατὰ τὴν τάξιν Μελχι-
σεδέκ,
ἀρχιερεὺς γενόμενος εἰς τὸν
αἰῶνα.

Ipsē sempiternus Pontifex, Dei Filius,

Christus Jesus,

... iii. 6.

οὗ οἶκός ἐσμεν ἡμεῖς.

ædificet vos.

Christ is styled Priest, and High Priest, nowhere, in the New Testament, but in the Epistle to the Hebrews. S. Polycarp, therefore, so designates him, plainly on the authority of this epistle.

Heb. xiii. 22.

S. Polyc. ad Phil. IX.

παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
ἀνέχεσθε τοῦ λόγου τῆς παρα-
κλήσεως·

παρακαλῶ οὖν πάντας ὑμᾶς
πειθαρχεῖν τῷ λόγῳ τῆς δικαιο-
σύνης,

... x. 32.

πολλὴν ἀθλήσιν

καὶ ἀσκεῖν πᾶσαν

ὑπεμείνατε παθημάτων·

ὑπομονὴν,

τοῦτο μὲν, ὀνειδισμοῖς τε καὶ
θλίψει

ἣν ἴδετε κατ' ὀφθαλμούς·

Heb. x. 33.

θεατριζόμενοι†.

τοῦτο δὲ, κοινωνοὶ τῶν οὕτως
ἀναστρεφόμενων γενηθέντες.

καὶ γὰρ τοῖς δεσμοῖς μου

συνεπαθήσατε . . .

γινώσκοντες ἔχειν ἐν ἑαυτοῖς

κρίττονα ὑπαρξιν ἐν οὐρανοῖς

καὶ μένουσαν.

S. Polyc. ad Phil. IX.

οὐ μόνον ἐν τοῖς μακαρίοις

Ἰγνατίῳ,

καὶ Ζωσίμῳ, καὶ Ρούφῳ,

ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ

ὑμῶν,

καὶ ἐν αὐτῷ Παύλῳ,

καὶ τοῖς λοιποῖς ἀποστόλοις·

πεπεισμένους, ὅτι οὗτοι πάντες

οὐκ εἰς κενὸν ἔδραμον,

ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ,

καὶ ὅτι εἰς τὸν ὑφειλόμενον

αὐτοῖς τόπον εἰσὶ

παρὰ τῷ Κυρίῳ,

ὧ καὶ συνεπαθόν.

This coincidence I beg leave to submit, as another example of ‘undoubted reference,’ by S. Polycarp, to the Epistle to the Hebrews. The reader will consider the following circumstances of agreement. 1. Both passages open with allusions, expressed nearly in the same words, to the athletic games. 2. In the following clauses, respectively, the Hebrews are addressed, as the companions in suffering of those Confessors, who had been *θεατριζόμενοι*, exposed, figuratively or literally, in a Roman theatre, to the public gaze . . . the Philippian are animated to emulate the agonistic endurance, which they had witnessed with their own eyes, in the persons of the blessed Ignatius, and his brother martyrs, men who were, in the literal sense of the expression, *θεατριζόμενοι*, and who, it will be remem-

bered, had rested at Philippi, on their way to be exposed to wild beasts, in the amphitheatre at Rome. 3. In Hebrews (according to the received reading), we have a direct allusion to the exposure in a theatre, and to the chains of the writer : in S. Polycarp, an express reference to the agonistic sufferings and endurance of Saint Paul. 4. The Hebrews are commended, by their instructor, for having *sympathized in his bonds*, the Philippians are incited, by Polycarp, by the examples of the Apostles, and, specially, of Saint Paul ; and on this specific ground, of *their having sympathized in the sufferings of Christ Jesus*, . . . τῷ Κυρίῳ, ᾧ καὶ συνέπαθον, . . . a vein of instruction plainly copied, as from a common source, on the one hand, from the peculiar teaching of Saint Paul, μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ, and, on the other hand, only more directly, from the above passage of Hebrews, καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε. 5. If, to these marks of coincidence, we add the concluding allusion, in each passage, to the final recompense, and the introductory exhortation of Polycarp, equally in the manner of Saint Paul and of Hebrews, I cannot see the ground on which to rest a doubt, whether he wrote with the parallel place of the Epistle to the Hebrews in his view. But, if ‘an undoubted reference’ be established in this example, it is a reference of high critical importance, for we possess, in this case, the decisive testimony of the friend and disciple of Saint John, that the received reading of Heb. x. 34, τοῖς δεσμοῖς μου, is the true reading ; and that it is to be interpreted by the

corresponding clause of S. Polycarp, καὶ ἐν αὐτῷ Παύλῳ, . . . a result equivalent to the ascription, for the second time, by this Father of the first century, of the Epistle to the Hebrews to Saint Paul.

But the comparison of this passage of Polycarp, with other parallel places of Hebrews, will bring to light fresh proof of its filiation.

Heb. x. 35, 36.

μὴ ἀποβάλητε οὖν τὴν παρρησίαν

ὑμῶν,

ἥτις ἔχειμισθαποδοσίανμεγάλην.

ὑπομονῆς γὰρ ἔχετε

χρεΐαν,

ἵνα, τὸ θέλημα τοῦ Θεοῦ ποιή-

σαντες,

κομίσησθε τὴν ἐπαγγελίαν.

S. Polyc. ad Phil. IX.

παρακαλῶ οὖν πάντας ὑμᾶς

πειθαρχεῖν τῷ λόγῳ τῆς δικαιο-
σύνης,

καὶ ἀσκεῖν πᾶσαν

ὑπομονήν.

Heb. xi 1. . . . 39.

(Catalogue of Jewish worthies, paralleled in Polycarp, by one of Christian confessors and martyrs.)

ἦν ἴδετε κατ' ὀφθαλμοῦς· [Gal.

iii. 1.]

οὐ μόνον ἐν τοῖς μακαρίοις

Ἰγνατίῳ, καὶ

Ζωσίμῳ, καὶ

Ρούφῳ,

ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν,

καὶ ἐν αὐτῷ Παύλῳ,

καὶ τοῖς λοιποῖς ἀποστόλοις·

πεπεισμένους, [Heb. vi. 9.]

ὅτι οὗτοι πάντες

οὐκ εἰς κενὸν ἔδραμον, [Phi-

lip. ii. 16. Gal. ii. 2.]

καὶ οὗτοι πάντες

μαρτυρηθέντες

διὰ τῆς πίστεως.

ἀλλ' ἐν πίστει

καὶ δικαιοσύνη, [Heb. xi. 7.]

καὶ ὅτι εἰς τὸν ὀφειλόμενον

αὐτοῖς τόπον εἰσὶ

παρὰ τῷ Κυρίῳ, ᾧ καὶ συν-
έπαθον.

Heb. xii. 1. 2.

τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος
μαρτύρων, . . .

δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ἀφορῶν
τες εἰς τὸν

τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς, ἀντὶ τῆς
προκειμένης αὐτῷ χαρᾶς,

ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ
θρόνου τοῦ Θεοῦ ἐκάθισεν.

The common theme of these contexts is, *Patience*, arising out of *Faith*, and producing *Righteousness*. This common subject is illustrated, in the eleventh chapter of Hebrews, by an exhibition of the νέφος μαρτύρων, under the Old-Testament dispensation, and, in the parallel place of S. Polycarp, by a corresponding exhibition of the νέφος μαρτύρων, under that of the New Testament. καὶ οὗτοι πάντες, is the final summary of the one catalogue, and ὅτι οὗτοι πάντες, is the answering final summary of the other. In both contexts, there occur like allusions to the *theatre*, to the *spectators*, and to the *games* : in both, finally, *the runners* are, alike, conducted, to Christ, 'the Forerunner,' to Heaven, the goal. Every line, almost, in the passage of Polycarp, which is not found in Hebrews, is taken, *verbatim*,

from Saint Paul's undisputed epistles. Can we rationally doubt, that the clauses of it found in Hebrews, were, in like manner, actually taken from that Epistle? in other words, that the entire passage, the names, and one or two phrases, excepted, is a *cento* from the writings of Saint Paul?

Let the *double* chain of coincidences, now pointed out, between S. Polycarp, IX., and Heb. x. 32, to xii. 2, inclusive, be compared together as a whole, and, in that single passage, abundant and decisive marks of reference, I think, will be seen, to this whole context.

Heb. xi. 6.

S. Polyc. ad Phil. V.

χωρὶς δὲ πίστεως

ᾧ

ἀδύνατον εὐαρεστῆσαι*·

ἐὰν εὐαρεστήσωμεν* ἐν τῷ
νῦν αἰῶνι,

πιστεῦσαι γὰρ δεῖ

ἀποληψόμεθα καὶ τὸν μελλόντα,

τὸν προσερχόμενον τῷ Θεῷ, ὅτι
ἐστί·

καθὼς ὑπέσχετο ἡμῖν ἐγείραι
ἡμᾶς ἐκ νεκρῶν,

καὶ ὅτι ἐὰν πολιτευώμεθα
ἀξίως αὐτοῦ,

καὶ συμβασιλεύσωμεν αὐτῷ,

εἴ γε πιστεύομεν.

The verb *εὐαρεστέω*, common to the above contexts, is peculiar, we have seen, in the New Testament, to the Epistle to the Hebrews. Its use, by Polycarp, is a strong mark of reference, where, as in these examples, the occurrence of this peculiar word is borne out, by the general resemblance of the contexts. But, in the general resemblance, in this instance, we may observe another decisive

mark of reference. ‘*Without faith* (says the writer to the Hebrews) it is impossible to please God: for, he that cometh unto God, *must believe that he is,*’ &c. . . . ‘If (says S. Polycarp) we please the Lord, in the present world, we shall obtain, also, that which is to come, &c. *if we believe.*’ Is it not obvious, that the εἴγε πιστεύομεν, which thus drags at the close of the sentence of Polycarp, would appear to have been thrown in with reference to the πιστεῦσαι γὰρ δεῖ, of the parallel place in Hebrews?

Heb. xii. 2. 3.

S. Polyc. ad. Phil. I.

ἀφορῶντες εἰς τὸν τῆς πίστεως

ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν
ρίζα,

ἐξ ἀρχαίων καταγγελλομένη
χρόνων, [Heb. i. 1.]

μέχρι νῦν διαμένει, καὶ καρπο-
φορεῖ

ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,

εἰς τὸν Κύριον ἡμῶν Ἰησοῦν
Χριστὸν,

ὃς,

ὃς ὑπέμεινεν,

ἀντὶ τῆς προκειμένης αὐτῷ

ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν,

χαρᾶς,

ὑπέμεινε σταυρὸν,

ἕως θανάτου καταντῆσαι·

ὃν ἠγειρεν ὁ Θεὸς, λύσας τὰς
ῥαῖνας τοῦ ᾄδου. [Acts ii.
24.]

εἰς ὃν, οὐκ ἰδόντες, πιστεύετε,
πιστεύοντες δὲ,

ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῃ
καὶ δεδοξασμένη, [I. Pet. i.
8.]

εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελ-
θεῖν, εἰδότες ὅτι

χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ
ἔργων, [Ephes. ii. 8, 9.]
ἀλλὰ θελήματι Θεοῦ, διὰ
Ἰησοῦ Χριστοῦ.

. . . . cap. II.

ἐν δεξιᾷ τε τοῦ θρόνου τοῦ
Θεοῦ ἐκάθισεν.

καὶ δόντα αὐτῷ .. θρόνον ἐκ
δεξιῶν αὐτοῦ.

Heb. xii. 2. 3.

ἀφορῶντες εἰς τὸν τῆς πίστεως

ἀρχηγὸν καὶ τελειωτὴν

Ἰησοῦν,

ὃς, ἀντὶ τῆς προκειμένης αὐτῷ
χαρᾶς,

..... cap. VIII.

ἀδιαλείπτως οὖν προσκαρτεροῦμεν

τῇ ἐλπίδι ἡμῶν,

καὶ τῷ ἄρρῶθῳ τῆς δικαιοσ-
ύνης ἡμῶν, [Ephes. i. 14.]

ὃς ἐστὶ Χριστὸς Ἰησοῦς,

ὃς ἀννέγκεν ἡμῶν τὰς ἁμαρτίας,

τῷ ἰδίῳ σώματι,

ἐπὶ τὸ ξύλον, [I. Pet. ii. 24.]

ὃς

ἁμαρτίαν οὐκ ἐποίησεν,

οὐδὲ εὗρεθῇ δόλος ἐν τῷ στό-
ματι αὐτοῦ, [I. Pet. ii.
22.]

ἀλλὰ δι' ἡμᾶς, ἵνα ζήσωμεν ἐν
αὐτῷ, [I. John iv. 9.]

πάντα ὑπέμεινε.

[Polyc. II. conf. supr.]

ὑπέμεινε σταυρὸν,

ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ
ἐκάθισεν.

* ἀναλογίσασθε γὰρ

τὸν τοιαύτην ὑπομεμενη-
κότα

ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν
ἀντιλογίαν

μιμηταὶ* οὖν γενώμεθα

τῆς ὑπομονῆς αὐτοῦ.

καὶ ἐὰν πάσχωμεν διὰ τὸ ὄνομα
αὐτοῦ,

ἵνα μὴ κάμνητε,
ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

δοξάζομεν αὐτόν· τοῦτον γὰρ
ἡμῖν τὸν ὑπογραμμόν
ἔθηκε δι' αὐτοῦ· καὶ ἡμεῖς τοῦτο
ἐπιστεύσαμεν.

The passages of S. Polycarp, here adduced, exhibit, intermingled with texts from other parts of the New Testament, a twofold series of apparent references to Heb. xii. 2, 3. In both, as in Heb. xii. 2, 3. *faith* and *patience* form the subject: in both, as there, the exercise of these graces is recommended by the same Divine example, that of Christ Jesus: in both, we meet the same marked verbal agreement with Heb. xii. 2. . . . Ἰησοῦν, ὃς . . . ὑπέμεινε σταυρὸν, . . . Ἰησοῦν Χριστὸν, ὃς ὑπέμεινεν . . . ἕως θανάτου καταντῆσαι, . . . Χριστὸς Ἰησοῦς, ὃς . . . δι' ἡμᾶς . . . πάντα ὑπέμεινε. While these clauses are apparently, or, rather, manifestly, taken from the parallel clause in Hebrews, their writer seems, at the same time, to have had in his mind a parallel text in Saint Paul's Epistle to the Church which he addresses: Philipp. ii. 5. 6. 8, we read, τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ. ὃς . . . ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπὸ ἡμοῦς μέχρι θανάτου, θανάτου δὲ σταυροῦ. Is there not here every appearance, not only of Scriptural quotation, but of selection from different epistles of the same Apostle?

In estimating the marks of reference here submitted, the observation requires to be repeated, that, in these passages of Polycarp, as in those preceding, almost every clause, which does not coincide with Heb. xii. 2, 3, does coincide with

some other part of the New Testament: unless, therefore, we are prepared to deny the claim of the latter coincidences, we *must* admit the equal claim of the former, to rank as New-Testament quotations.

Heb. xiii. 5. 9. 20. 21.

ἀφιλάργυρος ὁ τρόπος·

διδασκαίς ποικίλαις, καὶ ξέναις,
μὴ περιφέρεισθε.

ὁ δὲ Θεὸς τῆς εἰρήνης,
ὁ ἀναγαγὼν ἐκ νεκρῶν
τὸν ποιμένα τῶν προβάτων τὸν
μέγαν,

ἐν αἵματι διαθήκης αἰωνίου,
τὸν Κύριον ἡμῶν Ἰησοῦν,
καταρτίσαι ὑμᾶς

ἐν παντὶ ἔργῳ ἀγαθῷ,
εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ·
ποιῶν ἐν ὑμῖν
τὸ εὐάρεστον ἐνώπιον αὐτοῦ.

S. Polyc. ad Phil. VI.

μακρὰν ὄντες πάσης φιλαργυ-
ρίας,

μὴ ταχέως* πιστεύοντες
κατὰ τινός.

... cap. II.

ὁ δὲ
ἐγείρας αὐτὸν ἐκ νεκρῶν,

καὶ ἡμᾶς ἐγερεῖ

ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα,
καὶ πορευόμεθα
ἐν ταῖς ἐντολαῖς αὐτοῦ.

In the agreements here pointed out, with the last chapter of Hebrews, there is, throughout, identity of sentiment, and, in the leading expressions, of words; and this, in points peculiar to this Epistle. I would only remark, further, that, whatever be the amount of the evidence now laid before the reader, he must reflect with some surprize, that of the foregoing numerous coincidences, *two only* (namely, S. Polycarp, IV., compared with Heb. iv. 12, 13,

and S. Polycarp XII., compared with Heb. vi. 20,) appear to have been noticed by Lardner, or any other collator.

Before we dismiss this letter of S. Polycarp, it may be well briefly to sum up his testimony. ‘His whole epistle (observes Dr. Jortin) consists of phrases and sentiments, *taken from the New Testament.*’ The existence, it follows, of marks of reference in this epistle, to the Epistle to the Hebrews, is, in other words, so far as it goes, the existence of testimony to the canonical authority of this epistle, as valid as that to the canonical authority of any other part of the New Testament. But the marks, in S. Polycarp, of reference to the Epistle to the Hebrews, are (his references to the Epistles of Saint Peter not excepted) more numerous, than his marks of reference to any other book of the New Testament. The shortness of the letter will enable the reader, without trouble or difficulty, to judge for himself, as to the correctness of this statement: while the statement itself will admit of being materially lowered, without affecting, in the least degree, the validity of the proof, arising from the series of coincidences here submitted. In the last place, the whole body of references, possible, probable, and undoubted, are, in argumentative fairness, to be taken in connection with the fact, that there exists, in this letter of Polycarp to the Philippians, one passage, which, tried by the received tests of criticism, amounts to *an undoubted quotation, as a precept of Apostolical authority, or rather as a precept of Saint Paul*, of Heb. xii. 28.

S. BARNABAS.

The quotation, by S. Polycarp, of Heb. xii. 28, entitled his short epistle to the Philippians to a more detailed examination, than the subordinate place, in this work, of the external evidences, will allow me to devote to the more copious remains of the apostolic Fathers, who preceded the pupil of Saint John. Amongst these remains, the first place, in order of time, has been assigned, by ecclesiastical antiquity, to the epistle ascribed to Barnabas. Whether Saint Barnabas the Apostle was, or was not, the author of this piece, it plainly appears, by the internal marks, to have been written about A. D. 70, shortly after the destruction of Jerusalem†, and but a little while later, therefore, than the Epistle to the Hebrews. From the apparent testimonies afforded, by this letter of S. Barnabas, by the epistle of S. Clemens Romanus, and by that of S. Ignatius, to the Epistle to the Hebrews, I shall select a moderate number of examples; chusing, chiefly, such passages, as may seem to stand least in need of comment.

‘ In the Epistle of Barnabas (observes Dr. Lardner,) there is not any express mention of any book of the New Testament. But there is, in it, a text or two of the New Testament, with a mark of quotation prefixed.‡ The latter observation is applicable to the Gospel of Saint Matthew only : the Epistle to the Hebrews, consequently, with respect to the absence of marks of quotation, stands on the

† See Lardner, Cred. Gosp. Hist. Works, Vol. II. p. 12. 13.

‡ Vol. II. p. 14.

same footing, as to the testimony of this apostolic Father, with the body of the New Testament. The strongest note of reference, by this author, to the New Testament at large, is thus represented by Lardner: ‘We meet with, in this epistle, the exact words of several texts, without any note of quotation.’† The following are his most approved examples of this description of reference.

S. Luke vi. 30.	S. Barnab. Epist. Cath. XIX.
παντὶ δὲ τῷ αἰτοῦντί σε, δίδου.	παντὶ αἰτοῦντί σε, δίδου.
S. Matth. ix. 13. V.
οὐ γὰρ ἦλθον καλέσαι δικαίους,	ὅτι οὐκ ἦλθε καλέσαι δικαίους,
ἀλλ’ ἀμαρτωλοὺς, εἰς μετάνοιαν.	ἀλλ’ ἀμαρτωλοὺς, εἰς μετάνοιαν.

With these specimens, and the received example of ‘an undoubted reference,’ from the epistle of Polycarp, already quoted (viz. Acts. ii. 24, S. Polyc. ad Phil. cap. I.), in his view, the reader will now consider the following selection of coincidences, between the catholic Epistle ascribed to Saint Barnabas, and the Epistle to the Hebrews.

Heb. xiii. 7.	S. Barnab. Epist. Cath. XIX.
μνημονεύετε τῶν ἡγουμένων ὑμῶν,	ἀγαπήσεις ὡς κόρην ὀφθαλμοῦ σου
οἵτινες ἐλάλησαν ὑμῖν	πάντα τὸν λαλοῦντά σοι
τὸν λόγον τοῦ Θεοῦ.	λόγον Κυρίου.

The coincidence of subject, and that of expression, are equally remarkable. The exhortation itself is one peculiar, in the New Testament, to Saint Paul and Hebrews: while it is expressed, by Barnabas, in nearly the *ipsissima verba* of the latter

† Vol. II. p. 15.

epistle. The sentiment of the above parallel passages recurs in both the contexts ; and the terms of its mutual recurrence may enable us to form a still more definite judgment, whether or not, in the foregoing example, the writer had his eye upon the parallel place in Hebrews.

Heb. xiii. 17.

. XXI.

πέιθεσθε τοῖς ἡγουμένοις ὑμῶν,
καὶ ὑπέεικετε·

μνημονεύετε μου,
μελετῶντες ταῦτα,
ἵνα καὶ ἡ ἐπιθυμία,

αὐτοὶ γὰρ ἀγρυπνοῦσιν
ὑπὲρ τῶν ψυχῶν ὑμῶν,
ὥς λόγον ἀποδώσοντες

καὶ ἡ ἀγρυπνία

ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι,

εἷς τι ἀγαθὸν χωρήσῃ.

Here, in both epistles, we meet again the same Pauline sentiment ; and again, also, in a similar form of expression. The *μνημονεύετε τῶν ἡγουμένων ὑμῶν*, of Heb. xiii. 7, is here *literally* paralleled, by the second passage of S. Barnabas, in the opening exhortation *μνημονεύετε μου*, which nearly completes the verbal identity of the passages already cited, (Heb. xiii. 7, S. Barnab. XIX.): while the connection, in the mind of this apostolic Father, of *both* the passages in question from the Epistle to the Hebrews, is further clearly shown, by the coinciding expressions, *αὐτοὶ γὰρ ἀγρυπνοῦσιν—ἵνα . . . καὶ ἡ ἀγρυπνία*, phrases so peculiar, as to bear every mark of the one being copied from the other.

Heb. x. 12.

S. Barnab. Epist. Cath. VII.

αὐτὸς δὲ μίαν, ὑπὲρ ἁμαρτιῶν,

αὐτὸς, ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν, . . .

προσενέγκας θυσίαν.

προσφέρειν θυσίαν.

Heb. x. 18. 20.

S. Barnab. Epist. cap. VI.

ὅπου δὲ ἄφεσις τούτων,
οὐκ ἔτι προσφορά. κ. τ. λ.
ἐνεκαίνισεν ἡμῖν.
... viii. 5.

ἀνακαινίσας ἡμᾶς
ἐν τῇ ἀφέσει
τῶν ἁμαρτιῶν,

ποιήσης πάντα κατὰ τὸν τύ-
πον. κ. λ.

ἐποίησεν ἡμᾶς ἄλλον τύπον.

... ix. 11. 12. 13. 19. 20.

. VIII.

Χριστὸς δὲ παραγενόμενος . . .
οὐδὲ δι' αἵματος . . μόσχων.
διὰ δὲ τοῦ ἰδίου αἵματος.

ὁ μόσχος οὗτος
ἐστὶν ὁ Ἰησοῦς.

σποδὸς δαμάλεως
ῥαντίζουσα. κ. λ.

δάμαλιν . . . τὴν σποδὸν . . .
ῥαντίζειν . . .
οἱ δὲ ῥαντίζοντες . . . οἱ ῥαν-
τίζοντες. κ. λ.

λαβὼν τὸ αἶμα τῶν μόσχων . . .
μετὰ ὕδατος,

καὶ αἶρειν τότε τὴν σποδὸν . . .
καὶ βάλλειν εἰς ἄγγην, καὶ
περιτιθέναι

καὶ ἔριον κοκκίνου,
καὶ ὕσσωπου,
αὐτό τε τὸ εὐβλίον,

τὸ ἔριον τὸ κόκκινον,
καὶ τὸν ὕσσωπον,

καὶ πάντα τὸν λαὸν ἐῤῥάντισε.

καὶ οὕτω ῥαντίζειν . . . καθ' ἓνα,
τὸν λαόν.

χωρὶς αἱματεκχυσίας
οὐ γίνεται ἄφεσις.

οἱ δὲ ῥαντίζοντες παῖδες,
εὐαγγελιζόμενοι ἡμῖν
τὴν ἄφεσιν τῶν ἁμαρτιῶν.

On this chain of coincidences, between contexts nearly continuous, I shall not offer a single observ-

ation. The reader may derive satisfaction, by comparing for himself, S. Barnabas, VIII. with Heb. ix. 11. 22 inclusive.

Heb. i. 7. 8.	S. Barnab. Epist. Cath. XI.
λέγει . . . πρὸς δὲ τὸν υἱόν.	τί λέγει ἐν τῷ υἱῷ ;
... iv. 7. XII.
πάλιν τινὰ ὀρίζει ἡμέραν, . .	πάλιν . . . ὀρίζει
ἐν Δαβὶδ λέγων.	ἐν ἄλλῃ προφήτῃ, λέγοντι.
... iii. 5. XI.
καὶ Μωσῆς μὲν πιστὸς . .	Μωσῆς
ὡς θεράπων	θεράπων ὡν ἔλαθεν·
Χριστὸς δὲ,	αὐτὸν δὲ ὁ Κύριος
ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ·	ἡμῖν ἔδωκεν
οὗ οἶκός ἐσμεν ἡμεῖς·	εἰς λαὸν κληρονομίας.

This last is the only one of the foregoing coincidences, for which I am indebted to Dr. Lardner. His reasoning upon it is weak and inconclusive. Surely the antithesis, in both passages, between Moses and Christ, contains strong marks of a designed reference.

The following is the only other specimen of apparent reference, by Barnabas, to the Epistle to the Hebrews, which Dr. Lardner's collation of the two epistles has supplied.

Heb. x. 25.	S. Barnab. IV.
μὴ ἐγκαταλείποντες τὴν ἐπισυνα- γωγὴν	Non separatim debetis seducere vos,
ἑαυτῶν, καθὼς ἔθος τισίν.	tanquam justificatos.

It is singular that, with this coincidence under his eye, the author of the Credibility should yet have passed over, unobserved, the still more re-

markable agreement, on the same point, between Heb. x. 25, and a passage in the original greek of S. Barnabas.

Heb. x. 25.	S. Barnab. XIX.
μη ἐγκαταλείποντες	οὐ μη ἐγκαταλίπης ἐντολὰς
	Κυρίου.
τὴν ἐπισυναγωγὴν αὐτῶν,	ἐκζητήσεις καθ' ἐκάστην ἡμέραν
	τὰ πρόσωπα τῶν ἁγίων·
καθὼς ἔθος τισίν,	καὶ διὰ λόγου σκοπιῶν,
ἀλλὰ παρακαλοῦντες·	καὶ πορευόμενος εἰς τὸ παρα-
	λάλῃσαι.

This decisive coincidence is thus carried on, in both contexts.

καὶ τοσούτω μᾶλλον ὅσῳ βλέπετε	μνησθήσῃ αὐτὸν
ἐγγίζουσιν τὴν ἡμέραν.	ἡμέρας κρίσεως
φοβερὰ δὲ τις ἐκδοχὴ κρίσεως	νυκτὸς καὶ ἡμέρας
οἴδαμεν γὰρ τὸν εἰπόντα . . .	γνώσῃ δὲ, τίς ὁ τοῦ μισθοῦ
ἐγὼ ἀνταποδώσω, λέγει Κύριος.	κάλος ἀνταποδότης·

[Heb. ii. 2. μισθαποδοσίαν.]

The last example of coincidence, between the catholic epistle of S. Barnabas, and the Epistle to the Hebrews, to which I would invite attention, respects the most *peculiar* and *Pauline* context, throughout the latter Epistle; thus strongly indicating, not only a designed quotation from Hebrews, but a designed quotation from the written teaching of Saint Paul.

Heb. ii. 14. 15.	S. Barnab. Epist. Cath. XV. XVI.
καὶ αὐτὸς [ὁ υἱὸς] . . .	ὅταν ἐλθὼν ὁ υἱὸς αὐτοῦ,
μετέσχῃ τῶν αὐτῶν,	
ἵνα . . . καταργήσῃ* . . .	καὶ καταργήσῃ*

τὸν Διάβολον·

καὶ ἀπαλλάξῃ

τούτους,

ὅσοι φόβῳ θανάτου . . .

ἐνοχοὶ ἦσαν δουλείας.

τὸν καιρὸν Ἀνόμου.†

καὶ ἀλλάξει

τοῖς

τῷ θανάτῳ

δεδουλωμένοις.

The occurrence, in these closely parallel contexts, of the word καταργέω, the most marked of all Saint Paul's verbal peculiarities, and in his most peculiar sense and connection, stamps a mark of quotation upon this coincidence, scarcely less strong, than the use of one of the more formal signs of quotation. In each passage, we have the same peculiar theme, . . . *the coming of Christ to destroy the Devil*: ἵνα καταργήσῃ . . . τὸν Διάβολον,—καὶ καταργήσῃ τὸν καιρὸν Ἀνόμου. The expression τὸν καιρὸν Ἀνόμου is, presently after, thus explained by S. Barnabas himself, (Cap. XVIII.) τοῦ Σατανᾶ . . . ὁ ἄρχων καιροῦ τῆς ἀνομίας· a passage which fixes the reading and sense of the previous expression, and indicates, still more decidedly, its source in Heb. ii. 14, 15: while the reference is sustained, further, by the remarkable fact, that, out of twenty-seven occurrences of the verb καταργέω in Saint Paul's received epistles, Heb. ii. 14, 15, is *the only instance* of its occurrence in connection with *the destruction of Satan*. The word, as employed by Barnabas, is certainly borrowed from Saint Paul, and, no less certainly, from this place of the Epistle to the Hebrews. The expressions, τούτους, ὅσοι φόβῳ θανάτου ἐνοχοὶ ἦσαν

† This marginal reading is so clearly borne out by the context, that it, at once, ejects the corrupt reading αὐτοῦ, which disfigures and darkens the text of Cotelierius.

δουλείας, — τοῖς τῷ θανάτῳ δεδουλωμένοις, complete this curious coincidence: the connection between *death* and *bondage*, in this form of phrase, does not occur, in a second instance, throughout the New Testament.

If, from this examination of the passages themselves, the reader will turn to the respective contexts, he will find the Apostolic Father treading, at almost every step, in the footsteps of the author of Hebrews. Thus, in both contexts, we have God's resting from all his works, on the Sabbath Day; and, in both, the Jewish Sabbath described as the type only of the Christian. Heb. iv. 4, we read, καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ. S. Barnabas, XV. καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ. The treatment of this common topic, in a word, by the Apostolic Father, is simply an application, to his special purpose, of its treatment, Heb. iii. iv.

S. CLEMENS ROMANUS.

I am really at a loss in what way to meet the scepticism of Lardner, as to the reality of the references, between the remains of this Apostolic Father, and the Epistle to the Hebrews. It partakes so much of the proverb, 'not seeing the wood for the trees,' that I cannot divest myself of a kind of feeling, as though reasoning on the subject were altogether out of place. 'S. Clement (observes Eusebius) has inserted in his epistle many of the sentiments of the Epistle to the Hebrews, and made use of some of the very words of it.'† 'Clement

† ἐν ᾗ τῆς πρὸς Ἑβραίους πολλὰ νοήματα παραθεῖς, ἥδη δὲ καὶ αὐτολεξεῖ ῥητοῖς τισιν ἐξ αὐτῆς χρησαμένος. Euseb. ap. Lardner, Works, Vol. II. p. 26.

(says Dr. Jortin) takes passages from Matthew, Luke, Acts, Romans, I. and II. Corinthians, &c. ; *and, particularly, from the Epistle to the Hebrews.*' Archdeacon Paley employs a very satisfactory argument, to establish the authority, *as quotations*, of the tacit references between the epistles of S. Clement, and the New Testament. The following consideration he places in the front of this argument: 'First, that Clement, in the very same manner, namely, without any mark of reference, uses a passage now found in the Epistle to the Romans; which passage, from the peculiarity of the words which compose it, and from their order, *it is manifest that he must have taken from the Book.*' In this conclusion, the judgment previously pronounced by Dr. Lardner coincides: 'Every one sees we have here the conclusion of the first chapter of the Epistle to the Romans.'[†] '*The same remark (proceeds Paley) may be repeated of some very singular sentiments in the Epistle to the Hebrews.*'[‡]

The author of the Credibility of the Gospel History admits it to have been a method in general use, among the first Christian writers, to cite, and refer to, texts of Scripture, 'by memory, without looking on them;' and that they frequently adopted the exact words of Scripture, without reference, or acknowledgment: yet, in the face, at once, of his own admission, and of such a train of coincidences, between S. Clement of Rome and the Epistle to the Hebrews, as the authorities just cited would prepare us to expect, he does not hesitate to think it

[†] Lardner, Works Vol. II. p. 34. [‡] Evidences, Sect. I. § ii.

not impossible, ‘that he (S. Clement) should have written with this great resemblance to the Epistle to the Hebrews, both in thought and expression, without borrowing from it, or imitating it :’ (!) encouraging, at the same time, his readers by the reflection, that ‘we have not the whole epistle of Clement before us, as Eusebe had : and, therefore, we are not so good judges of the agreement between the two epistles, as he was ; who seems to have been fully satisfied, that Clement had an eye to the Epistle to the Hebrews, and did plainly manifest that epistle to be no modern writing.’ † (!) Should we expect, after perusing this statement of the case, to find, in the extant greek of S. Clement’s first epistle to the Corinthians, what is only short of a *transcript* of nearly the entire of the celebrated eleventh chapter of the Epistle to the Hebrews, . . . the most peculiar chapter, not excepting I. Cor. xiii., (its counterpart,) in the whole New Testament ? to find the principle of faith, for example, in both epistles, alike illustrated by the examples of *Enoch*, of *Noah*, of *Abraham*, of *Isaac*, of *Moses*, of *RAHAB*, of the Prophets ? to see, in both letters, the endurance of the faithful, for righteousness’ sake, represented in precisely the same terms, namely, that they ‘stopped the mouths of lions, . . quenched the violence of fire, . . . were imprisoned, . . . were stoned, . . . were slain, . . . that they wandered about in sheepskins and goatskins, &c. ?

Without further comment in this place, I shall

† Cred. Gosp. Hist. Works, Vol. II. p. 43.

instance the particulars of this summary, from the texts of the two epistles.

πίστει Ἐνώχ μετετέθη
τοῦ μὴ ἰδεῖν θάνατον·

καὶ οὐχ εὕρίσκετο,
διότι μετέθηκεν αὐτὸν ὁ
Θεός.

λάβωμεν Ἐνῶχ,
ὃς ἐν ὑπακοῇ δίκαιος εὐρεθεὶς,
μετετέθη,
καὶ οὐκ εὐρέθη
αὐτοῦ θάνατος.†

πίστει χρηματισθεὶς Νῶε . . .
κατεσκεύασε κιβωτὸν
εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ.
δι' ἧς κατέκρινε τὸν κόσμον.

πίστει καλούμενος Ἀβραὰμ
ὑπήκουσεν
ἐξελθεῖν εἰς τὸν τόπον, . . καὶ
ἐξῆλθε.

πίστει παρώκησεν
εἰς τὴν γῆν τῆς ἐπαγγελίας
ὡς ἀλλοτρίαν,
ἐν σκηναῖς κατοικήσας
μετὰ Ἰσαὰκ καὶ Ἰακώβ,
τῶν συκληρονόμων τῆς ἐπαγγελ-
σίας·

Nōe, πιστὸς εὐρεθεὶς,
κόσμῳ ἐκήρυξεν, καὶ
διέσωσεν τὰ εἰσελθόντα . .
εἰς τὴν κιβωτόν.

Ἀβραὰμ . . πιστὸς εὐρέθη,
ἐν τῷ αὐτὸν ὑπήκουον γενέσθαι . . .
οὗτος, δι' ὑπακοῆς,
ἐξῆλθεν ἐκ τῆς γῆς αὐτοῦ.

ὅπως γῆν ὀλίγην,
καὶ συγγένειαν ἀσθενῆ,
καὶ οἶκον μικρὸν, καταλιπὼν,
κληρονομίῃ τὰς ἐπαγγελίας τοῦ
Θεοῦ.

πίστει προσενήνοχεν

διὰ πίστιν καὶ φιλοξένιαν *
[Heb. xiii. 2.]

† The words αὐτοῦ θάνατος are evidently S. Clement's *exposition* of the οὐχ εὕρίσκετο of Hebrews.

Ἀβραάμ τὸν Ἰσαάκ.

πίστει περὶ μελλόντων
εὐλόγησεν Ἰσαάκ. κ. λ.

πίστει Ῥαὰβ ἡ πόρνη

οὐ συναπάλετο . . .

δεξαμένη τοὺς κατασκόπους.

καὶ

τῶν

προφητῶν.

οἱ διὰ πίστεως . . .

εἰργάσαντο δικαιοσύνην

ἔφραξαν στόματα λεόντων,

ἔσθεςάν δύναμιν πυρός.

πεῖραν ἔλαβον

ἔτι δὲ δεσμῶν καὶ φυλακῆς.

ἐλιθάσθησαν.

ἐν φόρῳ μαχαίρας ἀπέθανον.

περιῆλθον ἐν μηλωταῖς,

ἐν αἰγείοις δέρμασιν.

καὶ οὗτοι πάντες μαρτυροῦντες.

ἐδόθη αὐτῷ υἱὸς ἐν γήρᾳ,

καὶ δι' ὑπακοῆς

προσένηγεν αὐτόν.

Ἰσαάκ μετὰ πεποιθήσεως

γινώσκον τὸ μέλλον.

διὰ πίστιν καὶ φιλοξεν^ν*

[Heb. xiii. 2.]

εσώθη Ῥαὰβ ἡ πόρνη, . . .

κατασκοπῶν . . . εἰσδεξαμένη.

Ἡλίαν, καὶ Ἑλισσαῖον,

ἔτι δὲ καὶ Ἰεζεκιήλ,

τοὺς προφήτας.

ἐδιώχθησαν δίκαιοι.

Δανιήλ . . ἐδλήθη εἰς λάκκον
λεόντων.

Ἀνανίας, καὶ Ἀζαρίας, καὶ

Μισαήλ, . . .

κατείρχθησαν εἰς κάμινον πυρός.

ἐφυλαχθήσαν.

ἐλιθάσθησαν.

ἀπεκτανθήσαν.

ἐν δερμάσιν αἰγείοις,

καὶ μηλωταῖς, περιεπατήσαν.

πρὸς τοῦτοῖς καὶ τοὺς μεμαρ-
τυρήμενους.

In addition to the obvious agreements in this train of coincidences, there occur, in the passages from the epistle of S. Clement, marks of another kind, indicative of his undoubtedly referring, in these places, to the Epistle to the Hebrews. The marks of reference, to which I would particularly call attention, are the following: . . . where the author of Hebrews brings forward specific facts of sacred history, as Heb. xi. 5. 7. 8. 9. 17. 31, the Apostolic Father, we may observe, follows his original with exact fidelity: when, on the other hand, the sacred writer touches the points of Jewish history by rapid allusions only, S. Clement pauses to supply the facts, to which his original authority, in his apprehension, had reference. Heb. xi. 33, for instance, he illustrates, by the case of Daniel: Heb. xi. 34, by that of the three children. The following additional coincidences with the eleventh chapter of Hebrews, will afford further specimens of this kind of paraphrase; for a paraphrase it clearly is of the parallel part of Hebrews.

ἐνεδυναμώθησαν

πολλαὶ γυναῖκες, ἐνδυναμωθεί-
σαι,

ἀπὸ ἀσθενείας.

ἐπετελέσαντο πολλὰ ἀνδρεῖα.

παρεμβολὰς ἔκλιναν
ἀλλοτρῶν.

Ἰουδὴ . . . ἡγήσατο . . . ἐξελθεῖν
εἰς τὴν παρεμβολὴν τῶν ἄλλο-
φύλων.

διὰ πίστεως ἔλαβον γυ-
ναῖκες

κατὰ πίστιν Ἐσθὴρ

ἐξ ἀναστάσεως τοὺς νεκροὺς
αὐτῶν.

Ἰσραὴλ, μέλλον ἀπολέσθαι, ῥύ-
σεται.

Who can fail to perceive, that S. Clement, here, throws in the historical facts, to which he conceived, and most justly, the author of the Epistle to the Hebrews to have had allusion?

Heb. xi. 6.

S. Clem. ad Cor. XLIX.

χωρὶς δὲ πίστεως

δίχα ἀγάπης

ἀδύνατον εὐαρεστῆσαι . . . τῷ

οὐδὲν εὐάρεστον ἐστὶν τῷ Θεῷ.†

Θεῷ.

. . . iii. 1.

..... XXXIV.

ὅθεν, ἀδελφοὶ ἄγιοι,

εἰς τὸ

κλήσεως ἐπουρανίου μέτοχοι,

μέτοχους ἡμᾶς . . τῶν . . ἐνδόξων

ἐπαγγελιῶν αὐτοῦ.

κατανοήσατε.

κατανοήσωμεν.

. . . iii. 5.

.... XVII.

Μωσῆς μὲν πιστὸς

Μωϋσῆς πιστὸς

ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ,

ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ

ὡς θεράπων.

ἐκλήθη.

S. Clem. XLIII.

ὁ μακάριος πιστὸς θεράπων, ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, Μωϋσῆς.

† In § xlix. of his Epistle, S. Clement, for the most part, tacitly quotes I. Cor. xiii. : that his coincidences with this chapter are quotations, cannot be denied, . . . for this reason, that § xlvii., he *refers* his Corinthian readers to the two epistles addressed, by Saint Paul, to themselves; when, therefore, he uses the very words of I. Cor. xiii., immediately after, the reference is equivalent to a formal quotation. But the manner of his reference to the chapter in question, excepting only the accident of previously mentioning the epistle, is exactly the same, only lower in degree, with that of his references to Heb. xi. This, consequently, we have the justest reason to conclude, is equally referred to as Scripture.

Heb. iii. 6.

οὐ οἶκός ἐσμεν ἡμεῖς,
ἐάνπερ τὴν παρρησίαν,
καὶ τὸ καύχημα. κ. λ.

S. Clem. ad Cor. XXXIV.

τὸ καύχημα ἡμῶν,
καὶ ἡ παρρησία
ἔστω ἐν αὐτῷ.

... vi. 12.

ἵνα μὴ νωθροὶ γένησθε.

... XXXIV.

ὁ νωθρὸς καὶ παρειμένος. [Heb.
xii. 12.]

... vi. 18.

ἀδύνατον ψεύσασθαι Θεόν.

... XXVII.

οὐδὲν γὰρ ἀδύνατον παρὰ τῷ
Θεῷ, εἰ μὴ τὸ ψεύσασθαι.

... vi. 18.

οἱ καταφυγόντες
κρατῆσαι τῆς προκειμένης ἐλ-
πίδος.

... XX.

προσπεφευγότες
τοῖς οἰκτιρμοῖς αὐτοῦ, διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

... xiii. 17.

πείθεσθε τοῖς ἡγουμένοις ὑμῶν,
καὶ ὑπέκτετε.

... XXI.

τοὺς προηγουμένους ἡμῶν αἰδεσ-
θῶμεν. [Heb. xii. 28.]

S. Clem. I.

. 21. [ἐπιείκη . . ὑποτασσόμενον τοῖς ἡγουμένοις ὑμῶν.]

ποιῶν ἐν ὑμῖν τὸ εὐάρεστον
ἐνώπιον αὐτοῦ.

τὰ καλὰ καὶ εὐάρεστα
ἐνώπιον αὐτοῦ ποιῶμεν.

Heb. iii. 5, and vi. 18, collated with S. Clement XVII., and XXVII., are the only coincidences, in the above series, for which I am indebted to Dr. Lardner. In several of these examples, the peculiarity of the sentiment, no less than the corre-

spondence in words, clearly marks the *obligation* of the Apostolic Father.

Heb. iv. 12, 13.

S. Clem. Rom. XXI.

ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ

Πνεῦμα Κυρίου

ἐνεργῆς,

καὶ

τομώτερος ὑπὲρ πᾶσαν μάχαιραν

λύχνος

δίστομον,

καὶ διϊκνούμενος ἄχρι μερισμοῦ

ἐρευνῶν

ψυχῆς τε καὶ πνεύματος,

ἄρμῶν τε καὶ μυελῶν,

τὰ ταμεῖα τῆς γαστροῦς*

καὶ . . οὐδὲν λέληθεν αὐτὸν

τῶν ἐννοιῶν ἡμῶν, οὐδὲ τῶν δια-

λογισμῶν

καὶ κριτικὸς

ἐρευνητῆς γὰρ ἐστίν

ἐνθυμήσεων καὶ ἐννοιῶν.

ἐννοιῶν καὶ ἐνθυμήσεων.

... XXVII.

καὶ οὐκ ἔστι κτίσις ἄφανής

πάντα

ἐνώπιον αὐτοῦ*

ἐνώπιον αὐτοῦ εἰσι*

πάντα δὲ

καὶ

γυμνά καὶ τετραχλισμένα

οὐδὲν λέληθεν

τοῖς ὀφθαλμοῖς αὐτοῦ.

τὴν βουλήν αὐτοῦ.

I must here refer the reader to the coincidence already noticed, between Heb. iv. 12, 13, and a passage in S. Polycarp; who, in following Hebrews, seems plainly to have had these passages of Clements Romanus also in his view: it is observable that, where they differ from each other, S. Polycarp agrees more closely with the text of Hebrews.

Heb. iv. 1.

..... XXVIII.

φοβηθώμεν οὖν

πάντων οὖν

μή ποτε καταλειπομένης βλεπομένων καὶ ἀκουομένων,
ἐπαγγελίας [Heb. iv. 2.]
εἰσελθεῖν εἰς τὴν κατάπαυσιν φοβηθῶμεν αὐτὸν, καὶ ἀπο-
αὐτοῦ. κ. λ. λείπουμεν.

Heb. i. 2.

ὃς ὢν ἀπαύγασμα τῆς δόξης,

S. Clem. Rom. XXXVI.

ὃς ὢν ἀπαύγασμα τῆς μεγα-
λωσύνης αὐτοῦ.

..... XXXIII.

καὶ χαρακτήρ τῆς ὑποστάσεως τῆς ἑαυτοῦ εἰκόνος χαρακτῆρα.
αὐτοῦ,

..... XXVII.

φέρων τε τὰ πάντα ἐν λόγῳ τῆς μεγαλωσύνης
αὐτοῦ

τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. συνεστήσατο τὰ πάντα.

Heb. i. 3.

δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν,
ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

... i. 4.

..... XXXVI.

τοσοῦτῳ κρείττων γενόμενος τῶν τοσοῦτῳ μείζων ἐστὶν ἀγγέλων,
ἀγγέλων,
ὅσῳ διαφορώτερον παρ' αὐτοῦς ὅσῳ διαφορώτερον
κεκληρονόμηκεν ὄνομα. ὄνομα κεκληρονόμηκεν.

καὶ πρὸς μὲν τοὺς ἀγγέλους γέγραπται γὰρ οὕτως·
λέγει·

ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ
πνεύματα,

καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς καὶ τοὺς λειτουργοὺς αὐτοῦ
φλόγα. πυρὸς φλόγα.

τίνι γὰρ εἰπέ ποτε τῶν ἀγγέλων· ἐπὶ δὲ τῷ υἱῷ αὐτοῦ οὕτως εἶπεν·
υἱός μου εἰ σὺ, υἱός μου εἰ σὺ,
ἐγὼ σήμερον γεγεννηκά σε ; ἐγὼ σήμερον γεγέννηκά σε.

πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκά καὶ πάλιν λέγει πρὸς αὐτόν·

ΠΟΤΕ·

κάθου ἐκ δεξιῶν μου,

κάθου ἐκ δεξιῶν μου,

ἕως ἂν θῶ τοὺς ἐχθρούς σου

ἕως ἂν θῶ τοὺς ἐχθρούς σου

ὑποπόδιον τῶν ποδῶν σου ;

ὑποπόδιον τῶν ποδῶν σου.

In these coincidences, we have a fresh example of the opposite treatment experienced, at the hands of the learned, by the Epistle to the Hebrews, from that extended, universally, to the undisputed books of the New Testament. The Author of the Credibility, for example, when he collates the remains of the Apostolic Fathers, with uncontroverted portions of that sacred volume, gives, in various instances, as examples of ‘undoubted reference,’ verbal coincidences, amounting only to clauses of a few words : the extraordinary succession of parallel contexts between Heb. i. and S. Clement XXXVI., he exhibits, on the contrary, without the slightest remark or inference ; nor can I perceive, on looking to his summary of the evidences, that these passages have influenced his judgment in the least degree. Such, however, are the nature and amount of the agreements, that I am compelled, upon the principles of criticism adopted both by Dr. Lardner himself, and by his ablest successors in this walk, either to recognize the passages of S. Clement as undoubted references to the first chapter of Hebrews, or to rest in the conviction, that there remains no possibility of tracing undoubted references, between the Fathers and the New Testament, excepting in cases of formal quotation. For what is, here, the amount of evidence ?

1. In both contexts, throughout, the subject is the same,—the Divine nature, and mediatorial dignity, of the Son of God. 2. This common subject is introduced, Heb. i. 3, 4, and S. Clement, XXXVI., with an identity of expression so perfect, that each clause has its distinct claim to be reckoned an undoubted reference. 3. These complete verbal coincidences are followed alike, in both contexts, by parallel quotations, in three several instances, from the hundred and tenth Psalm ; which quotations, themselves, when taken in connection with the parallelism of the whole contexts in which they respectively occur, are, in fact, so many additional examples of undoubted reference, by Clement, to the first Chapter of Hebrews.

Heb. viii. 2.

κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,

τοιούτον ἔχομεν ἀρχιερέα,

ὃς ἐκάθισεν ἐν δεξιᾷ

τοῦ θρόνου τῆς μεγαλωσύνης.

S. Clem. XVI.

τὸ σκήπτρον τῆς μεγαλωσύνης
τοῦ Θεοῦ

ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς.

... x. 22.

προσερχόμεθα

μετὰ ἀληθινῆς καρδίας.

... XXIX.

προσέλθωμεν εἰς αὐτῶν

ἐν ὁσιότητι ψυχῆς, [Ephes.
iv. 24.]

ἀγνάς καὶ ἀμιάντους χεῖρας
αἵροντες. [I. Tim. ii. 8.]

This one short clause of Clement's Epistle, is compounded from Heb. x. 22, Ephes. iv. 24, and I. Tim. ii. 8. In the margin of Cotelerius, the

reference to I. Tim. is alone marked, although the other two are equally clear; all three references varying, alike, from the letter of the sacred text, after the manner of the Apostolic Fathers.

Heb. x. 26.

S. Clem. II.

ἐκουσίως γὰρ ἁμαρτανόντων ἔτι ἄκοντες ἡμάρτετε.
ἡμῶν.

... x. 28. 29.

..... XLI.

ἀθετήσας τις νόμον Μωσέως,
χωρὶς οἰκτιρῶν
ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν
ἀποθνήσκει.
πόσῳ (δοκεῖτε) χείρονος
ἀξιωθήσεται τιμωρίας
ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας.

οἱ οὖν παρὰ τὸ καθήκον τῆς
βουλησέως αὐτοῦ
ποιούντες τι,
θάνατον τὸ πρόστιμον ἔχουσιν.
ὁρᾶτε, ἀδελφοὶ, ὅσῳ πλείονος
κατηξιώθημεν γνώσεως,
τοσοῦτῳ μᾶλλον ὑποκείμεθα κιν-
δύνῳ.

... xii. 1. 2.

..... XIX.

τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες
περικείμενον ἡμῖν νέφος μαρτύ-
ρων,
ὄγκον ἀποθέμενοι πάντα
καὶ τὴν εὐπερίστατον ἁμαρτίαν,
δι' ὑπομονῆς τρέχωμεν
τὸν προκείμενον ἡμῖν ἀγῶνα,
ἀφορῶντες εἰς τὸν τῆς πίστεως
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.

τῶν τοσούτων οὖν καὶ τοιούτων
οὕτως μεμαρτυρημένων,
.....
ἐπαναδράμωμεν ἐπὶ τὸν ἐξ ἀρχῆς
περιδεδόμενον ἡμῖν τῆς εἰρήνης
σκόπον,
καὶ ἀτενίσωμεν εἰς τὸν
πατέρα καὶ κτιστὴν τοῦ σύμπαν-
τος κόσμου.

S. Clem. XXXV.

ἡμεῖς οὖν ἀγωνισώμεθα εὐρεθῆναι ἐν τῷ ἀριθμῷ τῶν ὑπομενότων
αὐτὸν,

ὅπως μεταλάβωμεν τῶν ἐπηγγελλμένων δωρεῶν, [Heb. xii. 10.]

.

ἀπορρίψαντες ἀφ' ἐαυτῶν πᾶσαν ἀδικίαν καὶ ἀνομίαν.

The treatment, Heb. xii. 1, 2, and S. Clement XIX., XXXV., of a very peculiar topic, the Christian *race* and *witnesses*, is so identical, uniformly, in the sentiment, and, generally, in the words, as scarcely to leave room for a remark. The only remark which I shall offer is, that the debt of the Apostolic Father to this part of Hebrews, can be further shown, from his further obligations to the same twelfth chapter.

Heb. xii. 1.

τοιγαροῦν καὶ ἡμεῖς τοσούτον
ἔχοντες

περικείμενον ἡμῖν νέφος μαρτύρων

δι' ὑπομονῆς

τρέχωμεν τὸν προκείμενον ἡμῖν
ἀγῶνα.

S. Clem. VI.

τούτοις τοῖς ἀνδράσιν θείως πο-
λιτευσάμενοις,

συνηθροίσθη πολὺ πλῆθος ἐκλεκ-
τῶν

οἵτινες,

πολλαῖς αἰκίαις καὶ βασάνοις διὰ
ζῆλον παθόντες,

ὑπόδειγμα κάλλιστον ἐγένοντο ἐν
ἡμῖν.

διὰ ζῆλον διωχθεῖσαι γυναῖκες
Δαναΐδες καὶ Δίρκη,

αἰκίσματα δεινὰ καὶ ἀνόσια
παθοῦσαι,

ἐπὶ τὸν τῆς πίστεως βέβαιον
δρόμον κατήντησαν,

καὶ ἔλαβον γέρας γενναῖον αἰ
ἀσθενεῖς τῷ σώματι.

Heb. xi. 34, 35.

ἐνδυναμώθησαν ἀπὸ ἀσθενείας ἔλαβον γυναῖκες ἐξ ἀναστάσεως
 τοὺς νεκροὺς αὐτῶν.

In this, and in the preceding example, taken together, we have (as in a similar instance from the epistle of Polycarp) a treble set of coincidences, between the epistle of Clement, and Heb. xii. 1, 2. That from S. Clem. VI., Lardner has omitted to notice, although it furnishes several additional coincidences of expression, while the coincidence in sentiment is most remarkable. In the central clause, S. Clement has manifest allusion to the sufferings of the faithful, Heb. xi. 33 . . . 37,—whence his διωχθεῖσαι γυναῖκες . . . ἔλαβον γέρας . . . and αἱ ἀσθενεῖς τῷ σώματι, are obviously borrowed.

The reference to Hebrews, in this last context, is further manifested, by the continued marks of reference, in the adjoining context of S. Clement's epistle; where we find fresh coincidences, such as these, with Heb. xii. 1, 2.

Heb. xii. 1, 2, 17.

S. Clem. VII.

δι' ὑπομονῆς τρέχωμεν
 τὸν προκείμενον ἡμῖν ἀγῶνα.

ἐν γὰρ τῷ αὐτῷ ἔσμεν σκάμματι,
 καὶ ὁ αὐτὸς ἡμῖν ἀγὼν ἐπίκειται.

ἀφορῶντες εἰς τὸν τῆς πίστεως
 ἀρχηγὸν καὶ τελειωτὴν
 Ἰησοῦν.

ἀτενίσωμεν εἰς τὸ αἶμα
 τοῦ Χριστοῦ.

μετανοίας γὰρ τόπον οὐχ εὔρε.

μετανοίας τόπον ἔδωκεν ὁ θεσπότης.

This succession of parallelisms, with a single text of Hebrews, all agreeing and varying in different ways, well illustrates the admitted point, that, like the other Apostolic Fathers, S. Clement quotes the New-Testament Scriptures from memory, and from a memory richly imbued with the inspired original.

Heb. xii. 6.

S. Clem. LVI.

ὃν γὰρ ἀγαπᾷ Κύριος, παι-
δ ε ὕ ε ι·

ὃν γὰρ ἀγαπᾷ Κύριος, παι-
δ ε ὕ ε ι·

μαστιγοῖ δὲ πάντα υἱὸν, ὃν
παραδέχεται.

μαστιγοῖ δὲ πάντα υἱὸν ὃν
παραδέχεται.

In quoting this text of Proverbs (iii. 12.), the author of Hebrews departs from the lxx., (which he otherwise follows word for word) by the substitution of παιδεύει for ἐλέγχει. S. Clement, by making the same substitution, clearly shows, that he quotes, not from the lxx., but from Hebrews.

... xii. 7. 11.

..... LVI.

εἰ παιδεῖαν ὑπομένετε,

βλέπετε, ἀγαπητοί, ὅτι ὑπερ-
ασπισμός ἐστιν

ὡς υἱοῖς ὑμῶν προσφέρεται
ὁ Θεός·

τοῖς παιδευομένοις ὑπὸ τοῦ
δεσπότου·

τίς γάρ ἐστιν υἱός,

καὶ γὰρ ἀγαθὸς ὢν πα ι δ ε υ-
τ ἡ ς

ὃν οὐ παιδεύει πατήρ ;

θέλει νουθετηθῆναι ἡμᾶς,

εἰ δὲ χωρὶς ἐστε παιδείας,

διὰ τῆς ὁσίας παιδείας αὐτοῦ.

ἥς μέτοχοι γεγónασι πάντες,

ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.

εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν

ἡ νουθέτησις ἦν ποιούμεθα εἰς
ἀλλήλους,

πατέρας εἶχόμεν παιδευτὰς, καλή ἐστιν, καὶ ὑπεράγαν
ὠφέλιμος, [Tit. iii. 8.]

καὶ ἐνεντρεπόμεθα*

οὐ πολλῶ μᾶλλον ὑποταγησόμεθα
κολλᾷ γὰρ ἡμᾶς
τῷ θελήματι τοῦ Θεοῦ.

τῷ πατρὶ τῶν πνευμάτων, καὶ
ζήσομεν;

... XXXIV.

[ὑποτασσώμεθα
τῷ θελήματι αὐτοῦ.]

οἱ μὲν γάρ πρὸς ὀλίγας ἡμέρας,

... XXI.

κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον*

τὰ τέκνα ὑμῶν

ὁ δὲ, ἐπὶ τὸ συμφέρον,

τῆς ἐν Χριστῷ παιδείας

εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος

μεταλαμβανέτωσαν. κ. τ. λ.

αὐτοῦ.

... LVI.

πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν ἀναλάβωμεν παιδείαν ἐφ' ἣ

οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ οὐδεὶς ἐφίλει

λύπης.

ἀγανακτεῖν.

The consideration, that Prov. iii. 12, is the common foundation of the common train of reasoning, in these passages, taken in connection with the fact, that, where he forsakes the lxx. reading, it is to follow that of Hebrews, greatly augments the presumption, arising from their general resemblance, that the passages of S. Clement's epistle, here cited, are taken *memoriter* from the parallel place of Hebrews. But, when it is recollected, that these parallel contexts themselves form part of the chain of coincidences, already exhibited, between the epistle of Clement, and the eleventh and twelfth chapters of Hebrews, the presumptive evidence rises to a level with the proof supplied, by the strongest coincidences in that chain.

Heb. xiii. 5.

S. Clem. II.

πάντες τε ἐταπεινοφρονεῖτε,
 μήδεν ἀλαζονεύμενοι,
 ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσ-
 σοντες* [I. Pet. v. 5, 6.]
 μᾶλλον διδόντες ἢ λαμβανόντες.†
 [Acts xx. 35.]

ἀρκούμενοι τοῖς παροῦσιν.

τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκούμε-
 νοι.

The passage of Clement is a *tessera* from the New Testament. The part borrowed from I. Peter, is marked as a quotation, by Cotelierius : the adoption, in the next clause, of *our Lord's single traditional saying*, preserved to us by Saint Paul, no critic, who would not forfeit the name, will presume to question : is it not equally unquestionable, that the remaining clause is taken from Heb. xiii. 5, the only text in the New Testament, which contains the same sentiment, in the same form of expression ? The phrase εἶτι ἀκοντες ἡμάρτετε (obviously taken from

† ‘When St. Paul exhorts some, in a like manner, Acts xx. 35, *To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive* : I believe, it is generally reckoned he refers them not to any writing, but only to some words of Christ, of which *he* and *they* were well-informed.’ *Lardner, Cred. Gosp. Hist. Works, Vol. II. p. 32.* In this explanation, upon which I have just lighted, of Saint Paul’s reference, Acts xx. 35, I have the satisfaction to find Dr. Lardner’s view coincides with mine : see note on Heb. ii. 3. ap. *Harmony, Section xii.* But the *information* which Saint Paul had received, in common with the Ephesian elders, of this saying of our Lord, throws clearest light on the expression, Heb. ii. 3. . . .
 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη.

Heb. x. 26.) which presently follows, marks, afresh, the source whence S. Clement here draws.

ἀναμιμνήσκεσθε δὲ τὰς πρότερον	ἀλλ' ἵνα τῶν ἀρχαίων ὑποδείγ-
ἡμέρας,	μάτων παυσώμεθα,
ἐν αἷς, φωτισθέντες, πολλὴν	ἔλθωμεν ἐπὶ τοὺς ἔγγιστα γε-
ἀθλησιν	νομένους ἀθλητάς·
ὑπεμείνατε παθημάτων·	λάβομεν τῆς γενέας ἡμῶν τὰ
	γενναῖα ὑποδείγματα
τοῦτο μὲν,	διὰ ζῆλον καὶ φθόνον,
ὀνειδισμοῖς τε καὶ θλίψεσι θεα-	ἐκκλησίας πιστοὶ καὶ δικαιοτάτοι
τριζόμενοι·	στόλοι [Gal. ii. 9.]
τοῦτο δὲ,	ἐδιώχθησαν καὶ ἕως θανάτου δει-
	νοῦ.
κοινωνοὶ τῶν οὕτως ἀναστρεφο-	λάβομεν πρὸ ὀφθαλμῶν ἡμῶν
μένων γεννηθέντες.	τοὺς ἀγαθοὺς ἀποστόλους.
	[I. Cor. iv. 9.]
	Πέτρος, διὰ ζῆλον ἄδικον, οὐχ
	ἓνα, οὐδὲ δύο,
	ἀλλὰ πλείονας ὑπέμεινε πό-
	νους, καὶ, οὕτως μαρτυρήσας,
	ἐπορεύθη εἰς τὸν ὀφειλόμενον
	τόπον τῆς δόξης.
	διὰ ζῆλον
καὶ γὰρ	ὁ Παῦλος ὑπομονῆς βραβεῖον
	ἀπέσχευ,
τοῖς δεσμοῖς μου συνεπαθή-	ἐπτάκις δεσμὰ φορέσας,
σατε,	ῥαβδευσθεῖς, λιθασθεῖς, [II.
	Cor. xi. 25.]
καὶ τὴν ἄρπαγὴν	κῆρυξ γενόμενος ἔντε τῇ ἀνατολῇ,
	καὶ ἐν τῇ δύσει,
τῶν ὑπαρχόντων ἡμῶν	τὸ γενναῖον τῆς πίστεως αὐτοῦ
	κλέος ἔλαβεν,

μετὰ χαρᾶς	δικαιοσύνην διδάξας ὅλον τὸν
	κόσμον,
προσεδέξασθε,	καὶ ἐπὶ τὸ τέλος τῆς δύσεως
	ἔλθων,
	καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμέ-
	νων,
γινώσκοντες	οὕτως ἀπηλλάγη τοῦ κόσμου,
ἔχειν, ἐν ἑαυτοῖς, κρείττονα	καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη,
ὑπαρξιν	
ἐν οὐρανοῖς, καὶ μένουσαν.	ὑπομονῆς γενόμενος μέγι-
	στος ὑπογραμμός.

S. Polycarp, in his epistle to the Philippians, IX. has a passage, already noticed, similarly parallel with this of S. Clement, to this place of the Epistle to the Hebrews. While, in some of his expressions, this Father evidently follows as an independent writer, Heb. x. 32, &c., in others, he no less clearly appears to have had the passage just cited from S. Clement in his view. S. Clement, on the other hand, has, in some respects, copied more closely after the sacred text, than the later Father has done. Both writers agree with Heb. x. 32... 35, in the subject-matter of discourse, *patience*, or *ὑπομονή*: both employ, in common with the sacred penman, illustrations borrowed from the games: in both, the grace of *patience* is alike exemplified by the endurance of the apostles, and, pre-eminently, of *Saint Paul*: but, here, S. Clement has one point of agreement with the received text of Hebrews, which S. Polycarp has omitted; and which affords ground for an inference of much importance, in support of the received reading of the

controverted clause, Heb. x. 34. In this verse, the author of the epistle speaks, according to the *textus receptus*, of the sympathy manifested by the Hebrew Christians, *in his bonds*, τοῖς δεσμοῖς μου συνεπαθήσατε. This reading, if the true one, is generally allowed to afford a strong argument for the Epistle to the Hebrews being the production of Saint Paul. Now it is most remarkable, that S. Clement, in the parallel passage above cited, not only introduces Saint Paul by name, as the great exemplar of *patience*, but confirms the personal allusion implied in the received reading (which he clearly follows), by mentioning the Apostle of the Gentiles in connection with his *bonds*: Παῦλος ὑπομονῆς βραβεῖον ἀπέσχευ, ἐπτάκις δεσμὰ φορέσας. When we call to mind, what has been already proved by a series of examples, that it is the manner of this ancient to fill up the brief personal allusions of Scripture, with the names of the persons alluded to; it seems quite impossible to avoid recognizing, in the instance before us, an explicit declaration of S. Clement's judgment upon the authorship of the Epistle to the Hebrews, and the genuineness, consequently, of the received reading, τοῖς δεσμοῖς μου, Heb. x. 34.

I shall close the extracts from S. Clement of Rome, with examples of coincidence, which, as will be shown more fully elsewhere, affect the testimony of the apostolic Fathers, generally, viewed as evidence for the *canonical authority* of the Epistle to the Hebrews: the subject of these coincidences is the high-priesthood of Christ;

their value will appear, when we shall have examined the corresponding coincidences in S. Ignatius.

Heb. iv. 14, 15, 16.	S. Clem. XXXVI.	
(1) ἔχοντες οὖν ἀρχιερέα μέγαν,	(4) αὕτη ἡ ὁδός, ἀγαπητοί, ἐν ᾗ ἐβρομεν	} Heb. x. 19, 20, 21. ... viii. 3.
διεληλυθότα τοὺς οὐρανούς,	(2) τὸ σωτήριον ἡμῶν Ἰησοῦν Χριστὸν,	
(2) Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ,	(1) τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν,	
κρατῶμεν τῆς ῥητορίας.	(3) τὸν προστάτην καὶ βοήθον τῆς ἀσθενείας ἡμῶν.	
οὐ γὰρ ἔχομεν ἀρχιερέα	διὰ τοῦτου, ἀτενίσωμεν εἰς τὰ ὑψηλὰ τῶν οὐρανῶν. [Acts i. 10. Heb. xii. 2.]	
μὴ δυνάμενον συμπαθεῖναι	διὰ τοῦτου, ἐνοπτρισώμεθα τὴν ἁμαρτίαν καὶ ὑπερτάτην ὅψιν αὐτοῦ. [II. Cor. iii. 18.]	
(3) ταῖς ἀσθενείαις ἡμῶν,	διὰ τοῦτου, ἠνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας. [Acts xxvi. 18. Ephes. i. 18.]	
πεπειραμένον δὲ κατὰ πάντα	διὰ τοῦτου, ἡ ἀσύνετος καὶ ἐσκοτισμένη διάνοια ἡμῶν [Rom. i. 21. Ephes. iv. 18.]	
καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.	ἀναθάλλει εἰς τὸ θάνατον αὐτοῦ φῶς. [I. Pet. ii. 9.]	
προσερχόμεθα οὖν μετὰ παρρησίας	διὰ τοῦτου, ἠθέλησεν ὁ δεσπότης τῆς θανάτου γνώσεως ἡμᾶς γεύσασθαι. [Heb. vi. 4.]	
τῷ θρόνῳ τῆς χάριτος,	ὁς ὢν ἀπαύγασμα τῆς μεγαλοσύνης αὐτοῦ,	
ἵνα λάβωμεν ἔλεον,	τοσοῦτον μείζων ἐστὶν ἀγγέλων,	
(4) καὶ χάριν εὐρωμεν	ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν. κ. τ. λ. [Heb. i. 3 ... 13.]	
(3) εἰς εὐκαιρον βοήθειαν.		

This passage of S. Clement, as will be seen on consulting the side references, is entirely made up of fragments of the New Testament. But as the last clause, together with the remainder of the

paragraph in which it stands, is literally *identical* with part of the first chapter of Hebrews, it follows, that his allusions to Hebrews, throughout this context, are more direct and decisive, than those to any other of the epistles. Now these allusions all refer to the theme of the Epistle to the Hebrews, our Lord's High-priesthood; and thus, his mode of introducing it, combines with his introduction of this peculiar doctrine, to guide us to his only N.T. authority. The common representation, in these contexts, of Christ, *in his character of High-priest*, as 'the helper of our infirmities,' is a kind of agreement so peculiar, that it can be reasonably accounted for only as a tacit quotation.

Heb. iii. 1.

S. Clem. LVIII.

ὄθεν, ἀδελφοὶ ἅγιοι,	ὁ παντεπόπτης Θεὸς
κλήσεως ἐπουρανίου μέτοχοι,	δώῃ πάσῃ ψυχῇ ἐπικεκλη-
	μένην.....
κατανοήσατε τὸν ἀπόστολον	διὰ τοῦ ἀρχιερέως καὶ
καὶ ἀρχιερέα	προστάτου ἡμῶν
τῆς ὁμολογίας ἡμῶν, Χριστὸν	Ἰησοῦ Χριστοῦ.
Ἰησοῦν.	

S. Jude, 25.

μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν	δι' οὗ αὐτῷ
δόξα καὶ μεγαλωσύνη,	δόξα καὶ μεγαλωσύνη,
κράτος καὶ ἐξουσία,	κράτος, τιμὴ,
καὶ νῦν, καὶ εἰς πάντας τοὺς	καὶ νῦν, καὶ εἰς πάντας τοὺς
αἰῶνας. ἀμήν.	αἰῶνας τῶν αἰώνων. ἀμήν.

This concluding passage of S. Clement's epistle is manifestly compounded from Hebrews and S. Jude: the peculiar doctrine, and treatment, of Christ's High-priesthood, proves his reference to the former epistle; and the adoption, with the excep-

tion of a single word, (τιμῇ substituted for ἐξουσία) of a doxology found only in Saint Jude, establishes his quotation of the latter epistle. The terms of Saint Jude's doxology occur Heb. i. 3, ii. 9, 14, and viii. 1 ; and the most remarkable of them, μεγαλωσύνη, being peculiar to Hebrews and this Apostle, they would seem to be taken from this epistle. It deserves notice, that Heb. ii. is referred to by Cotelierius, as the source of S. Clement's doxology.

This epistle of S. Clement of Rome is characterized throughout, by the piety and simplicity of primitive Christianity ; but how any one, capable of forming a critical opinion, could examine the letter, and believe the writer capable to be the author of the Epistle to the Hebrews ; or the passages borrowed from that epistle, to be his own composition, I own, altogether surpasses my powers of comprehension. His credulity, (betrayed in the adoption of the fable of the Phoenix), the weakness of his reasoning, and the inequality of his style, the moment he quits Scripture ground, mark, with a clearness which should point it out to a very child in criticism, the line of separation. But there is a mark even still more decisive. The existence of the laws of *parallelism* throughout the Epistle to the Hebrews, and the total absence of these N. T. laws of composition from the writings of the Fathers, is alone sufficient to set aside the claims of SS. Barnabas and Clement, and to identify the Epistle to the Hebrews with the canonical books of the New

Testament. This test, altogether unknown to preceding critics, is among the most important obligations of sacred criticism to the author of 'Sacred Literature.'

S. IGNATIUS.

Every intelligent reader must perceive, what we have seen admitted by our best critics, that the epistles of S. Polycarp and S. Clement of Rome, are little else, as compositions, than a tissue of texts of Scripture ; than compilations from the books of the New Testament. The genuine epistles of S. Ignatius, to which we now come, are of a different character, in point of style ; bearing, in the main, the aspect of original compositions,—with New Testament allusions, and, here and there, distinct passages taken from the New Testament, interspersed. The apparent references, by a writer of this stamp, if less frequent, are not less valuable, than those of his fellow-witnesses.

The first passage which I shall quote from this Father, occurs in his epistle to the Philadelphians ; and contains, to my apprehension, a distinct, though tacit, reference, to Heb. vi. 7.

Heb. vi. 7.

S. Ignat. ad. Phil. III.

γῇ γὰρ ἡ πιοῦσα
τὸν ἐπ' αὐτῆς πολλάκις ἐρχό-
μενον ὑέτον,

καὶ τίκτουσα β ο τ ᾱ ν η ν εϋ-
θετον

ἐκείνοις

δι' οὗς καὶ γ ε ρ γ ε ῖ τ α ι,

ἀπέχεσθε

τῶν κακῶν β ο τ α ν ῶ ν

ἄστινας

οὐ γ ε ρ γ ε ῖ Ἰησοῦς Χριστὸς,
διὰ τὸ

μεταλαμβάνει εὐλογίας ἀπὸ μὴ εἶναι αὐτοὺς φυτίαν τοῦ
τοῦ Θεοῦ. πατρός. [S. Matth. xv. 13.]

The terms *βοτάνη*, and *γεωργέομαι*, common to these passages, are in the New Testament, ἅπαξ λεγόμενα of the Epistle to the Hebrews. In the passage of Hebrews, and in the parallel passage of Ignatius, these agricultural terms, further, are alike employed in a spiritual sense, with the same peculiar, at once, and *Pauline* application to the husbandry of the Gospel, and with similar references to God and to Christ; to Christ, as the husbandman, to God, as giving the increase. The nearest correspondence with both passages, throughout the New Testament, is I. Cor. iii. 6...9, and II. Tim. ii. 6: reference to these places of Saint Paul, will only show more clearly, that Ignatius here follows Hebrews; while that he follows Hebrews as canonical Scripture, is further deducible from the fact, that, where he diverges from this authority, it is only to copy from another Scripture, namely, from our Lord's saying, S. Matth. xv. 13. The very antithetical use of this imagery, by the Apostolic Father, who substitutes the expression *κακῶν βοτανῶν*, for the *βοτάνην εὐθῆστον* of the sacred penman, and the barrenness of the land untilled by Christ Jesus, for the fruitfulness of the land blessed with increase by God, . . . serves only to heighten and bring home the designed reference; the contrast wearing every appearance of being suggested to the later, by the earlier authority.

That this, in fact, is the case, can be further gathered, from the resumption of this topic, by

S. Ignatius, in his epistle to the Trallians; where we find it not only resumed, but resumed, also, with strong marks of reference to the opposite side of the picture, Heb. vi. 8.

Heb. vi. 8.

S. Ignat. ad Trall. VI.
XII.

ἐκφέρουσα δὲ ἀκάνθας καὶ τρι-
βόλους,

ἀδόκιμος,

καὶ κατάρας ἐγγύς,

ἧς τὸ τέλος εἰς καὖσιν.

μόνη τῇ χριστιανῇ τροφῇ χρῆ-
σθαι. [Heb. v. 12. 14.]

ἀλλοτρίας δὲ βοτάνης ἀπέ-
χεσθαι*

ἥτις ἐστὶν αἵρεσις.

ἵνα μὴ ἀδόκιμος εὐρεθῶ.

ad Ephes. X.

ἵνα μὴ τοῦ Διαβόλου βοτάνη τις εὐρεθῇ ἐν ὑμῖν.

Does not the recurrence, in different pieces of Ignatius, of the same ruling words and ideas, strongly indicate a mind under the dominion of a given sentiment and text of Scripture?

The connection of the next passage to be submitted, from the Epistle of Ignatius to the Ephesians, with this immediate context of Hebrews, gives to these independent coincidences the advantage of mutually received and reflected light. The following is the coincidence now in question.

Heb. vi. 1.

S. Ignat. ad Ephes. XV.

διὸ ἀφέντες τὸν τῆς ἀρχῆς

τοῦ Χριστοῦ λόγον,

ἐπὶ τὴν τελευτότητα

φερώμεθα.†

ὁ

λόγον Ἰησοῦ κεκτημένος

ἵνα τέλειος ᾖ.

† ὧν οὐδὲν λανθάνει ὑμᾶς, ἐὰν τελεείως εἰς Ἰησοῦν Χριστὸν ἔχετε τὴν πίστιν καὶ τὴν ἀγάπην, ἥτις ἐστίν, ἀρχὴ ζωῆς καὶ τέλειος· ἀρχὴ μὲν πίστις, τελὸς δὲ ἀγάπη.— S. Ignat. ad Eph. XIV.

The peculiarity of the sentiment common to these passages, namely, *the word of Christ Jesus*, as *the bond of Christian perfection*, contains a note of reference, strong in itself, and strongly corroborative of those previously adduced : this chapter of Hebrews seems to have had possession of the mind of the writer.

Heb. x. 28, 29.

ἀθετήσας τις νόμον Μωσέως,

χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ
τρισὶ μάρτυσιν

ἀποθνήσκει·

πόσῳ (δοκεῖτε) χείρονος

ἁξιωθήσεται τιμωρίας,

ὁ τὸν υἱὸν τοῦ Θεοῦ καταπα-
τήσας,

καὶ τὸ αἷμα τῆς διαθήκης κοινὸν

ἡγησάμενος ἐν ᾧ ἡγιασθη,

καὶ τὸ πνεῦμα τῆς χάριτος

ἐνυθρίσας ; κ.λ.

... xii. 29.

καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ κατ-
αναλίσκον.

S. Ignat. ad Ephes. XV.

εἰ οὖν οἱ κατὰ σάρκα ταῦτα
πράσσοντες

ἀπέθανον,

πόσῳ μᾶλλον

ἐὰν πίστιν Θεοῦ ἐν κακῇ διδα-
σκαλίᾳ φθείρῃ,

ὕπὲρ ἧς Ἰησοῦς Χριστὸς ἐσ-
ταυρώθη ;

ὁ τοιοῦτος, ῥυπαρὸς γενόμενος,

εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει.

Heb. vi. 4, 5, 6.

ἀδύνατον γὰρ τοὺς ἄπαξ φωτισθέντας, γευσάμενους τέ τῆς δωρεᾶς
τῆς ἐπουρανίου,

The words ἀρχὴ and τέλος, as descriptive of the Christian course, and the former in similar connection with πίστις, &c. do not occur any where in the N. T., except Heb. vi. 1, 2, &c. This passage of Ignatius, therefore, materially strengthens the proof of reference, contained above, in the next section of his Epistle to the Ephesians.

καὶ μετόχους γεννηθέντας πνεύματος ἁγίου, καὶ καλὸν γευσασμένους
Θεοῦ ῥῆμα,

δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαι-
νίζειν εἰς μετάνοιαν,

ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ. κ. λ.

The coincidence of sentiment in the foregoing passages, with the strong, though broken, verbal coincidences, has led Lardner, very justly, to mark this, as a probable reference to Hebrews. The passage now added, from Heb. vi. 4...6, and strictly parallel with Heb. x. 28, 29, materially strengthens the probability: the ‘*crucifying afresh the Son of God,*’ naturally suggesting to Ignatius, when following the latter passage, the introduction of our *Lord’s crucifixion*.

The expression of Ignatius, ἐκ τοῦ προκειμένου ζῆν (ad Ephes. XVII.) compared with Heb. vi. 18. xii. 1, 2, (the agonistic term being peculiar to Saint Paul and Hebrews,) adds a mark of reference.

Heb. xi. 39. xii. 1. xiii. 10. S. Ignat. ad Magnes. VII.

καὶ οὗτοι πάντες. κ. λ.

πάντες οὖν

τρέχωμεν. κ. λ.

ὥς εἰς [ἔνα] ναὸν συντρέχετε

Θεοῦ,

ἔχομεν θυσιαστήριον. ὥς ἐπὶ ἐν θυσιαστήριον.

This sentence of Ignatius appears to be made up from the above places of Hebrews: where alone we find the term θυσιαστήριον, applied to the *christian* altar and sacrifice: an application, it is deserving of special remark, which we find further made by this apostolic Father, ad Rom. II. and ad Philadelph. IV. The repetitions of a doctrine so peculiar, strongly mark the reference to the sole New-Testament authority, Heb. xiii. 10. The

term *θυσιαστήριον*, being itself peculiar, in the New Testament, to *Saint Paul*, recalls to mind this Apostle, as the authority followed by Ignatius.

Heb. xiii. 7. 21.

S. Ignat. ad Rom. IX.

μνημονεύετε

μνημονεύετε ἐν τῇ εὐχῇ ὑμῶν

τῶν ἡγουμένων ὑμῶν

τῆς ἐν Συρίᾳ ἐκκλησίας,

ὁ δὲ Θεὸς τῆς εἰρήνης,

ἥτις, ἀντ' ἐμοῦ,

ὁ ἀναγαγὼν ἐκ νεκρῶν

τὸν π ο ι μ έ ν α τῶν προβά-

π ο ι μ έ ν ι τῷ Θεῷ χρήται·

των

τὸν μέγαν, ἐν αἵματι διαθήκης

μόνος αὐτὴν Ἰησοῦς Χριστὸς

αἰωνίου, τὸν Κύριον

ἐπισκοπήσῃ. [I. Pet. ii.

ἡμῶν Ἰησοῦν.

25.]

Acts xx. 28.

προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ π ο ι μ ν ί ω, ἐν ᾧ ὑμᾶς
τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐ π ι σ κ ο π ο υ ς, π ο ι μ α ί ν ε ι ν
τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος.

The opening clause of this passage of S. Ignatius has every air of a paraphrase on that of Hebrews ; ἐν τῇ εὐχῇ ὑμῶν being the *expression*, of what is *implied* in *μνημονεύετε*. His representation of God, as the *Shepherd*, and of Christ, as the *Bishop*, of the flock, seems taken, jointly, from Heb. xiii. 21, and Acts xx. 28, . . . which last context is plainly followed by Saint Peter. The joint reference to Acts and Hebrews, looks like following a common authority ; a common authority, which, in the former instance, we know, and, in the latter, infer, to be that of Saint Paul.

The next passages which I shall quote from

Ignatius, occur in his epistle to the Smyrneans; I submit them, not as direct references, but as the kind of passages likely to be written, on the subject of persecution, by a man previously familiar with the descriptions in the eleventh chapter of Hebrews.

Heb. xi. 33 ... 37. xii. 1, 2.	S. Ignat. ad Smyrn. IV. X.
ἔφραξαν στόματα λεόντων,	τι δὴ καὶ ἑμαυτὸν ἔκδοτον δέ-
ἔσθεσαν δύναμιν πυρὸς,	δωκα τῷ θανάτῳ.
ἔφυγον στόματα μαχαίρας,	πρὸς πῦρ, πρὸς μάχαιραν,
ἐνεδυναμώθησαν ἀπὸ ἀσθενείας.	πρὸς θηρία;
ἐν φόνῳ μαχαίρας ἀπέθανον.	ἀλλ' ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ.
	μεταξὺ θηρία, μεταξὺ Θεοῦ.

δι' ὑπομονῆς τρέχωμεν ..	μόνον ἐν τῷ ὀνόματι Ἰησοῦ
ἀφορώντες	Χριστοῦ,
εἰς τὸν τῆς πίστεως ἀρχηγὸν	εἰς τὸ συμπαθεῖν αὐτῷ,
καὶ τελειωτὴν Ἰησοῦν	[Heb. x. 34.]
ὅς, ἀντὶ τῆς προκειμένης αὐτῷ	πάντα ὑπομένω,
χαρᾶς,	
ὑπέμεινε σταυρὸν,	αὐτοῦ με ἐνδυναμοῦντος,
αἰσχύνης καταφρονήσας.	τοῦ τελείου ἀνθρώπου γενο-
	μένου.

... x. 34.

καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε.	καὶ τὰ δεσμά μου, ἃ οὐχ ὑπερ-
	φανήσατε,
	οὐδὲ ἐπαισχύνθητε· οὐδὲ ὑμᾶς
	ἐπαισχυνθήσεται
	ἡ τελεία πίστις, Ἰησοῦς
	Χριστός.

The more closely these contexts are examined, the more clearly, I think, it will appear, that the sentiments and expressions of Ignatius are borrowed, from the passages of Hebrews here placed opposite to them.

The following clause, from the same epistle of Ignatius, I do not hesitate to give as a tacit quotation of the corresponding clause in Hebrews.

Heb. vi. 19.	S. Ignat. ad Smyrn. VIII.
ἀσφαλῇ καὶ βεβαίαν.	ἵνα ἀσφαλὲς ᾖ καὶ βεβαίον.

This combination (the words of which occur together once, but unconnectedly, in the Book of Wisdom) is found, elsewhere, neither in the lxx., nor in the New Testament: short as the phrase is, it bears the stamp of an original author; and, consequently, of an undoubted reference, by S. Ignatius, to Heb. vi. 19.

Rom. xv. 1. Heb. x. 32.	S. Ignat. ad Polycarp. I.
ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ	πάντων
τὰ ἀσθενήματα τῶν ἀδυνάτων	τάς νόσους
βαστάζειν·	βάσταζε,

πολλὴν ἄθλησιν	ὡς τέλειος ἀθλητής.
ὑπεμείνατε παθημάτων.	

S. Ignat. ad Polycarp. III.

μεγάλου ἐστὶν ἀθλητοῦ, τὸ δέρεσθαι καὶ νικᾶν· μάλιστα δὲ ἕνεκεν Θεοῦ πάντα ὑπομένειν, . . . ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ.

The former of these passages of Ignatius, is

apparently made up from Romans, and (as is shown more clearly by the second passage, from the adjoining context) from Hebrews. The second passage is so plain a paraphrase of Heb. x. 32, that none can deny the reference to Hebrews, who is not prepared, also, to deny the adjacent reference to Romans xv. 1. This reference, however, seems undeniable.

Heb. x. 32. 34.	S. Ignat. ad Polycarp. II.
πολλὴν ἀθλησιν ὑπεμείνατε....	νῆφε, ὡς Θεοῦ ἀθλητῆς·....
καὶ γὰρ τοῖς δεσμοῖς μου συν- επαθήσατε.	καὶ τὰ δεσμά μου, ἃ ἡγάπησας.

... xi. 3. II.
μὴ ἐκ φαινομένων τὰ βλέπομενα.	ἵνα τὰ φαινόμενα ... τὰ δὲ ἀόρατα.

... xi. 27. III.
τὸν γὰρ ἀόρατον ὡς ὁρῶν.	τὸν ἀόρατον, τὸν δι' ἡμᾶς ὁρατὸν,

... xii. 18. 2.	
οὐ ... ψηλαφωμένῳ ὄρει.	τὸν ἀψηλάφητον,

ὃς ὑπέμεινε σταυρόν.	τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα.
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Leaving these fragments to speak for themselves, I turn to a coincidence, which reaches beyond agreement in words and sentiments, to the main subject of the Epistle to the Hebrews. With this coincidence, I shall close the evidence borne by the Apostolic Fathers.

Heb. vii. 22. 26.

καὶ οἱ μὲν πλείονές εἰσι γεγο-	καλοὶ καὶ
νότες	
ἱερεῖς. κ.τ.λ.	οἱ ἱερεῖς.
τοιοῦτος γὰρ ἡμῖν ἔπρεπε	κρεῖσσον δὲ
ἀρχιερεὺς. κ.τ.λ.	ὁ ἀρχιερεὺς.

... i. 4.

τοσοῦτῳ κρεῖττων† γενό-	κρεῖσσον† δὲ ὁ ἀρχιερεύς.
μενος	
τῶν ἀγγέλων. κ.τ.λ.	

... vii. 7.

τὸ ἔλαττον ὑπὸ τοῦ κρεῖτ-
τονος
εὐλογεῖται.

..... 22.

κατὰ τοσοῦτον κρεῖττονος
διαθήκης γέγονεν ἔγγυος Ἰη-
σοῦς.

... viii. 6.

νυνὶ δὲ διαφορωτέρας τέτευχε
λειτουργίας,
ὅσῳ καὶ κρεῖττονός
ἐστι διαθήκης μεσίτης,
ἥτις
ἐπὶ κρεῖττοσιν ἐπαγγελ-
λίαις
νενομοθέτηται.

... ix. 23.

ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
τῶν ἐν τοῖς οὐρανοῖς,

† κρείσσων and κρείσσον, are among the words peculiar to Saint Paul and Hebrews.

τούτοις καθαρῖζεσθαι·
 αὐτὰ δὲ τὰ ἐπουράνια
 κρείττοσι θυσίαις παρὰ
 ταύτας.

... xii. 22. 24.

ἀλλὰ προσεληλύθατε
 καὶ διαθήκης νέας μεσίτη Ἰησοῦ,
 καὶ αἵματι ῥαντισμοῦ
 κρείττονα λαλοῦντι
 παρὰ τὸν Ἀβέλ.

Did the evidence rest here, can there be a question, that the *καλοὶ οἱ ἱερεῖς· κρείσσον δὲ ὁ ἀρχιερεὺς*, of Ignatius, is taken from the single book of the New Testament, in which the doctrine of Christ's High-priesthood is laid down: in which this very contrast, between the Jewish-priesthood, and the High-priesthood of Christ, is set forth; and set forth, moreover, by the *seven-fold* repetition of this very epithet *κρείσσω*; But so far is the evidence from resting here, that these decisive marks of reference constitute only its commencement; as will be seen, on laying the whole passage of S. Ignatius side by side, with another parallel passage from the Epistle to the Hebrews. Before turning to this parallelism, I would put only this question,... Upon the doctrine of chances, what is the amount of the improbability, that the phrase *κρείσσον δὲ ὁ ἀρχιερεὺς* should have been lighted upon by an author, who had not previously read the Epistle to the Hebrews, its sole Scriptural authority? The improbability, if thus analyzed, I believe would prove sufficient to demonstrate the reference: but a single allusion of

this kind, by a primitive christian author, assigns the highest possible authority to the piece to which it is made.

Heb. ix. 2.

σκηνή γὰρ κατεσκευάσθη ἡ καλοὶ καὶ οἱ ἱερεῖς·

πρώτη

ἥτις λέγεται ἁγία·

κρείσσον δὲ ὁ ἀρχιε-
ρεὺς,

μετὰ δὲ τὸ δεύτερον καταπέτα-
σμα,

ὁ πεπιστευμένος

σκηνή ἡ λεγομένη ἁγία τὰ ἁγία τῶν ἁγίων,
ἁγίων·

εἰς μὲν τὴν πρώτην σκηνὴν

ὃς μόνος πεπίστευται

διαπαντὸς εἰσίστιν οἱ ἱερεῖς...

τὰ κρυπτὰ τοῦ Θεοῦ.

εἰς δὲ τὴν δευτέραν, ἅπαξ τοῦ
ἐνιαυτοῦ,

αὐτὸς ἂν θύρα τοῦ πατρὸς,

μόνος ὁ ἀρχιερεὺς.

δι' ἧς εἰσέρχονται

Ἀβραάμ, καὶ Ἰσαὰκ, καὶ
Ἰακώβ,

καὶ οἱ προφῆται, καὶ οἱ ἀπό-
στολοι, καὶ ἡ ἐκκλησία.

... viii. 1.

κεφαλαίον δὲ ἐπὶ τοῖς λεγομέ-
νοις,

ἐξαίρετον δέ τι ἔχει τὸ εὐαγ-
γελίον,

τοιούτον ἔχομεν ἀρχιερεῖα.

τὴν παρουσίαν τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ,

τὸ πάθος αὐτοῦ, καὶ τὴν ἀνά-
στασιν·

... ix. 11.

Χριστὸς δὲ παραγενόμενος ἀρ-
χιερεὺς.

οἱ γὰρ ἀγαπητοὶ προφῆται κα-
τηγγείλαν εἰς αὐτόν.

In addition to the proofs of reference already supplied, by the unity and exclusive peculiarity of the subject; by the antithetical contrast, in both contexts, between the Aaronic priesthood and the

High-priesthood of Christ ; and by the signal coincidence, in the common use, in this connection, of the epithet *κρείττων*, we have, in the passage of S. Ignatius, now quoted in full, the *μόνος ὁ ἀρχιερεὺς*, of Heb. ix. 7, answered by the *ὁ ἀρχιερεὺς . . . ὃς μόνος* of Ignatius ; and the *ἅγια ἁγίων*, of Hebrews, by the *τὰ ἅγια τῶν ἁγίων* of this Father ; while the remainder of the passage is, simply, a paraphrastic comment, after the manner of this ancient, upon the dignity of Christ's High-priesthood, as revealed in the Epistle to the Hebrews.

The character of this last coincidence, as respects the theme of the paraphrase, is equally peculiar and important. The priestly office of Christ is rather implied than expressed, in the other Books of the New Testament : it is *the subject* of the Epistle to the Hebrews. As the apostolic Fathers are generally allowed to have modelled even their language, upon the Scriptures of the New Testament, it is plainly to be inferred, where they enter largely and circumstantially into the exhibition of a catholic doctrine, that they take their materials and arguments from the same authoritative source. But the apostolic Fathers, to Justin Martyr inclusive, *do* enter largely and circumstantially into the exhibition of the priestly office of our Lord, . . . which exhibition is to be found, in the New Testament, in the Epistle to the Hebrews only : they treat, also, this mysterious doctrine, in the very terms in which it is treated in that Epistle ; representing Jesus Christ as our Priest, as our great High Priest, as a Priest for ever after the order of

Melchisedec. The Epistle to the Hebrews alone, of the whole New Testament, makes this application of the 110th Psalm: the application is fearlessly adopted by the apostolic Fathers. The alternative is unavoidable: it is decisive. Either the writers in question have, in this momentous instance, departed from the whole tenor of their own remains, or they build the great doctrine of the High-priesthood of Christ, upon the canonical authority of the Epistle to the Hebrews.

If the argument of this chapter has been deduced with fairness (and it has been conducted, throughout, with strict adherence to received rules and examples), the nature and extent of the external evidence, afforded by the apostolic Fathers, amount to this: 1. That these remains, of which a large proportion is confessedly a texture of fragments of Scripture, especially of the Scriptures of the New Testament, contain apparent references to the Epistle to the Hebrews, equally numerous, at least, with their apparent references to any other books of the New Testament. 2. That they supply very many examples of coincidence with this Epistle, as strongly marked, as the strongest of those which Dr. Lardner, where he treads on *uncontroverted* ground, has given, without hesitation, as specimens of 'undoubted reference,' . . . of which examples, further, several have been selected, by the more independent critical judgment of Dr. Jortin, and of Archdeacon Paley, as *manifestly taken from the Epistle to the Hebrews*. 3. That various instances occur, in which the apostolic Fathers are to be found

following each other, in their references to given texts ; in which instances, the common reference of all parties to the Epistle to the Hebrews can be made out, by their general agreement with the text of that Epistle ; by their agreement between themselves, where they depart from this text ; and by their *independent* agreements with this original document, as a common source. 4. That S. Clement of Rome has quoted, or copied, nearly continuously, the tenth, the eleventh, and the twelfth chapters of the controverted Epistle. 5. and lastly. That S. Polycarp, the disciple of St. John, has, in his Epistle to the Philippians, formally cited, as a precept of Apostolical authority, or rather, it would appear, as a precept of the Apostolical evangelist of the church of Philippi, Heb. xii. 28.

Such is the state of the external evidences, as respects the testimony of the apostolic Fathers, supposing the question of the authorship to rest upon the authority of external evidences alone. But, if previously and independently decided by the internal evidences, the external, at once, assume the rank, not of probability, but of demonstration ; and the received title of the Epistle to the Hebrews stands established, by the highest possible consent of testimony, IN THE UNION OF BOTH.

PANTÆNUS.

The testimonies, hitherto noticed, belong to a period of ecclesiastical history, prior to the rise of any discussion, respecting the author and authority of the Epistle to the Hebrews. These testimonies,

it will be observed and recollected, are as strongly marked, as most of the testimonies, of an equally early date, bearing upon the canonical authority of the other books of the New Testament. At the commencement of the second century of the Christian era, the Epistle to the Hebrews, consequently, stood on the same footing, in point of historical evidences, with by far the greater part of the New Testament.

The origin of the controversy respecting the author and authority of this epistle dates from the time of Pantænus, the first of the post-apostolic Fathers, whose testimonies I shall now proceed briefly to re-examine. But as, in the conduct of the discussion, great stress has been laid, by modern critics, upon the ecclesiastical testimonies of the second and third centuries, it becomes proportionately important, that the real amount and value of these testimonies should be examined into with care, and estimated with discrimination. If we would thus examine and discriminate, we cannot, I conceive, too carefully distinguish, between that part of the post-apostolic testimonies, which is drawn, professedly, from history, or tradition; and that part, which is derived, confessedly, by each writer for himself, from consideration of the style of the Epistle. Obvious and important as this distinction is, it will be found to have been very inadequately attended to, or rather altogether overlooked, both by the advocates and opponents, in modern times, of the received title.

Now, if we shall succeed, in making it appear,

that what is traditional, in the testimonies of the early post-apostolic Fathers, upholds, so far as it goes, the authority of the received title of the Epistle to the Hebrews, while their objections, on the other hand, shall be found to originate and terminate in supposed difficulties arising from the style, our cause is so far gained; the alleged total discrepancy from the style of Saint Paul, having been already disproved, by comparative analysis of Hebrews and of his undisputed Epistles; and all objections, of a critical nature, shown to be not only unfounded in fact, but to be directly at variance with the whole facts of the case. Thus much premised, I would reconsider the testimonies of three early post-apostolic Fathers.

The following passage of Clemens Alexandrinus, preserved by Eusebius†, exhibits the testimony of his master Pantænus, A.D. 180., being the earliest reference extant *to the author* of the Epistle to the Hebrews. ἤδη δὲ, ὡς ὁ μακάριος ἔλεγε πρεσβύτερος, “ ἐπεὶ ὁ Κύριος Ἀπόστολος ὢν τοῦ Παντοκράτορος, ἀπεστάλη πρὸς Ἑβραίους, διὰ μετριότητα ὁ Παῦλος, ὡς ἂν εἰς τὰ ἔθνη ἀπεσταλμένος, οὐκ ἐγγράφει ἑαυτὸν Ἑβραίων ἀπόστολον· διὰ τε τὴν πρὸς τὸν Κύριον τιμὴν, διὰ τε τὸ ἐκ περιουσίας καὶ τοῖς Ἑβραίοις ἐπιστέλλειν, ἔθνων κήρυκα ὄντα καὶ ἀπόστολον.”

Here is the first explicit mention on record, of Saint Paul, as the author of the Epistle to the Hebrews; and I must own myself incapable of imagining, how clearer, or more unexceptionable evidence, that such, in the year of our Lord 180.,

† Hist. Eccles. Lib. VI. Cap. xiv.

was *the received belief*, could be comprized within the same number of words. The reader will please particularly to observe, that Pantænus, as cited by Clement of Alexandria, does not speak as arguing in defence of the Apostle's claim to the authorship, but as deriving an argument, to account for the omission of his name in the address of the Epistle, from this claim, as an undisputed and indisputable thing. The slighting manner in which Michaëlis has introduced this passage, can be accounted for only from his having, like too many of his predecessors and successors, prejudged the cause. Let us reflect only, what would be the likely impression upon a competent reader, unacquainted with the existence of the controversy, who should peruse this passage of Pantænus for the first time.

S. CLEMENS ALEXANDRINUS.

The decisive testimony of Pantænus, affirming the belief of his time, is succeeded and supported by that of his disciple, the celebrated Clemens Alexandrinus; with whom appears to have *originated* the objection, since so much canvassed, arising from the character of the style. This objection he, at the same time, states and obviates as follows: καὶ τὴν πρὸς Ἑβραίους δὲ ἐπιστολὴν, Παύλου μὲν εἶναι φησὶ, γεγράφθαι δὲ Ἑβραίοις Ἑβραϊκῇ φωνῇ· Λουκᾶν δὲ φιλοτίμως αὐτὴν μεθερμηνεύσαντα, ἐκδοῦναι τοῖς Ἕλλησιν. ὅθεν τὸν αὐτὸν χρῶτα εὐρίσκεισθαι κατὰ τὴν ἑρμηνείαν ταύτης τῆς ἐπιστολῆς, καὶ τῶν πράξεων. μὴ προγεγράφθαι δὲ τὸ, Παῦλος Ἀπόστολος, εἰκότως· Ἑβραίοις γὰρ, φησὶν, ἐπιστέλλων, πρόληψιν εἰληφάσι κατ' αὐτοῦ, καὶ ὑποπτέουσιν αὐτὸν, συνετῶς πάνυ οὐκ ἐν

ἀρχῇ ἀπέστρεψεν αὐτοῦς, τὸ ὄνομα θείης. The ingenuity which Clement of Alexandria here exercises, to account for and remove the difficulty, which he conceived to exist, against the received title, in the character of the style, is, alone, demonstrative proof of the weight and credit which this great ancient attached, to his traditional information on the subject: an authoritative tradition, it is most clear, so outweighed his private judgment as a greek scholar and critic, as to force him into the adoption of a middle term, the idea of a hebrew original, to meet the imaginary objection to the received title, arising from the style.

ORIGEN.

We come now, at length, to re-examine the testimony of Origen: a testimony which requires to be analyzed with peculiar care, inasmuch as the suffrage of this Father, the celebrity of his name giving a factitious weight to his opinions, has been more instrumental than all other circumstances put together, in perpetuating this controversy, by controlling the judgment of nearly all succeeding critics. Yet of this much-quoted testimony, I hope satisfactorily to show, 1. that, so far as it is grounded on historical, or traditional, information, it unequivocally supports the authenticity of the received title of the Epistle to the Hebrews; and 2. that, so far as it brings this title into question, the testimony of Origen amounts to nothing more than a statement of his own private judgment, formed from most partial and imperfect consideration of the style of the greek Epistle.

The first point in the testimony of Origen, as quoted by Eusebius, which claims our attention, is his statement of the existence, in his time, or A.D. 200-230, of an *ancient* historical tradition, which had handed down the Epistle to the Hebrews as the production of Saint Paul. εἴ τις οὖν ἐκκλησία ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὕτη εὐδοκίμειται καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκὴ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. This passage distinctly affirms the existence, in Origen's day, of a tradition of good authority, and long standing, possessing, in a word, all the characters of *authentic history*, which ascribed the controverted Epistle to Saint Paul. Lest, in thus understanding the passage, I should be thought to have strained the signification of the expression παραδεδώκασι, I must bring to the reader's recollection the ascertained force of the term, as it is employed by ecclesiastical writers generally, and, especially, as it is to be understood in the writings of Origen himself. 'The term παράδοσις (observes Professor Michaëlis) in ecclesiastical history, signifies, not, merely report or hearsay, but a *communication of accounts on which we may depend*; of which the very example in question affords a proof; for, through the channel of παράδοσις, Origen says that he had learnt, 'that the first Gospel was written by S. Matthew,' &c. . . . It is evident, likewise, that Eusebius took the word in a most respectable sense; since he introduces the quotation from Origen, which begins, ὡς ἐν παραδόσει μαθὼν, by saying that he acknowledged only four Gospels, τὸν ἐκκλησιαστικὸν φυλάττων κανόνα.'

Dr. Townson, upon St. Luke i. 2, remarks exactly to the same effect: ‘ καθὼς παρέδωκαν, *Sicut tradiderunt*: Vulgate. This may signify, what the apostles had delivered in *writing*, as well as by *word of mouth*; for παράδοσις comprehends both. It is so used by St. Paul, II. Thess. ii. 15; and by Greek ecclesiastical authors. The same latitude has *traditio*, in Latin writers. Accordingly, Grotius, in a short note on the words, thus paraphrases them: “ *By word of mouth*, as the other Apostles, *or by writing*, as Matthew.”—See Townson’s Works, vol. i. p. 210, and the authorities there referred to.

In the passage under consideration, therefore, Origen, as I have stated, rests the authenticity of the received title of Hebrews, not, merely, upon report or hearsay, but upon the authority of an ancient *historical* tradition. But, further, the validity of the παράδοσις, in this instance, is doubly certified to us, by the emphatic expressions, οὐ γὰρ εἶχῃ, and οἱ ἀρχαῖοι ἄνδρες, . . . the former phrase marking, strongly, the grave character of the testimony; the latter, the number, as well as the antiquity of the witnesses. Although Origen does not name his authorities, his description itself necessarily excludes, from their number, Clemens Alexandrinus; and, thereby, gives, to the testimony of that Father, and, not improbably, to that of Pantænus, also, the corroboration of *earlier*, and *independent* witnesses.

In the passage next to be considered, we have, in the expressions of Origen, fresh proof, not less unequivocal, of his being in possession of evidences, sufficient, in his judgment, to establish, against all objection, the claim of Saint Paul to the author-

ship. His words are these : εἰκός τινα, θλιβόμενον ἀπὸ τῆς εἰς ταῦτα ἐπιδείξεως, συγχρήσασθαι τῷ βουλήματι τῶν ἀθετούντων τὴν ἐπιστολὴν, ὡς οὐ Παύλῳ γεγραμμένην· πρὸς ὃν ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν. This passage, like its predecessor, has been much quoted, and done little justice to. For is it not perfectly clear, from the first clause, that the objectors to the received title, in Origen's day, were a miserable minority, who were ready to seek, in unbelief, a refuge for error, . . . a cloak for false doctrine, in the rejection of the N. T. authority, which contained its condemnation? and is it not equally clear, from the second, that, in despite of his own scepticism regarding the style of the greek Epistle, Origen was not only convinced himself of Saint Paul's rightful claim to the authorship, but felt, moreover, that he had ample means in his hands 'to convince the gainsayers.'

So far, then, as his testimony is grounded on historical authority, Origen gives the most distinct, and decisive evidence, in support of the received title of the Epistle. It is very true, at the same time, that, in other parts, he materially qualifies the sense, in which he admits Saint Paul to be the author; that he speaks of the matter, only, as being from Saint Paul, but the greek of the Epistle by another hand; that he mentions its composition, as ascribed, by some, to Clement of Rome, by others, to the Evangelist Saint Luke; that he professes his own ignorance who was the *writer*, τίς δὲ ὁ γράψας τὴν ἐπιστολὴν τὸ μὲν ἀληθὲς Θεὸς οἶδεν. All this, as represented by Michaëlis, is perfectly true of Origen's testimony: but all this, let it not for a moment be

lost sight of, is Origen stating his private opinion, grounded on the style, as contradistinguished from the same Origen, bearing witness to the consentient voice of Christian antiquity.

That the greek style of the Epistle to the Hebrews was the sole source of the whole of his doubts and difficulties, the passages to which we shall now turn will unanswerably prove.

These passages, quoted by Eusebius, from the homilies of Origen on the Epistle to the Hebrews, contain the following full expression of his private judgment, as formed not upon the authority of tradition, but upon critical grounds. ἔτι πρὸς τούτοις περὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς, ἐν ταῖς εἰς αὐτὴν ὁμιλίαις, ταῦτα διαλαμβάνει· . . . ὅτι ὁ χαρακτήρ τῆς λέξεως τῆς πρὸς Ἑβραίους ἐπιγεγραμμένης ἐπιστολῆς, οὐκ ἔχει τὸ ἐν λόγῳ ἰδιωτικὸν τοῦ ἀποστόλου, ὁμολογησάντος ἑαυτὸν ἰδιώτην εἶναι τῷ λόγῳ, τουτέστι τῇ φράσει. ἀλλὰ ἐστὶν ἡ ἐπιστολὴ, συνθέσει τῆς λέξεως, ἑλληνικωτέρα, πᾶς ὁ ἐπιστάμενος κρίνειν φράσεων διαφορὰς, ὁμολογῆσαι ἂν. . . . πάλιν τε αὖ ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῆσαι εἶναι ἀληθές, πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ. . . . τούτοις, μεθ' ἑτερα, ἐπιφέρει λέγων· ἐγὼ δὲ, ἀποφαινόμενος, εἴποιμ' ἂν, ὅτι τὰ μὲν νοήματα, τοῦ ἀποστόλου ἐστὶν, ἡ δὲ φράσις, καὶ ἡ σύνθεσις, ἀπομνημονεύσαντός τινος τὰ ἀποστολικά, καὶ ὥσπερὶ σχολιογραφῆσαντος τὰ εἰρημένα ὑπὸ τοῦ διδασκάλου.†

† Origen, ap. Euseb. Hist. Eccles. Lib. VI. Cap. xxiv. This passage stands in immediate juxta-position, with that previously quoted, in which Origen affirms the existence of an ancient and authoritative tradition, ascribing the epistle to Saint Paul; and is manifestly an attempt to reconcile his private fancy with that tradition, by showing that there was a sense, in which both might be true.

The opinion here delivered measures for us, most accurately, its own amount and value. Origen tells us, as plainly as words can express meaning, that, in this context, he draws his inferences, altogether, from the style of the Epistle, apart from any reference to history or tradition. In the matter of the Epistle, he discovers the mind of Saint Paul; in the character of the style, the hand of a different writer; and, opposing between themselves the two considerations, he adopts, for his conclusion, the middle term, contained in the last sentence, which ascribes the *sentiments* of the Epistle to Saint Paul; but the *composition* to one of his amanuenses, who gave the apostle's sayings in his own words.

Now this is, obviously, a statement, with which plain common sense can deal, without being staggered by the authority, or dazzled by the lustre, of a great name. High as the opinion of Origen, abstractedly, must stand, upon a question of greek scholarship, Origen, no less than the ablest of his successors, was open to mistake; and, 'like slashing Bentley with his desperate hook,' this father of paradox may, in this, as in so many other instances, prove the father of error. His abstract claims, indeed, upon a question of greek criticism, are above all dispute: but, when he ventures upon assertions, the value of his assertions may and can be measured, by the amount of his *proofs*; and these, whatever they were, (for he has not paused to record so much as one of them, in his cursory review of the Epistle,) have been reduced to a negative quantity, by the matter-of-fact exhibition

of the internal evidences, contained throughout the preceding pages. I would add only one observation : in the passages of Origen above cited, we possess one great advantage, not always afforded by the early Fathers : his leading expressions are sufficiently *definite*, to be subjected to the test of critical examination.

And 1. as to his argument, against the greek Epistle to the Hebrews being the composition of Saint Paul, derived from this apostle's styling himself ἰδιώτης τῷ λόγῳ, Origen is altogether mistaken, in limiting the sense of the term ἰδιώτης, by the substitution of its secondary, for its primary meaning ; thus taking the word in the sense of ' illiterate or vulgar,' instead of that of ' easy or familiar,' language. At least, if the style of Saint Paul is to be judged by this test, the judgment must be extended to that of Socrates ; who has, in like manner, described himself as ἰδιώτης λόγῳ. And are we to learn, *from Origen*, that SOCRATES knew not how to speak and write pure greek ?

2. The distinctive terms, φράσις, and σύνθεσις, employed by Origen, with the difference of manner objected by him, in these points of style, between the Epistle to the Hebrews, and the undisputed writings of Saint Paul, plainly answer to the difference of manner objected by Michaëlis, '*in the choice of words, and the modes of connecting them;*' but the objection of the German Professor has been already disposed of, and, with it, that of the ancient Father falls to the ground.

To close these remarks on the testimony of

Origen, by returning to the two positions which I had undertaken to make good, it appears, 1. that, so far as it is grounded on historical or traditional information, his testimony unequivocally upholds the authenticity of the received title of the Epistle to the Hebrews ; while, 2. so far as it brings Saint Paul's claim to the authorship of the greek Epistle into question, the testimony of Origen amounts to nothing more than a statement of his private, and untenable opinion, formed from, or rather without, examination of the style.

The body of the present work has been devoted to the removal of *the cause of debate*, namely, the alleged critical difficulties originating in an apparent dissimilarity, in the whole character of the composition, between the greek of the Epistle to the Hebrews, and the greek of the uncontroverted writings of Saint Paul : but the cause of debate once removed, Origen himself no longer appears in the character of an objector to the received title of the greek Epistle : the testimony of this great ancient, on the contrary, blends in with that series of historical tradition, whose antiquity, and authenticity, even his critical prejudices could not mislead him to conceal.

SECTION XIV.

ARGUMENT IN PROOF THAT, BY THE EPISTLE OF SAINT PAUL, REFERRED TO II. Pet. iii. 15, 16, THE EPISTLE TO THE HEBREWS IS INTENDED, ARISING FROM THE INTERNAL MARKS OF REFERENCE TO HEBREWS, BY SAINT PETER, IN BOTH HIS EPISTLES.

To whatever community, or communities, the Epistle to the Hebrews was primarily addressed, it bears, throughout, such plain and decisive marks of being designed, ultimately, as an appeal to the whole Jewish people, that the question of its original destination might seem, at first sight, a question rather of curious interest, than of critical importance. In one point of view, however, and in one only, this question assumes a wholly different character, both as to interest and importance : namely, in its connection, supposed or real, with the well-known allusion, II. Pet. iii. 15, 16 ; since, in whatever measure this allusion can be brought home to the Epistle to the Hebrews, in the same measure (with all, at least, who admit the genuineness of Saint Peter's second epistle) will be established the Pauline origin of this epistle. The point at issue, like that of the authorship of Hebrews, has been much canvassed by the learned ; and like it, too, has been dealt with, hitherto, in generals, instead of being examined in the details. The reference, by Saint Peter, to Hebrews, consequently,

has been affirmed, and denied, upon equally inadequate grounds : while the only course that could promise light, . . . a comparison of the text of Saint Peter's two epistles with that of Hebrews, has, to any sufficient extent, been left untried.

With regard to the allusion itself, II. Pet. iii. 15, 16, I will venture to say, that, by all who read the letter as a letter ought to be read, looking simply to the natural sense and connection, it will be felt to be limited to the clause immediately preceding, *καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε*, or, at most, to the preceding verse, 14. The sentiment there expressed, it has been elsewhere shown (p. 511. note †), is repeatedly, and prominently, expressed in Hebrews ; but, as it is a sentiment of frequent occurrence in Saint Paul's unquestioned epistles, no specific proof of reference to that epistle, beyond what is contained in its being addressed, like Saint Peter's two letters, to Jewish converts, seems deducible from it, if taken alone. Assuming, however, Hebrews to be the epistle referred to, it fully sustains Saint Peter's assertion : while, without this assertion, the Pauline sentiment in question is clearly capable of becoming proof of the Apostle's reference, in this place, to the Epistle to the Hebrews, if the fact of his referring, in both his letters, to that epistle, can be established upon other, and independent grounds.

Now the statement itself, II. Pet. iii. 15, 16, unequivocally imports, that the writer was intimately conversant with the writings of Saint Paul : a point independently established by the

universally admitted fact, that Saint Peter has many sentiments and expressions, obviously borrowed from Saint Paul's epistles. If, then, it shall appear, on investigation, that Saint Peter, in both his epistles, is under equal, or greater obligations to the Epistle to the Hebrews, for peculiarities of thought and language proper to this epistle, we may, on the justest grounds, conclude, that this epistle was included in *his* canon of Saint Paul's epistles; and, consequently, is the epistle referred to, in his admonition to *the Hebrew converts*, to whom he writes.

In the first place, then, Saint Peter employs several expressions, common and peculiar, in themselves, or in their application, to Hebrews and Saint Paul's acknowledged writings: ἀγιασμός, for example (I. Pet. i. 2. Rom. vi. 19. &c. Heb. xii. 14.): στρεψός, (I. Pet. v. 9. II. Tim. ii. 19. Heb. v. 12, 14.): ὀνειδίζω, employed with reference to endurance of the reproach of Christ, (I. Pet. iv. 14. Rom. xv. 3. Heb. xi. 26. xiii. 13.): ὑπακοή, (I. Pet. i. 2, 14, 22. Heb. v. 8.) being the key-term of the epistle to the Romans: ὑποτάσσω, I. Pet. ii. 13, 18. iii. 1, 22. v. 5, with a similar application, and play upon the word, as Rom. xiii. 1. . . . 8. I. Cor. xv. 27, 28. and Heb. ii. 5, 8; the coinciding phrases, ὑποταγέντων αὐτῷ ἀγγέλων (I. Pet. iii. 22), οὐ γὰρ ἀγγέλοις ὑπέταξε (Heb. ii. 5.), clearly disclosing Saint Peter's tacit reference, in one instance at least, to this epistle, in his use of this Pauline term; *the subjection of angels* to Christ, being nowhere else, throughout the N. T., similarly expressed. The total dis-

similarity of Saint Peter's style, in general, both from Hebrews and Saint Paul's undisputed epistles, at once discovers to us his obligations, wherever he borrows from Saint Paul.

But, besides coincidences of sentiment and expression, common to Hebrews and Saint Paul's unquestioned epistles, Saint Peter has several remarkable words, peculiar to Hebrews and his own two epistles: ἅπαξ, for example, applied to the death of Christ, *once* for all, (I. Pet. iii. 18. Heb. ix. 26, 28.): εἰσοδός, understood of the entrance of the faithful into Christ's kingdom and glory (II. Pet. i. 11. Heb. x. 19.): ἀμείαντος, applied to designate Christ, and Christ's inheritance, (I. Pet. i. 4. Heb. vii. 26.): ἄμωμος, employed in the same peculiar sense and application, . . . ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ (I. Pet. i. 19.), . . . τὸ αἷμα τοῦ Χριστοῦ, ὃς . . . ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ (Heb. ix. 14.):—this decisive coincidence is unexampled, elsewhere, throughout the New Testament: συμπαθής (I. Pet. iii. 8.), συμπάθεω, (Heb. iv. 15. x. 34.): ῥαντισμός, (I. Pet. i. 2. Heb. xii. 24. conf., also, ix. 13, 19, 21. x. 22.): παρ επιδήμος, (I. Pet. i. 1. ii. 11. Heb. xi. 13.)

The evidence afforded, by these verbal coincidences, is further and strongly supported by the fact, that several of the above peculiar words, apparently taken from Hebrews, are associated with other peculiar words, belonging to Saint Paul's unquestioned epistles: ἄμωμος, for example, I. Pet. i. 19, is coupled with ἄσπιλος, (a word borrowed also by Saint James) I. Tim. vi. 14: ἀμείαντος, again,

I. Pet. i. 4, is conjoined with the Pauline term ἄφθαρτος (I. Cor. ix. 25): παρεπιδήμιος (I. Pet. ii. 11.) with παροίκος (Ephes. ii. 19.): while ῥαντισμὸς stands in connection, I. Pet. i. 2, with the Pauline word ἁγιασμὸς, and with ὑπακοή, the key-term of Romans, ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν. The proof of selection from Hebrews, being thus, at least, equally valid, with that of selection from Saint Paul's unquestioned productions, none who admit the one point, can reject the other: if Saint Peter has certainly (as all seem to allow) taken peculiar words from Saint Paul's acknowledged epistles, he has, with no less certainty, taken peculiar words from the Epistle to the Hebrews.

Upon comparison of the respective contexts, these verbal coincidences will be found to open out into coincidences of sentiment and reasoning, upon a more extended scale.

Heb. xi. 13.

ὅτι ξένοι καὶ παρεπιδήμοί
εἰσιν ἐπὶ τῆς γῆς.

I. Pet. i. 1. ii. 11.

ἐκλεκτοῖς παρεπιδήμοις δι-
ασπορᾶς.
ὡς παροίκους καὶ παρεπιδή-
μους.

Ephes. ii. 19.

ξένοι καὶ πάροικοι.

The clause, I. Pet. ii. 11, *unites* the peculiar words, Heb. xi. 13, Ephes. ii. 19, as though taken, eclectically, from those contexts.

Heb. xii. 14, 24.

εἰρήνην διώκετε μετὰ πάντων,
καὶ τὸν ἁγιασμὸν.*

I. Pet. i. 2.

κατὰ πρόγνωσιν Θεοῦ πατρὸς,
ἐν ἁγιασμῷ* Πνεύματος,
εἰς ὑπακοήν,

μεσίτη* Ἰησοῦ, καὶ αἵματι καὶ ῥαντισμὸν* αἵματος
 ῥαντισμοῦ.* Ἰησοῦ Χριστοῦ,
 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

The sentiment and expression, here, are equally identical and peculiar. *Peace* and *holiness* are no where else similarly united : ῥαντισμός occurs in these contexts only ; and ἁγιασμός, elsewhere in the N. T., only in the writings of Saint Paul. Saint Peter's reference to Hebrews, in the use of the term ῥαντισμός, is further marked by the fact, that the topic of *legal sprinkling* is peculiar to this epistle, where it is fully treated and enlarged on, in the ninth chapter : ...

Heb. ix. 13, 19, 20, 21.

εἰ γὰρ τὸ αἷμα ταύρων καὶ
 τράγων,
 καὶ σποδὸς δαμάλεως ῥαντί-
 ζουσα. κ. λ.
 λαβὼν τὸ αἷμα τῶν μόσχων καὶ
 τράγων, . . .
 πάντα τὸν λαὸν ἐῤῥάντισε,
 λέγων * τοῦτο τὸ αἷμα τῆς
 διαθήκης,
 ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός·
 καὶ τὴν σκηνὴν δὲ,
 καὶ πάντα τὰ σκεύη τῆς λειτου-
 γίας,
 τῷ αἵματι ὁμοίως ἐῤῥάν-
 τισε.

Does not Saint Peter's brief allusion to *the Gospel sprinkling*, bespeak its having been thus previously treated of, in connection with *the sprink-*

ling of the Law? And is not such allusion most natural, if he wrote to these very Hebrew converts, to whom the Epistle to the Hebrews was specially addressed; and who were, consequently, fully prepared to apprehend its force? The marks of reference become heightened, when the allusion, I. Pet. i. 2, is compared with Heb. x. 19, 22.

Heb. x. 19, 22.

I. Pet. i. 2.

ἔχοντες οὖν, ἀδελφοὶ, παρρησίαν καὶ ῥαντισμὸν
εἰς τὴν εἴσοδον τῶν ἁγίων ἐν αἵματος Ἰησοῦ Χριστοῦ.

τῷ αἵματι Ἰησοῦ . . .

προσερχώμεθα

μετὰ ἀληθινῆς καρδίας,

ἐν πληροφορίᾳ πίστεως,

ἑρραντισμένοι τὰς καρδίας, κ. λ.

Here, again, where Saint Peter alludes only, the Epistle to the Hebrews discusses; while the intrinsic importance of the topic plainly argues, that it would not have been touched merely, by allusion, had it not been previously, and fully, treated elsewhere: but elsewhere, it is found in Hebrews alone. This topic, therefore, common and peculiar to these two epistles, may justly be alleged, as one strong circumstance, in proof of Hebrews being the Epistle specially appealed to, II. Pet. iii. 15.

Heb. x. 36.

I. Pet. i. 9, 18...20.

ἵνα . . . κομίσησθε τὴν ἐπαγγελίαν.

κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν,

σωτηρίαν ψυχῶν. περὶ ἧς σωτηρίας

Heb. i. 1.

ἔξζητησαν καὶ ἐξερεύνησαν

πάσαις ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις,

προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες

[Heb. ix. 14. conf.]

οὐ . . . πατροπαράδοτου,
 ἀλλὰ τιμίῳ αἵματι ὡς ἁμνοῦ
 ἁμώμου καὶ ἀσπίλου Χριστοῦ,
 προεγνωσμένου μὲν πρὸ κατα-
 βολῆς κόσμου,

ἐπ' ἐσχάτων τῶν ἡμερῶν φανερωθέντος δὲ ἐπ' ἐσχάτων
 τούτων ἐλάλησεν ἡμῖν ἐν τῶν χρόνων δι' ὑμᾶς.
 υἱῶ.

Heb. i. 1, and I. Pet. i. 10, 20, we have the same antithetical comparison between Christ and the old Prophets; between the Hebrew fathers, and the Hebrews of *the last times, or days*. The phrases ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων, and ἐπ' ἐσχάτων τῶν χρόνων, supply a strong mark of designed reference between the contexts.

Heb. v. 12...14.

I. Pet. ii. 2. iv. 11. v. 9.

τὰ στοιχεῖα τῆς ἀρχῆς τῶν
 λογίων τοῦ Θεοῦ·

ὡς ἀρτιγέννητα βρέφη,

καὶ γεγόνατε χρεῖαν ἔχοντες
 γάλακτος,

τὸ λογικὸν † ἄδολον γάλα
 ἐπιποθήσατε,

καὶ οὐ στερεῆς τροφῆς·

ἵνα ἐν αὐτῷ αὐξηθῇτε·

πᾶς γὰρ ὁ μετέχων γάλακτος,
 ἄπειρος λόγου † δίκαιοσύνης·
 (νήπιος γὰρ ἐστι·)

εἴ τις λαλεῖ, ὡς λόγια Θεοῦ.

τελείων δὲ ἐστὶν ἡ στερεὰ*
 τροφή.

στερεοὶ τῇ πίστει . . . ἐπιτε-
 λεῖσθε.

I. Cor. iii. 2.

ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὕτω
 γὰρ ἠδύνασθε. κ. λ.

These are the only passages of the New Testament, in which we have the figure *milk of the*

† τὴν λογικὴν λατρείαν ὑμῶν. Rom. xii. 1.

word. Saint Peter clearly follows Hebrews, rather than I. Corinthians. In the clauses above cited, we have the *disjecta membra* of Heb. v. 12. . . 14, moulded in Saint Peter's peculiar style.

Heb. vi. 5.

I. Pet. ii. 3.

καὶ καλὸν γευσασμένους Θεοῦ εἴπερ ἐγεύσασθε ὅτι χρηστὸς ῥῆμα. ὁ Κύριος.

The coincidence of phrase, here, is observable, chiefly, in connection with the preceding quotations.

Heb. vi. 2.

I. Pet. iii. 21.

βαπτισμῶν διδαχῆς . . . ἀνα- νῦν σώζει βαπτισμα . . . δι'
στάσεώς τε νεκρῶν. ἀναστάσεως Ἰησοῦ Χρισ-
τοῦ.

These texts excepted, the connection of the doctrine of *baptism* with that of *the resurrection*, is peculiar to Saint Paul's acknowledged epistles. The sentiment is found Rom. vi. 4, 5, and Col. ii. 12 : but Saint Peter's expression of it occurs, elsewhere, only in this place of Hebrews : a strong presumption that it was taken thence.

I. Pet. iii. 21.

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύ- ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ,
νης
ἐν ὑψηλοῖς * [conf. viii. 1. x. πορευθεὶς εἰς οὐρανόν,
12. xii. 2.]
τοσοῦτῃ κρείττων γενόμενος τῶν ὑποταγέντων αὐτῷ ἀγγέ-
ἀγγέλων. κ. λ. λων, καὶ ἐξουσιῶν καὶ ду-
νάμεων.

Heb. ii. 8.

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν γὰρ τῷ ὑποτάξαι
αὐτῷ τὰ πάντα, οὐδὲν ἄφηκεν αὐτῷ ἀνυπότακτον.

This coincidence with the key-text of Hebrews, bears the strongest marks of quotation : *the session of Christ at the right hand of God*, and its consequence, *the subjection to him of angels*, being nowhere else, in the whole New Testament, brought into connection ; though both doctrines occur, separately, in Saint Paul.

Heb. ix. 14.

I. Pet. i. 19.

πόσω μᾶλλον τὸ αἷμα τοῦ ἀλλὰ τιμῶ αἵματι,

Χριστοῦ,

ὅς . . . ἐαυτὸν προσήνεγκεν ὡς ἁμνοῦ ἁμώμου
ἁμωμον

τῷ Θεῷ. κ. λ.

καὶ ἁσπίλου, Χριστοῦ.

The epithet ἁμωμος, applied to *the blood of Christ*, is found nowhere else in the New Testament. If there is reason to think, that Saint Peter took many of his expressions from Saint Paul ; there is the same reason to conclude, that he borrowed this very peculiar expression from Hebrews.

Heb. xii. 15.

I. Pet. v. 2.

ἐπισκοποῦντες μῆτις. κ. λ.

ἐπισκοποῦντες μῆ. κ. λ.

This turn of expression occurs in no third N. T. example.

Heb. vi. 4, 5, 6.

II. Pet. ii. 20, 21.

ἀδύνατον γὰρ τοὺς ἅπαξ φωτισ-
θέντας,

γευσασμένους τε τῆς δωρεᾶς τῆς
ἐπουραίου,

καὶ μετόχους γενηθέντας Πνεύ-
ματος ἁγίου,

καὶ καλὸν γευσασμένους Θεοῦ
ῥῆμα,

δύναμεις τε μέλλοντος αἰῶνος,

εἰ γὰρ ἀποφυγόντες τὰ μίαι-
ματα τοῦ κόσμου,

ἐν ἐπιγνώσει τοῦ Κυρίου καὶ
σωτῆρος Ἰησοῦ Χριστοῦ,

καὶ παραπεσόντας, πάλιν ἀνα-	τούτοις δὲ πάλιν ἐμπλακέντες
καινίζεῖν εἰς μετάνοιαν,	ἡττῶνται,
ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν	γένονεν αὐτοῖς τὰ ἔσχατα χεῖ-
τοῦ Θεοῦ,	ρονα τῶν πρώτων.
καὶ παραδειγματίζοντας.	κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπ-
	εγνωκέναι τὴν ὁδὸν τῆς
	δικαιοσύνης,
	ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ
	τῆς παραδοθείσης αὐτοῖς ἀγίας
	ἐντολῆς.

Heb. x. 26...29.

ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία* φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοῦς ὑπεναντίους. ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ θυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει* πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας, ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιασθή, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυθρίσας ;

This coincidence of II. Pet. ii. 20, 21, with *the two passages of Hebrews*, the awful severity of which had led some churches into the total rejection of that epistle, is surely most remarkable. When regarded as addressed *to the same communities*, does not such a following-up of the previous teaching of Hebrews, supply conclusive evidence of designed co-operation? The agreement between Hebrews x. 26...29, and II. Pet. ii. 20, 21, is rendered peculiarly striking, by the play, in the latter context, upon the common word ἐπίγνωσις. The τὴν ἐπίγνωσιν τῆς ἀληθείας of Hebrews, we find paraphrased, successively, by Saint Peter, into, ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,—

ἐπεγνώκέναι τὴν ὁδὸν τῆς δικαιοσύνης, — ἐπιγνοῦσιν . . . τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς, — as though ringing changes upon the words of Hebrews, in order to enforce its doctrine: a doctrine requiring every possible enforcement; as is clear, from its occasioning, in after-times, the rejection, by some, of the Epistle itself.

It may be no unsuitable sequel of this strong coincidence, to call attention, in the next place, to the marks of reference to the Epistle to the Hebrews, supplied, by the very passage of Saint Peter's second Epistle, which contains his alleged allusion to Hebrews, as one of the Epistles of Saint Paul.

Heb. vi. 11.

μιμηταὶ δὲ τῶν διὰ πίστεως καὶ
μακροθυμίας
κληρονομούντων τὰς ἐπαγγελίας.
[xii. 2. ii. 18. iv. 15, 16.]

II. Pet. iii. 15. 16.

καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν
σωτηρίαν ἠγείσθε·

καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν
ἀδελφὸς Παῦλος
κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν
ἔγραψεν ὑμῖν.

Heb. v. 11, 12.

περὶ οὗ πολὺς ἡμῖν ὁ λόγος,
καὶ δυσσερμῆνευτος λέγειν,
ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς,
λαλῶν ἐν αὐταῖς περὶ τούτων·
ἐν οἷς ἐστι δυσνόητά τινα,
ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι
στρεβλοῦσιν,

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι . . .

πάλιν χρειὰν ἔχετε τοῦ διδάσκειν ὑμᾶς

τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν
λογίων τοῦ Θεοῦ.

ὥς καὶ τὰς λοιπὰς γραφάς,

Heb. x. 38.

ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς πρὸς τὴν ἰδίαν αὐτῶν ἀπώ-
 εις ἐπώλειαν. λειαν.

The doctrine here quoted, as Saint Paul's, by Saint Peter, namely, *the patience of Christ as the effecting cause of our salvation*, is found more fully Heb. ii. 18, iv. 15, 16, and xii. 2, than any where in his epistles. Heb. v. 11, 12, we have *δυσερμηνευτος*, answering to *δυσνόητα*, and followed by what amounts to a paraphrase of the *οἱ ἀμαθεῖς* of Saint Peter,—those who had need to be taught *the elements* of the word of God. The *πρὸς . . . ἀπώλειαν* of Saint Peter, in conclusion, contains its own evidence of being taken from the *εις ἀπώλειαν* of Heb. x. 38.

Heb. i. 1.

πολυμέρως καὶ πολυτρόπως πά-
 λαι
 ὁ Θεὸς λαλήσας
 τοῖς πατράσιν ἐν τοῖς προφήταις,
 ἐπ' ἐσχάτων τῶν ἡμερῶν
 τούτων
 ἐλάλησεν ἡμῖν ἐν υἱῷ.

II. Pet. iii. 2.

μνησθῆναι τῶν προειρημένων ῥη-
 μάτων
 ὑπὸ τῶν ἁγίων προφητῶν,
 καὶ τῆς τῶν ἀποστόλων ἡμῶν
 ἐντολῆς
 τοῦ Κυρίου καὶ σωτῆρος . . .
 ὅτι ἐλεύσονται ἐπ' ἐσχάτου
 τῶν ἡμερῶν.

Heb. ii. 2, 3.

εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς
 λόγος
 ἐγένετο βέβαιος
 πῶς ἡμεῖς ἐκφευξόμεθα,
 τηλικαύτης ἀμελήσαντες σωτη-
 ρίας ;

II. Pet. i. 19.

καὶ ἔχομεν βεβαιότερον τὸν
 προφητικὸν λόγον,
 ὃ καλῶς ποιῆτε προσέχοντες,
 ὥς λύχνω φαίνοντι ἐν ἀύχμηρῳ
 τόπῳ, [Philipp. ii. 15, 16.]

ἐὼς οὗ ἡμερα διανυγάζη,

ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς
 διὰ τοῦ Κυρίου, καρδίαις ὑμῶν.
 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς
 ἐβεβαιώθη.

The manifestation of the Gospel, 1. by the ministry of the Prophets, and 2. by the ministry of Christ and his Apostles, is the common theme of these contexts: the verbal agreements further indicate Saint Peter's reference to the parallel passages of Hebrews.

Heb. xiii. 20. 21.

I. Pet. v. 10.

ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ	ὁ δὲ Θεὸς πάσης χάριτος,
ἀναγαγὼν ἐκ νεκρῶν	ὁ καλέσας ἡμᾶς
τὸν ποιμένα τῶν προβάτων	
τὸν μέγαν,	
ἐν αἵματι διαθήκης αἰωνίου,	εἰς τὴν αἰώνιον αὐτοῦ δόξαν
τὸν Κύριον ἡμῶν Ἰησοῦν,	ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόν-
	τας,
καταρτίσαι ὑμᾶς ἐν παντὶ	αὐτὸς καταρτίσαι ὑμᾶς.
ἔργῳ ἀγαθῷ,	
εἰς τὸ ποιῆσαι τὸ θέλημα	
αὐτοῦ.	

I. Pet. v. 2, 3, 4.

ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γενόμενοι τοῦ ποιμνίου. καὶ φανερωθέντος τοῦ ἀρχιποιμένου, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

The coincidences between these contexts are so strong and peculiar, that we cannot reject the inference that Saint Peter has here adopted the thoughts and words of Hebrews, without rejecting, at the same time, the hitherto undisputed fact, that, in other parts of his epistles, he has bor-

rowed the thoughts and words of Saint Paul. The valedictory addresses, it will at once be seen, are completely identical in sentiment, and nearly identical in expression ; while both the sentiment, and the expression of it, are so peculiar, that no third example of this form of valediction occurs throughout the New Testament : . . . ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν . . . καταρτίσαι ὑμᾶς,—ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας . . . αὐτὸς καταρτίσαι ὑμᾶς. Does not the emphatic αὐτὸς, thrown in, in the latter sentence, imply a designed enforcement of the benediction pronounced in the former? and does not the enforcement come with peculiar weight, on the supposition that the epistles were addressed to the same communities? If the addition be minute, let it not be deemed unimportant: in his invaluable work on the Gospels, Dr. Townson has demonstratively shown, that touches of this kind are amongst the surest indications of one sacred writer adopting the language of another. But strong and peculiar as is the coincidence between the valedictions themselves, it becomes still more striking and complete, when viewed in connection with another passage, from the same chapter of Saint Peter's first epistle, namely, I. Pet. v. 2 . . . 4. I do not dwell upon the pastoral imagery, common to this passage and Heb. xiii. 20, because pastoral imagery might be preeminently expected from him, to whom his Lord had thrice given it in charge, on the eve of his departure hence,—ποιμaine τὰ πρόβατά μου. But upon one circumstance of this imagery we cannot dwell too strongly, namely, that, in the two con-

texts in question, and in them alone, Christ is characterized as *the great*, or *chief*, shepherd: the τὸν ποιμένα τῶν προβάτων τὸν μέγαν of Hebrews, being so followed by the τοῦ ἀρχιποιμένος of I. Peter, as to place the correspondence between the three passages, as a whole, on a par with the most perfect examples of designed coincidences to be found in the New Testament.

But, however strong the proof, arising from direct coincidences of thought and language, of one writer's borrowing designedly from another, there is a kind of evidence conceivable, stronger still: namely, where an obscure passage of the earlier, is not only borrowed, but explained, by the later writer. Dr. Townson has produced several striking examples of this kind, from the New Testament, where the text of the earlier is followed, and commented on, by the later Evangelist: as when Saint Mark, for example, x. 24, explains our Lord's hard saying, S. Matth. xix. 23 . . . 25, by adding, 'how hard is it for them *that trust in riches* to enter into the kingdom of God.' Now a coincidence of this peculiar character, which has quite escaped the notice of commentators, happens to subsist between the Epistle to the Hebrews, and the second Epistle of Saint Peter: with it, accordingly, I shall conclude.

Heb. ii. 9, Christ is represented as *crowned with glory and honour*; and taking the passage in its only natural and obvious sense and connection, the glory and honour there spoken of, are described as *previous* and *preparatory* to his death and passion:

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὥπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτον. Does not the expression ἐστεφανωμένον seem here to convey a fine allusion to the victim crowned with a garland, preparatory to the sacrifice? and does not the natural force of the connecting particle ὥπως, require the passage to be rendered, 'crowned with glory and honour, *that*, or, *in order that*, by the grace of God, he might taste death for every man?'

The commentators, however, with one accord, and with very unusual unanimity, pronounce the glory and honour here spoken of, to have *followed*, instead of *preceding*, our Lord's sufferings and death: betrayed, probably, into this violent departure from the grammatical construction, by the otherwise inexplicable obscurity of the passage; since no uninspired interpreter could presume to determine the particular occasion, prior to his crucifixion, on which Christ could be judged to have been so crowned.—Happily, however, Saint Peter, in his second Epistle, speaking with the authority of an inspired eye-witness of the scene, has, at once, decided the sense of this difficult text, and dissipated its obscurity; adopting the very words of Hebrews (the prophecy of the eighth Psalm, from whence they are taken, being applied to Christ, in the New Testament, in no third instance) in their natural sense and connection; and applying the glory and honour, there spoken of, to *the Transfiguration on the Mount*.

Heb. ii. 7, 9.

δόξῃ καὶ τιμῇ ἐστεφάνωσας
αὐτόν.

βλέπομεν Ἰησοῦν . . .

δόξῃ καὶ τιμῇ ἐστεφανω-
μένον.†

II. Pet. i. 17, 18.

λαβὼν γὰρ παρὰ Θεοῦ πάτρος
τιμὴν καὶ δόξαν,

φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε
ὑπὸ τῆς μεγαλοπρεποῦς δόξης·

οὗτος ἐστιν ὁ υἱός
μου ὁ ἀγαπητός,

εἰς ὃν ἐγὼ ἐδόκησα.

καὶ ταύτην τὴν φωνὴν ἡμεῖς
ἠκούσαμεν

ἐξ οὐρανοῦ ἐνεχθεῖσαν,

σὺν αὐτῷ ὄντες ἐν τῷ ὄρει
τῷ ἁγίῳ.

The more closely these passages are examined, the more clearly, I think, it will appear, that the author of Hebrews does not more certainly follow the Psalmist, than he is himself, in turn, followed by Saint Peter. For what is the state of the case? A text of the eighth Psalm, which, but for the authority of the New Testament, could not possibly be known to be prophetic of the Messiah, is, in the passage of Hebrews, for the first time, quoted and applied to Christ, as fulfilled of him, previously to his crucifixion. In making this application, however, all explanation is withheld: the nature, and occasion, of the fulfilment are left unspecified. These, consequently, must have lain buried in hopeless obscurity, had not Saint Peter, in the parallel passage of his second Epistle, with the authority of an inspired eye-witness, interposed to dispel it; and,

† καὶ, φανερωθέντος τοῦ ἀρχιεπισκόπου, κομιεῖσθε τὸν ἀμαράντινον
τῆς δόξης στέφανον. I. Pet. v. 4.

prefacing his explanation in words equal to the solemnity of the scene, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος, . . . pronounced the crowning predicated of Christ, preparatory to his sufferings and death, in the earlier Epistle, to be that crown of glory and honour, which he received from God the Father in the holy mount, . . . when, as Saint Matthew tells us, ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

Were there no other proof, therefore, of Saint Peter's reference to Hebrews, than that supplied by comparison of Heb. ii. 8, 9, with II. Pet i. 16. . . 18, the relation, between these passages, of *text* and *commentary*, might alone decide the question. But the results submitted in the present section, I trust, have shown, that there is ample proof beside. The inferences which necessarily follow are most important. For, if the Epistle to the Hebrews be indeed quoted, and, still more, if its obscurities be commented on, in the Epistles of Saint Peter, these two consequent conclusions seem inevitable, 1. that this is the Epistle mentioned II. Pet. iii. 15, as addressed, by Saint Paul, to Hebrew converts to Christianity; and 2. that these Hebrew converts were none other than the Hebrews of the dispersion, to whom Saint Peter wrote; and among whom Saint Paul, the founder or confirmer of those churches, had long lived and laboured.

To all antecedent objections to these conclusions, should any such be hazarded, founded on the unlikelihood of an Epistle being addressed to several distinct communities, or being addressed,

exclusively, to the Jewish portions of those communities, the answers are ready to our hand, in the Epistles of Saint Peter themselves, which are precisely so addressed†, and in the fifteenth chapter of the book of Acts, where we have the converse example of a circular letter, addressed, exclusively, to the *gentile* converts, in Antioch, and throughout Syria and Cilicia, and delivered, in the first place, to the disciples of this class at Antioch.‡

In conclusion, I would repeat the remark, with which the argument of this chapter opened, that, of all the various addresses assigned, by the learned, to the Epistle to the Hebrews, the only one of practical interest or importance is that, which directs this Epistle to the Hebrew christians of the lesser Asia, addressed by Saint Peter : because to determine this point in the affirmative, would be to determine the Epistle itself to be the production of Saint Paul.

† The wide discrepancy of manner between the addresses of I. and II. Peter, epistles addressed, by the same writer, to the same communities, should teach us the nothingness of the objection, arising from the difference, in this respect, between Hebrews and Saint Paul's undisputed Epistles.

‡ This one scripture precedent meets, in fact, every imaginable possibility, connected with the address of the Epistle to the Hebrews : which, while meant, eventually, for the benefit of the whole people of the Jews, may, like the apostolic letter, have been sent successively, to the Jewish portions of several churches. That the idea of a circular letter was one familiar to Saint Paul, is plain, 1. from his instructions to the Colossians, iv. 16 ; and 2. from the fact of one of his Epistles being addressed to the churches of a whole province, ταῖς ἐκκλησίαις τῆς Γαλατίας,—churches included in the more comprehensive address of I. Peter.

APPENDIX.

APPENDIX, No. I.

GROTIUS.

IN the introduction to his Commentary upon Hebrews, Grotius has expressed, in very decided terms, his dissent, and the grounds of his dissent, from the opinion of those commentators, who have ascribed this epistle to Saint Paul. ‘Facillimè refutatu est postrema hæc opinio, ideò quòd Paulinæ epistolæ inter se sint germanæ, pari charactere et dicendi modo : hæc verò manifestè ab iis discrepet ; selectiores habens voces græcas, leniùsque fluens, non autem fracta brevibus incisus ac salebrosa. Tum verò locutiones quædam Paulo familiares hîc nusquàm apparent ; contrà apparent aliæ non Paulinæ, ut *παράρρυσθαι* [perfluere], et *αἰῶνες* [secula] pro mundo.’

While, however, this eminent scholar thus adjudicates the controverted epistle from Saint Paul, by an argument deduced from the internal marks of style, we find him, presently after, on the same grounds of reasoning, adjudging the authorship to another of the sacred penmen, the Evangelist Saint Luke. ‘Restat ergo, ex iis quos veteres nominantur, Lucas ; cui ego hanc epistolam libens tribuerim. Nam sicut hæc epistola benè græca est et florida, ita et sermo Lucæ, ubi non Christi et apostolorum refert verba, sed, in aliis rebus narrandis, liberiùs spatiat.’ And, again, ‘Lucam autem hujus epistolæ scrip-

torem ostendunt etiam vocabula, et loquendi genera quædam, Lucæ velut propria.’

The flow and elegance of the style, the selecter choice of words, together with the absence of certain phrases familiar to Saint Paul, and the occurrence of some few words (of which he specifies but *two*) unused by this apostle, form the grounds upon which Grotius, in the first of these extracts, brings into question the received title of the Epistle to the Hebrews. The same internal marks, together with the occurrence of words, and forms of diction, characteristic of Saint Luke’s manner, supply him, on the other hand, with the grounds, on which, in the remaining extracts, he builds his opinion, respecting the claim of this Evangelist to be acknowledged as the author.

The manner of the two sacred writers, it follows of necessity, must be *essentially distinct*; since the composition of the controverted epistle is assigned to Saint Luke on the self-same grounds, on which it is denied to his friend and master, Saint Paul. It will be for the reader to judge, how far the essential difference of manner, thus assumed by Grotius, can be reconciled with the following statement of the case, by the same high authority. ‘Sæpè illud observare est, *iisdem vocibus uti Paulum quibus utitur Lucas*; ut planè credibile sit *habuisse Paulum descriptos græcè quosdam Domini sermones, quos Lucas libro suo inseruerit.*’ The words, to which this great critic here alludes, as common to Saint Luke with Saint Paul, are manifestly *characteristic peculiarities* of these sacred penmen. Grotius himself, therefore, being our authority, it consequently appears, that, instead of there existing a total contrast, and irreconcilable opposition, between the styles of Saint Luke and Saint Paul, . . . the style of the Evangelist is so strongly impregnated with the elements, at least, of the style of his apostolic master, as to authorize the inference, that large portions of his Gospel, as it

now stands, were inserted by him, from written documents, drawn up by that master, for the use of his disciple.

The similarity thus, with great justice and strange inconsistency, pointed out by Grotius, between the greek styles of Saint Luke and Saint Paul, has been more fully treated by the late judicious and exact Dr. Townson. 'It was said of Saint Luke, by the ancients, "that he taught the gospel which Paul preached," and critics remark, that there is often a great affinity in their phrases; of which, the account given by them of the institution of the Lord's Supper has been frequently brought as an example. A sentence is quoted, as Scripture, I. Tim. v. 18, "The labourer is worthy of his reward," which we nowhere meet with precisely in these words, except Luke x. 7. The language of the precept in the next verse, "eat such things as are set before you," is the same with that in the first Epistle to the Corinthians, x. 27. "Whatever is set before you, eat." Another instance of agreement in language is produced by Grotius, on Luke xxi. 34, compared with I. Thess. v. 3. And some words, which are common to S. Paul and S. Luke, either do not occur in other writers of the New Testament, or not in the same sense. Two such, at least, παρακολουθέω, in the notion of "understanding perfectly," and κατηχέω, in that of "instructing by word of mouth," appear in the very outset of S. Luke's Gospel.'—*Works, Vol. I. p. 205.*

Grotius, consequently, in ascribing the Epistle to the Hebrews to Saint Luke, virtually retracts the only ground, on which he rests his argument against the received title; namely, that of incompatibility between the greek style of this epistle, and the greek style of the undisputed epistles of Saint Paul.

But the close affinity of Saint Luke's style to that of his apostolic master has been pronounced by an authority, to which all modern criticism must give place, and to which

even Origen himself, upon a question of greek style, may well be allowed to yield. How the following decisive testimony of St. Chrysostom has wholly escaped notice in this controversy would be to me unaccountable, had not experience taught how superficially the ancient testimonies have been examined.

τί οὖν ὁ Μάρκος, φησὶν, οὐ ποιεῖ τοῦτο, οὐδὲ γενεαλογεῖ τὸν Ἰησοῦν, ἀλλ' ἐπιτόμως ἅπαντα φθέγγεται; ἐμοὶ δοκεῖ ὁ μὲν Ματθαῖος, πρὸ τῶν ἄλλων ἤρχθαι τοῦ πράγματος, διὸ καὶ τὴν γενεαλογίαν τίθησι μετὰ ἀκριθείας, καὶ πρὸς τὰ κατεπείγοντα ἵσταται· ὁ δὲ Μάρκος μετ' ἐκείνων, διὸ ἐπὶ σύντομον ἦλθεν ὁδὸν, ἅτε τοῖς ἤδη λεχθεῖσι, καὶ δήλοις γεγεννημένοις ἐπιχειρῶν. πῶς οὖν ὁ Λουκᾶς καὶ γενεαλογεῖ, καὶ διὰ πλείονων τοῦτο ποιεῖ; ἅτε τοῦ Ματθαίου προοδοποιήσαντος, βούλεται τι τῶν εἰρημένων διδάξαι πλέον ἡμᾶς. καὶ ἕκαστος δὲ ὁμοίως τὸν διδάσκαλον ἐμιμήσατο· ὁ μὲν [ὁ Λουκᾶς] τὸν Παῦλον ὑπὲρ τοὺς ποταμούςς ῥέοντα· ὁ δὲ [ὁ Μάρκος] τὸν Πέτρον, βραχυλογίας ἐπιμελούμενον.

S. J. Chrysost. in Matth. Hom. iv. Edit. Savill. Tom. ii. p. 19, 20.

Saint Luke, in the judgment of S. Chrysostom, being a close imitator of the style of Saint Paul, and especially of that quality of his style confessedly predominant in the Epistle to the Hebrews,—*roundness and flow*,—the very characteristic of style, which has been used as an objection, becomes a conclusive argument for Saint Paul's claim to the authorship of the greek epistle.

APPENDIX, No. II.

TABLE OF PARALLEL TOPICS.

APPENDIX, No. II.

TABLE OF PARALLEL TOPICS, recurring under the Key-Texts of the Epistle to the Hebrews.

Hebrews.	i. 3.	viii. 1.	x. 12.	xii. 2.
Δ' αὐτοῦ	Κεφάλαιον δὲ	Αὐτὸς δὲ,	Ἀφορῶντες εἰς τὸν . . . Ἰη- σοῦν,	
καθαρισμὸν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν,	ἐπὶ τοῖς λεγομένοις· τοιούτων ἔχομεν ἀρχιερέα, ὃς	μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν,	ὃς . . . ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας,	
ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης	ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλω- σύνης	εἰς τὸ διηγεῖσθαι ἐκάθισεν ἐν δεξιᾷ	ἐν δεξιᾷ τε τοῦ θρόνου	
ἐν ὑψηλοῖς.	ἐν τοῖς οὐρανοῖς.	τοῦ Θεοῦ.	τοῦ Θεοῦ ἐκάθισεν.	
i. 13.	x. 13... 17.			
πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε·	τοῦ λοιπὸν	ἐκδεχόμενος,		
κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.			

viii. 2...10.

τῶν ἀγίων λείτουργίας, καὶ
τῆς σκευῆς τῆς ἀληθι-
νῆς,

ἦν ἔπηξεν ὁ Κύριος,
καὶ οὐκ ἄνθρωπος.

πάς γὰρ ἀρχιερεὺς
εἰς τὸ προσφέρειν
δῶρά τε καὶ θυσιάς
καθίσταται· ὅθεν
ἀναγκαῖον ἔχεν τὴν
καὶ τοῦτον [ἀρχιερέα
ὃ προσενέγκῃ· εἰ μὴ
κ. λ.]

ὅτι αὕτη ἡ διαθήκη ἣν
διαθήσομαι τῷ οἴκῳ Ἰσραὴλ
μετὰ τὰς ἡμέρας ἐκείνας,
λέγει Κύριος·
διδοὺς νόμους μου
εἰς τὴν διάναυσιν αὐτῶν
καὶ ἐν καρδίᾳ αὐτῶν

ii. 17.

ἵνα ἐλθέμεν γενήται
καὶ πιστὸς ἀρχιερεὺς
τὰ πρὸς τὸν Θεόν,
εἰς τὸ ἰλάσασθαι
τοὺν ἁμαρτιῶν τοῦ λαοῦ.

μιᾷ γὰρ προσφορᾷ
τετελείωκεν εἰς τὸ διη-
νεκεῖς τοὺς ἀγιαζόμενους.

μαρτυρεῖ δὲ ἡμῖν
καὶ τὸ Πνεῦμα τὸ ἅγιον·
μετὰ γὰρ τὸ πειρηκεῖναι
αὐτὴν ἡ διαθήκη ἦν
διαθήσασθαι πρὸς αὐτοὺς,
μετὰ τὰς ἡμέρας ἐκεῖνας,
λέγει, Κύριος,
διδίδους νόμους μου
ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τῶν διανοιῶν αὐτῶν·

xiii. 10.

ἐξέχομεν θυσιαστήριον,
ἐξέ οὗ φαρμακείαν οὐκ ἐχουσιν
ἐξέουσιν, οἱ
τῇ σκεπῇ λατρεύοντες

ἐπιγράψω αὐτοὺς· ὅτε ἴλεως ἔσομαι	ἐπιγράψω αὐτοὺς· καὶ τῶν ἀμαρτιῶν αὐ- τῶν,		
ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐ- τῶν,	καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθῶ ἔτι.		
καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθῶ ἔτι.	ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορά περὶ ἀμαρτίας.	xii. 22. 24.	προσεκλήθατε Σιών ὄρει. καὶ πόλει Θεοῦ ζώντος, Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ
	ἔχοντες οὖν, ἀδελφοί, παρήσαν		πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων
	εἰς τὴν εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν		τετελειωμένων, καὶ διαθήκης νέας μεσί- τη Ἰησοῦ καὶ αἵματι ῥαντισμοῦ
	ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ· καὶ ἱερέα μέγαν*		
	ἐπὶ τὸν οἶκον τοῦ Θεοῦ.		
	προσερχώμεθα		
iv. 14... 16. ἔχοντες οὖν ἀρχιερέα μέγαν†, διεκληθότα τοὺς οὐρανοὺς, Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολο- γίας. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπάθῃσαι ταῖς ἀσθενείαις ἡμῶν· πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοίτητα, χωρὶς ἀμαρτίας. προσερχώμεθα οὖν			

μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.	vi. 18...20. κρατῆται τῆς προκειμένης ἐλπίδος· ἣν ὡς ἀγχυραν ἔχουμεν τῆς ψυχῆς, ... εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος· ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελαχισ- δὲκ	μετὰ ἀληθινῆς καρδίας κατέχωμεν τὴν ὁμολο- γίαν.	xiii. 11...14. ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἀμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρ- χιερέως, τούτων τὰ σώματα κατα- καίεται ἕξω τῆς παρεμβολῆς, διὸ καὶ Ἰησοῦς [ἀρχιερ. μέγ.] ἦν ἀγίασι, διὰ τοῦ ἰδίου αἵματος, τὸν λαόν, ἕξω τῆς πυλῆς ἑπαθε.
--	--	---	--

+ xiii. 20, 21. ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγκάζων ἐκ νεκρῶν τὸν ποιμέναν τῶν προεσπῶντων τὸν μαργαρίτην, ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον
ἡμῶν Ἰησοῦν, κατατίθει ἡμᾶς, κ.λ.

εἰς τὸν αἰῶνα.	αἰανίαν λύτρωσιν	τοῖνον ἐξερχώμεθα πρὸς αὐ- τὸν ἐξω τῆς παρεμβολῆς. κ. λ.
vii. 26... 28.	ix. 23... 26.	
τοιούτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἀκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρα- νῶν	ἀνάγκη οὖν τὰ μὲν ὑποδείγ- ματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρίττοσι θυσίαις παρὰ ταύ- τας.	
γενόμενος· ὅς οὐκ ἔχει	οὐ γὰρ εἰς χειροποίητα ἅγια	
καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων	εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρα- νόν,	
ἀμαρτιῶν θυσίας ἀναφέ- ρειν, ἔπειτα τῶν τοῦ λαοῦ.	νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.	
τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἐαυτὸν ἀνενέγκας. ὁ νόμος γὰρ ἀνθρώπους	οὐδ' ἵνα πολλάκις προσφέρῃ ἐαυτὸν, ὥσπερ ὁ ἀρχιερεὺς	

καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀκρωμοσίας, τῆς μετὰ τὸν νόμον, υἱὸν [καθίστησιν ἀρχιερέα] εἰς τὸν αἰῶνα τετελειωμένον.	εἰσέρχεται εἰς τὰ ἅγια, κατ' ἐνιαυτὸν, ἐν αἵματι ἀλλοτριῷ· (ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·) νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφωνέρωται.	x. 26 31. ἐκουσιως γὰρ ἀμαρτανόν- των ἡμῶν, μετὰ τὸ λαθεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι, περὶ ἀμαρτιῶν, ἀπολείπεται θυσία· φοβερὰ δέ τις ἐκδοχὴ κρισέως, καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοῦς ὑπεναντίους.	xii. 25 29. βλέπετε μὴ παραιτήσθηθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μάλλον ἡμεῖς, οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι;
--	--	---	--

Hebrews. εἰς μετάνοιαν,

ἀνασταυρῶντας ἑαυτοῖς
τὸν υἱὸν τοῦ Θεοῦ,
καὶ παραδειγματίζοντας.

ἀβετήσας τῖς νομον

Μωσέως χωρὶς οἰκτιρ-
μῶν, ἐπὶ δυσὶν ἢ τρισὶ
μάρτυσιν ἀποθνήσκει·

πόσω (δοκεῖτε) χείρονος
ἀξιωθήσεται τιμωρίας,
ὁ τὸν υἱὸν τοῦ Θεοῦ

κατεπατήσας,

καὶ τὸ αἷμα τῆς διαθήκης
κοινὸν ἡγησάμενος, ἐν ᾧ

ἡγίασθη, καὶ τὸ Πνεῦμα

τῆς χάριτος ἐνυδρίσας·

οἶδαμεν γὰρ τὸν εἰπόντα·

ἐμοὶ ἐκδικήσεις, ἐγὼ

ἀνταποδώσω, λέγει Κύριος.

καὶ πάλιν·

Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

φοβερὸν τὸ ἐμπροσθεῖν

εἰς χεῖρας Θεοῦ ζῶντος.†

καὶ γὰρ ὁ Θεὸς ἡμῶν

πῦρ καταναλίσκον.†

† σπουδαζόμενοι οὖν εἰσελθεῖν εἰς ἑκείνην τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. Ζὼν γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ ἑσθλός, καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν διατομὴν, καὶ διηκούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐθνομύσεων καὶ ἐννοιῶν καρδίας. καὶ οὐκ ἔστι κτίσις ἀθανάτη ἐνώπιον αὐτοῦ· πάντα δὲ γινώσκει καὶ τετραχάλισμα ταῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.—Heb. iv. 11...13.

APPENDIX, No. III.

TABLE of the ἅπαξ λεγόμενα in the Epistle to the Hebrews,
and in the undisputed Epistles of Saint Paul.†

HEBREWS.

ἀγενεαλόγητος (vii. 3.)	ἄθλησις* (x. 32.)	αἰσθητήριον* (v. 14.)
ἀγιότης (xii. 10.)	αἷγιος (xi. 37.)	αἴτιος (v. 9.)
ἀγνόημα*‡ (ix. 7.)	αἵματενχυσία (ix. 22.)	ἀκατάλυτος* (vii. 16.)
ἀθέτησις (vii. 18.)	αἴνεςις (xiii. 16.)	ἀκλινής (x. 23.)

† The comparative state of the verbal evidence, in this and the concluding No. IV., may be concisely represented as follows. . . Total number of Pauline words, including the ἅπαξ λεγόμενα, not occurring in the Epistle to the Hebrews, 791: of these, 614 are ἅπ. λεγ. (i.e. occurring once, or only in one Epistle), leaving 177 only to be taken into our reckoning. These 177 words occur in the following proportions, in the undisputed epistles: . .

Rom. - 72	Ephes. - 41	I. Thess. - 18	II. Tim. - 25
I. Cor. - 49	Philipp. - 25	II. Thess. - 11	Tit. - 24
II. Cor. - 59	Col. - 31	I. Tim. - 39	Phil. - 5
Gal. - 22			

This table exhibits the true comparative state of the evidence, afforded by this class of words, both as regards the undisputed epistles compared with Hebrews, and compared between themselves. Out of the 177 words not found in Hebrews, 105, we see, are missing from Romans, 128 from I. Cor., and so, in varying proportions, from the rest.

But, in order to do common justice to the argument, the verbal peculiarities of the Epistle to the Hebrews itself must be taken into the calculation; as, otherwise, we give a decidedly unfair view of the case.

Number of words peculiar to S. Paul and Hebrews, *missing* from each of the fourteen epistles: . .

Rom. - 159	Ephes. - 169	II. Thess. - 231	Tit. - 216
I. Cor. - 172	Philipp. - 213	I. Tim. - 189	Phil. - 245
II. Cor. - 179	Col. - 215	II. Tim. - 210	Heb. - 176
Gal. - 203	I. Thess. - 222		

In this table, Hebrews stands nearly on the same comparative footing as Romans, and exactly on the same comparative footing with I. and II. Corinthians.

Numbers of the ἅπαξ λεγόμενα of each of the fourteen epistles: . .

Rom. - 111	Ephes. - 38	II. Thess. - 8	Tit. - 3
I. Cor. - 100	Philipp. - 41	I. Tim. - 74	Phil. - 6
II. Cor. - 86	Col. - 35	II. Tim. - 47	Heb. - 151
Gal. - 31	I. Thess. - 15		

In this table, if the Epistle to the Hebrews exceeds those to the Romans and Corinthians, in the proportion of ἅπαξ λεγόμενα, it is itself exceeded, in far larger proportion, by I. Timothy; which, being little more than one-third of the length of Hebrews, contains 74 ἅπαξ λεγόμενα: and, consequently, if of equal length, would contain, instead of 151, nearly 220.

‡ The asterisks mark out the ἅπαξ λεγόμενα of Hebrews, and of the undisputed epistles, which differ only as being different parts of speech from the same roots. In

ἀκροθίνιον (vii. 4.)	ἐμπαιγμός (xi. 36.)	μετάθεσις (vii. 12. xi. 5. xii. 27.)
ἀλυσιντελής (xiii. 17.)	ἐνοχλέω (xii. 15.)	μετέπειτα (xii. 17.)
ἀμετάθετος* (vi. 17.)	ἐνουερίζω (x. 29.)	μετριοπαθῶς (v. 2.)
ἀμῆτωρ (vii. 3.)	ἐξίς (v. 14.)	μηδέπω (xi. 7.)
ἀνακαινίζω* (vi. 6.)	ἐπείσαγωγή (vii. 19.)	μηλωτή (xi. 37.)
ἀναλογίζομαι* (xii. 3.)	ἐπιλείπω (xi. 32.)	μιμνήσκομαι (ii. 6. xiii. 2.)
ἀναριθμητος* (xi. 12.)	ἔπος (vii. 9.)	μισθαποδότης (xi. 6.)
ἀνασταυρόω (vi. 6.)	εὐαρεστῶ* (xi. 5. 6. xlii. 16.)	μυελός (iv. 12.)
ἀνταγωνίζομαι* (xii. 4.)	εὐαρέστω* (xii. 28.)	νέφος (xii. 1.)
ἀντικαθίστημι* (xii. 4.)	εὐθύτης (i. 8.)	νόθος (xii. 8.)
ἀπαράδατος* (vii. 24.)	εὐλάχεια (v. 7. xii. 28.)	νομοθετῶ* (vii. 11. viii. 6.)
ἀπάτωρ (vii. 3.)	εὐπερίστατος* (xii. 1.)	νωθρός (v. 11. vi. 12.)
ἀπαύγασμα* (i. 3.)	εὐποιᾶ* (xiii. 16.)	ὄγκος (xii. 1.)
ἄπειρος (v. 13.)	ἦ μὴν (vi. 14.)	ὀλιγωρέω (xii. 5.)
ἀποδέλω (xi. 26.)	ἦχος* (xii. 19.)	ὀλοθρεῦω* (xi. 28.)
ἄρμός (iv. 12.)	ἑατρίζομαι* (x. 33.)	ὀρέγομαι* (xi. 16.)
ἄφανής (iv. 13.)	ἐλπίσις (ii. 4.)	ὀρκωμοσία (vii. 4. 21. 28.)
ἄφανισμός (viii. 13.)	ἑεράπων (iii. 5.)	πανήγυρις* (xii. 23.)
ἄφομοιός (vii. 3.)	θύελλα (xii. 18.)	παραπικραίνω (iii. 16.)
ἄφοράω (xii. 2.)	θυμιατήριον (ix. 4.)	παραπικρασμός (iii. 8. 15.)
βοηθός (xiii. 6.)	ἱερωσύνη* (vii. 11. 12. 14. 24.)	παραπίπτω (vi. 6.)
βολίς (xii. 20.)	ἰκετηρία (v. 7.)	παραπλησιῶς (ii. 14.)
βοτάνη (vi. 7.)	καθεστῶς (ix. 13.)	παραρρύεω* (ii. 1.)
γενεαλογέομαι (vii. 6.)	κακουργούμενος* (xi. 37. xiii. 3.)	παρίεμαι (xii. 12.)
γεωργέομαι* (vi. 7.)	καρτερῶ (xi. 27.)	πεῖρα (xi. 29. 36.)
γνόφος (xii. 18.)	καταγωνίζομαι (xi. 32.)	πεῖρω (xi. 3. 7.)
δάμαλις (ix. 13.)	κατάδδλος (vii. 15.)	πήγνυμι (viii. 2.)
δεκάτη (vii. 2. 4. 8. 9.)	καταναλίσκω (xii. 29.)	πολυμέρως (i. 1.)
δεκατός (vii. 6. 9.)	κατασκιάζω (ix. 5.)	πολυτρόπως (viii. 2.)
δέρμα (xi. 37.)	κατάσκοπος* (xi. 31.)	προσαγορεύομαι (v. 10.)
δημιουργός (xi. 10.)	κατατοξεύομαι (xii. 20.)	προσοχθίζω (iii. 10. 17.)
διάταγμα (xi. 23.)	καύσις (vi. 8.)	πρόσφατος (x. 20.)
διαφορώτερος* (i. 4. viii. 6.)	κεφαλῆς (x. 7.)	πρόσχυσις (xi. 28.)
διηλεκτός (vii. 3. x. 1. 12. 14.)	κοπή (vii. 1.)	πρωτοτόκια (xii. 16.)
διῴκνέομαι* (iv. 12.)	κριτικὸς* (iv. 12.)	ραντίζω (ix. 13. 19. 21. x. 22.)
διόρθωσις* (ix. 10.)	κῶλον (iii. 17.)	σαββατισμός (iv. 9.)
δυσεργήμεντος* (v. 11.)	λειτουργικός (i. 14.)	σκότης (xii. 18.)
ἐγγυος (vii. 22.)	λευϊτικός (vii. 11.)	στάμνος (ix. 4.)
ἐγκαίνιζω* (ix. 18. x. 20.)	μερισμός (ii. 4. iv. 12.)	συγκακουργέομαι* (xi. 25.)
ἐκδοχή (x. 27.)	μεσιτεύω* (vi. 17.)	συμπαθεῖω* (iv. 15. x. 34.)
ἐκλανθάνομαι (xii. 5.)		
ἐλίσσω (i. 12.)		

some instances, the words thus marked in Hebrews, are from the same roots with Pauline words, not ἁπαξ λεγόμενα : in a few other instances, they are compounds, of forms peculiar, in the N. T., to Saint Paul, 34 out of the 151 ἁπ. λεγ. of Hebrews, come under one or other of these descriptions.

συναπόλλυμαι* (xi. 31.)	τρέγος (ix. 12. 13. 19. x. 4.)	ὑποστολή* (x. 39.)
συνδεδεμαι* (xiii. 3.)	τραχηλίζομαι (iv. 13.)	φανταζόμενον (xii. 21.)
συνεπιμαρτυρέω* (ii. 4.)	τρίμνον (xi. 23.)	φοβερός (x. 27. 31. xii. 21.)
τελειωτής* (xii. 2.)	τροχιά (xii. 13.)	χαρακτήρ* (i. 3.)
τιμωρία* (x. 29.)	τυμπανίζομαι (xi. 35.)	χερουβίμ (ix. 5.)
τομώτερος (iv. 12.)	ὑπείκω* (xiii. 17.)	

ROMANS.

ἀγρίελαιος (xi. 17.)	ἐπικαλύπτω (iv. 7.)	προαιτιάομαι (iii. 9.)
ἀλάλητος (viii. 26.)	ἐπιποθία (xv. 23.)	προγένομαι (iii. 25.)
ἀμετανόητος* (ii. 5.)	ἐπονομάζομαι (ii. 17.)	προδίδωμι (xi. 15.)
ἀνακαίνωσις* (xii. 2.)	ἐπτακισχίλιοι (xi. 4.)	προεπαγγέλλομαι (i. 2.)
ἀναλογία* (xii. 6.)	ἐφευρετής (i. 30.)	προέχωμαι (iii. 9.)
ἀναπολόγητος* (i. 20. ii. 1.)	ἦτοι (vi. 16.)	προηγουμαι (xii. 10.)
ἀνελήμων (i. 31.)	Θεϊότης (i. 20.)	πρόσληψις (xi. 15.)
ἀνεξερεύνητος (xi. 33.)	Θεοστυγής (i. 30.)	προστάτης (xvi. 2.)
ἀνθραξ (xii. 20.)	θήλεια (i. 26. 27.)	σεβάσσομαι (i. 25.)
ἀνόμως (ii. 12.)	θήρα (xi. 9.)	σκληρότης (ii. 5.)
ἀνοχή (ii. 4. iii. 26.)	ἱεροσολέω* (ii. 22.)	συγκάμπτω (xi. 10.)
ἀντιστρατεύομαι* (vii. 23.)	ἱεουργέω* (xv. 16.)	συμμαρτυρέω* (ii. 15. viii. 16. ix. 1.)
ἀποστυνγέω (xii. 9.)	ἱλαρότης (xii. 8.)	συμπαράκαλέομαι* (i. 12.)
ἀποτολμάω (x. 20.)	καθ' εἰς (xii. 5.)	συναναπαύομαι* (xv. 32.)
ἀποτομία (xi. 22.)	καθοράω (i. 20.)	συνδοξάζομαι (viii. 17.)
ἀρά (iii. 14.)	καινότης (vi. 4. vii. 6.)	συνήδομαι (vii. 22.)
ἄρσην (i. 27.)	κακοήθεια (i. 29.)	συντέμνω (ix. 23.)
ἀσθένημα (xv. 1.)	καλλιέλαιος (xi. 24.)	σύντριμμα (iii. 16.)
ἄσπις (iii. 13.)	κατάλαλος (i. 30.)	συνωδίνω (viii. 22.)
ἄσύνθετος (i. 31.)	κατάκριμα* (v. 16. 18. viii. 1.)	συστενάζω (viii. 22.)
ἄφικνέομαι (xvi. 19.)	κατάλειμμα (ix. 27.)	τολμηρότερον (xv. 15.)
ἄχρείομαι (iii. 12.)	κατάνυξις (xi. 8.)	ὑβριστής (i. 30.)
γνωστόν (i. 19.)	λάρυγξ (iii. 13.)	ὑπανδρος (vii. 2.)
γραπτός (ii. 15.)	λεῖμμα (xi. 5.)	ὑπερεντυγχάνω* (viii. 26.)
δικαιοκρισία (ii. 5.)	λογικός (xii. 1.)	ὑπερινκάω (viii. 37.)
δικαίωσις (iv. 25. v. 18.)	ματαιόδομαι (i. 21.)	ὑπερφρονέω (xii. 3.)
δολιεύς (iii. 13.)	μεταλλάττω (i. 25. 26.)	ὑπόδικος (iii. 19.)
δοῦλον (vi. 19.)	νομοθεσία* (ix. 4.)	ὑπολείπομαι (xi. 3.)
ἐγγύτερον (xiii. 11.)	νώτος (xi. 10.)	φιλόστοργος (xii. 10.)
ἐγκεντρίζω (xi. 17. 19. 23. 24.)	οἰκτειρέω (ix. 15.)	ῥήνημα (viii. 6. 7. 27.)
ἐκατοντάετης* (iv. 19.)	ὄρεξις* (i. 27.)	χρηματισμός (xi. 4.)
ἐκκαίωμαι (i. 27.)	παλαιότης (vii. 6.)	χρησισις (i. 26. 27.)
ἐκκλάζω (xi. 17. 19. 20.)	παράκειμαι (vii. 1. viii. 21.)	χρηστολογία (xvi. 18.)
ἐκκετάνυμι (x. 21.)	πάρεσις (iii. 25.)	χρηστών (ii. 4.)
ἐκπεπνυμένον (xv. 15.)	παριστάνω (vi. 13. 16.)	ἑὺσμος (iii. 7.)
ἐκπεινυμένον (xv. 15.)	πίστης (xi. 17.)	ψιθυριστής (i. 30.)
ἐπίπειρα (iii. 30.)	πλάσμα (ix. 20.)	

I. CORINTHIANS.

α' γενής (i. 28.)	ἐκπτωμα (xv. 8.)	μη οὐκ (ix. 4. 5.)
ἀδάπανος (ix. 18.)	ἐκόν (ix. 17.)	μαορία (i. 18. 21. 23. ii. 14.
ἀδήλως (ix. 26.)	ἐνέργημα (xii. 6. 10.)	iii. 19.)
αἶνιγμα (xiii. 12.)	ἐντροπή (vi. 5. xv. 34.)	νή (xv. 31.)
ἀκατακάλυπτος* (xi. 5. 13.)	ἐξαίρω (v. 2. 13.)	νηπιάζω (xiv. 20.)
ἄκων (ix. 17.)	ἐπιθανάτιος (iv. 9.)	ὀλοθρευτής* (x. 10.)
ἀμ. τακίητος* (xv. 58.)	ἐπιθυμητής (x. 6.)	ὁμιλία (xv. 33.)
ἀνάξιος (vi. 2.)	ἐπισπάσμαι (vii. 18.)	ὁσφρησις (xii. 17.)
ἀναξίως (xi. 27. 29.)	ἐρμηνεία (xii. 18. xiv. 26.)	οὐθέν (xiii. 2.)
ἀνδρίζομαι (xvi. 13.)	ἐτερόγγλωσσοι (xiv. 21.)	παίζω (x. 7.)
ἀντίληψις (xii. 28.)	εὐπρόσεδρος* (vii. 35.)	παραζηλώω (x. 22.)
ἀπελεύθερος (vii. 22.)	εὐσημος (xiv. 9.)	παραμυθία (xiv. 3.)
ἀπερισπάστως (vii. 35.)	εὐσχημοσύνη (xii. 23.)	πάροδος (xvi. 7.)
ἀπώδειξις (ii. 4.)	ἥθος (xv. 38.)	πειθός (ii. 4.)
ἀπολούω (vi. 11.)	ἡχέω* (xiii. 1.)	πένης (ix. 9.)
ἀρχιτέκτων (iii. 10.)	θέατρον* (iv. 9.)	περικάβαρμα (iv. 13.)
ἀστατίω (iv. 11.)	θριομαχέω (xv. 32.)	περίφημα (iv. 13.)
ἀσχημονέω (vii. 13. xiii. 5.)	ἱαμα (xii. 9. 28. 30.)	περπερεύομαι (xiii. 4.)
ἀσχήμων (xii. 23.)	ἰδία (xii. 11.)	προσεδρεύω (ix. 13.)
ἄτομον (xv. 52.)	κάθαρμα (iv. 14.)	πτνόν (xv. 39.)
αὐλός (xiv. 7.)	καλάμη (iii. 12.)	πυκτεύω (ix. 26.)
βρόχος (vii. 35.)	κατακαλύπτομαι (xi. 6. 7.)	ρίπη (xv. 52.)
βυθός (xi. 25.)	καταστράννυμι (x. 5.)	συγγνώμη (vii. 6.)
γεάργιον* (iii. 9.)	καταχράσμαι (vii. 31.	
γυμνητεύομαι (iv. 11.)	ix. 18.)	συζητητής (i. 20.)
διαίρεσις (xii. 4. 5. 6.)	κομάω (xi. 14.)	συμμερίζομαι (ix. 13.)
διερμηνευτής* (xiv. 28.)	κόρη (xi. 15.)	σύμφανος (vii. 5.)
διόπερ (viii. 13. x. 14.		
xiv. 13.)	κυβέρνησις (xii. 28.)	τάγμα (xv. 23.)
δουλαγωγέω (ix. 27.)	κύμβαλον (xiii. 1.)	τυχόν (xvi. 6.)
ἐγκοπή (ix. 12.)	λογία (xvi. 1. 2.)	ὑπερακμος (vii. 36.)
ἐγκρατεύομαι (vii. 9. ix. 25.)	λοιδορός (v. 11. vi. 10.)	ὑπερλίαν (xi. 5. xii. 7.)
εἰδωλεῖον (viii. 10.)	μάκελλον (x. 25.)	φιλόνομος (xi. 16.)
ἐκνήφω (xv. 34.)	μαρὰν ἀθά (xvi. 22.)	φρένες (xiv. 20.)
	μέθυσος (v. 11. vi. 10.)	χοϊκός (xv. 47. 48. 49.)
		χρηστεύομαι (xiii. 4.)

II. CORINTHIANS.

ἀεαής (xi. 9.)	ἀνακαινώ* (iv. 16.)	ἀπόκριμα (i. 9.)
ἀγανάκτησις (vii. 11.)	ἀνακαλύπτω (iii. 14. 18.)	ἀρμόζω (xi. 2.)
ἀγνότης (vi. 6.)	ἀνεκδήγητος (ix. 15.)	ἄρρητος (xii. 4.)
ἀγρυπνία (vi. 5. xi. 27.)	ἀπαρασκευάστος (ix. 4.)	αὐγάζω* (iv. 4.)
ἀδρότης (viii. 20.)	ἀπειπεῖν (ix. 2.)	αὐθαίρετος (viii. 3. 17.)

δίφρος (xi. 27.)	ικανότης (iii. 5.)	προσκοπή (vi. 3.)
δόλιος (xi. 13.)	ίλαρός (ix. 7.)	πτωχεύω (viii. 9.)
δοῶ (iv. 2.)	καθαίρεσις (x. 4. 8. xiii. 10.)	σαργάνη (xi. 33.)
δότης (ix. 7.)	κάλυμμα (iii. 13. 14. 15. 16.)	σάρκινος (iii. 3.)
δυνατέω (xiii. 3.)	καπηλεύω (ii. 17.)	σκῆνος (vi. 1. 4.)
δυσφημία (vi. 8.)	καταβαρέω (xii. 16.)	σκόλοψ (xii. 7.)
ἐγγράφω (iii. 2. 3.)	κατάκρισις* (iii. 9. vii. 3.)	σπουδαίος (viii. 17. 22.)
ἐγκρίνω (x. 12.)	καταναρκέω (xi. 8. xii. 13.)	στενοχωροῦμαι (iv. 8. vi. 12.)
ἐκδανάζω (ix. 15.)	κατάρτισις (xiii. 9.)	συγκατάθεσις (vi. 16.)
ἐκδημέω (v. 6. 8. 9.)	κατοπτρίζομαι (iii. 18.)	συλάω (xi. 8.)
ἐκφοβέω (x. 9.)	μετοχή* (vi. 14.)	συμπεμπω (viii. 18. 23.)
ἐλαττονέω (viii. 15.)	μολυσμός (vii. 1.)	συμφώνησις (vi. 15.)
ἐλαφρία (i. 17.)	μωμέομαι (vi. 3. viii. 20.)	συναποστέλλω* (xii. 18.)
ἐμπεριπατέω (vi. 16.)	νυχθήμερον (xi. 25.)	συνιστάνω (iii. 1. v. 12. x. 12.)
ἐνδημέω (v. 6. 8. 9.)	παγοῦργος* (xii. 16.)	συνουργέω* (i. 11.)
ἐντυπόω (iii. 7.)	παραντία (iv. 17.)	συστατικός (iii. 1.)
ἐξαπορέομαι (i. 8. iv. 8.)	παραφρονέω* (xi. 23.)	τοῖναντίον (ii. 7.)
ἐπακούω (vi. 2.)	πεντάκις (xi. 24.)	ὑπερβαλλόντως (xi. 23.)
ἐπενδύομαι (v. 2. 4.)	πέρυσι (viii. 10. ix. 2.)	ὑπερέκεινα (x. 16.)
ἐπιπύθωσις (vii. 7. 11.)	προαιρέομαι (ix. 7.)	ὑπερεκτείνω (x. 14.)
ἐπισκεπτόω (xii. 9.)	προαμαρτάνω (xii. 21. xiii. 2.)	φειδωμένως (ix. 6.)
ἐπιτιμία (ii. 6.)	προενάρχομαι (viii. 6. 10.)	ψευδαπόστολος (xi. 13.)
ἐτεροζυγέω (vi. 14.)	προκαταρτίζω (ix. 5.)	ψιθυρισμός (xii. 20.)
εὐφημία (vi. 18.)	προσαναπληρῶ (ix. 12. xi. 9.)	
ἐφικνέομαι* (x. 13. 14.)		
ἐνία (iii. 15. 16.)		

GALATIANS.

ἀλληγορέω (iv. 24.)	ιουδαϊσμός (i. 13. 14.)	πεισμονή (v. 8.)
ἀνακόπτω (v. 7.)	ἱστορέω (i. 18.)	προευαγγελίζομαι (ii. 8.)
βασκαίνω (iii. 1.)	κατασκοπέω* (ii. 4.)	προθεσμία (iv. 2.)
δάκνω (v. 15.)	κενόδοξος (v. 26.)	προκαλέομαι (v. 26.)
ἐθνικῶς (ii. 14.)	κυρώ (iii. 15.)	προκυρόομαι (iii. 17.)
εἶκω (ii. 5.)	τοῦ λοιποῦ (vi. 17.)	προσανατίθηναι (i. 16. ii. 6.)
ἐκπτύω (iv. 14.)	μορφοῦμαι (iv. 19.)	στίγμα (vi. 17.)
ἐπιδιατάσσομαι (iii. 15.)	μυκτηρίζομαι (vi. 17.)	συναπάγομαι* (ii. 13.)
εὐπροσώπεω (vi. 12.)	ὀρθοποδέω* (ii. 14.)	συνυποκρίνομαι* (ii. 13.)
ἰουδαίζω (ii. 14.)	παρείσαντος (ii. 4.)	συστοιχέω (iv. 25.)
ἰουδαϊκῶς (ii. 14.)	πατρικός (i. 14.)	φρεναπατάω (vi. 8.)

EPHESIANS.

ἄθεος (ii. 12.)	ἄνοιξις (vi. 19.)	ἄσφορος (v. 15.)
αἰσχρότης (v. 4.)	ἀπαλγέω (iv. 19.)	βέλος (vi. 16.)
ἀνανεόω* (iv. 23.)	ἀποκαταλλάττω* (ii. 16.)	ἐκτρέφω (v. 29. vi. 4.)

ἐνότης (iv. 3. 13.)	κοσμοκράτωρ (vi. 12.)	προελπίζω (i. 12.)
ἐξισχύω (iii. 18.)	κρυφῇ (v. 12.)	προσκαρτέρησις (vi. 18.)
ἐπιδύω (iv. 26.)	κυβεία (iv. 14.)	πρότερος (iv. 22.)
ἐπιφαύω (v. 14.)	μακροχρόνιος (vi. 3.)	ῥυτίς (v. 27.)
εὐνοια (vi. 7.)	μέγεθος (i. 19.)	συμμέτοχος (iii. 6. v. 7.)
ἐντραπείλια (v. 4.)	μεθοδεΐα (iv. 14. vi. 11.)	συμπολίτης (ii. 19.)
δυρεός (vi. 16.)	μεσότηχον (ii. 14.)	συναρμολογοῦμαι* (xi. 21. iv. 16.)
καταρτισμός (iv. 12.)	μωρολογία (v. 4.)	συνοικοδομέομαι* (ii. 22.)
κατώτερος (iv. 19.)	πάλη (vi. 12.)	σύσσωμα (iii. 6.)
κλυδωνίζομαι (iv. 14.)	πανοπλία (vi. 11. 13.)	

PHILIPPIANS.

ἀγῶς (i. 16.)	ἐτέρως (iii. 15.)	παραπλήσιον (ii. 27.)
αἰσθησις* (i. 9.)	εὐφημος (iv. 8.)	πολίτευμα (iii. 20.)
ἀκαιρέμαι (iv. 10.)	ἐυφυχέω (ii. 19.)	προσφιλής (iv. 8.)
ἄλυπος (ii. 28.)	ἰσόψυχος (ii. 20.)	πτύρομαι (i. 28.)
ἀναθάλλω (iv. 10.)	κανών (iii. 1. 6.)	σκοπός (iii. 14.)
ἀπειδῶ (ii. 23.)	κατατομή (iii. 2.)	σύζυγος (ii. 3.)
ἀπουσία (ii. 12.)	καταχθόνιος (ii. 10.)	συμμιμητής (iii. 17.)
ἀρπαγμός (ii. 6.)	κενοδοξία (ii. 3.)	συμμορφοῦμαι* (iii. 18.)
αὐτάρκης (iv. 11.)	ληΐς (iv. 15.)	συμπαράμεινω (i. 25.)
βραδεῖον (iii. 14.)	μεγάλως (iv. 10.)	σύμφυχος (ii. 2.)
γνησίως (ii. 20.)	μνέομαι (iv. 12.)	συναθλῶ* (i. 27. iv. 3.)
ἐξανάστασις (iii. 11.)	ὀκταήμερος (iii. 5.)	ὑπερέχον (iii. 8.)
ἐπεκτείνομαι (iii. 13.)	παραβουλεύομαι (ii. 30.)	ὑπερυψίω (ii. 9.)
ἐπιπόθητος (iv. 1.)	παραμύθιον (ii. 1.)	

COLOSSIANS.

ἀθυμῶ (iii. 21.)	δειγματίζω (ii. 15.)	παρηγορία (iv. 11.)
αἰσχρολογία (iii. 8.)	δογματίζομαι (ii. 28.)	πιθανολογία (ii. 4.)
ἀνεψίς (iv. 10.)	δυναμῶ (i. 11.)	πλησμονή (ii. 23.)
ἀνταναπληρόω (i. 24.)	ἐβελοθησκεία (ii. 23.)	προακούω (i. 5.)
ἀνταπόδοσις (iii. 24.)	εἰρηνοποιέω (i. 20.)	προσηλῶ (ii. 14.)
ἀπαλλοτριῶ (i. 21.)	ἐμβατεύω (ii. 18.)	πρωτεύω (i. 18.)
ἀπεκδύομαι (ii. 15. iii. 9.)	εὐχάριστος (iii. 15.)	στερέωμα (ii. 5.)
ἀπέκδυσις (iii. 11.)	θεότης (ii. 9.)	συνωσοποιέω* (ii. 13.)
ἀρέσκεια (i. 10.)	καταβραβεύω (ii. 18.)	συλαγωγέω (ii. 8.)
αὔξησις (ii. 19.)	μετακινέω (i. 23.)	σωματικῶς (ii. 9.)
ἀφειδία (ii. 23.)	μομφή (iii. 13.)	φιλοσοφία (ii. 8.)
βραβεύω (iii. 15.)	νυμνηία (ii. 16.)	

I. THESSALONIANS.

ἀμίμπτως (ii. 10. v. 23.)	θεοδιδάκτος (iv. 9.)	πλεονεκτέω (iv. 6.)
ἀναμένω (i. 10.)	ἰμείρομαι (ii. 8.)	προπάσχω (ii. 2.)
ἀπορφανίζομαι (ii. 17.)	κέλευσμα (iv. 16.)	σαίνω (iii. 3.)
ἀτάκτος (iii. 6. 11.)	κολακεία (ii. 5.)	συμφυλέτης (ii. 14.)
ἐνδοξάζομαι (i. 10. 12.)	ὀλιγόφυχος (v. 14.)	τροφός (ii. 7.)
ἐξηχέρομαι (i. 8.)	ὁσίως (ii. 10.)	ὑπερβαίνω (iv. 6.)

II. THESSALONIANS.

ἀτακτέω (iii. 7.)	περιεργάζομαι (iii. 11.)	σημειόομαι (iii. 14.)
ἀτάκτως (γ. 14.)	σέβασμα (ii. 4. Acts xvii. 23.)	τίω (i. 9.)
ἐνδειγμα (i. 5.)		ὑπεραυξάνω (i. 3.)
γαλοποιέω* (iii. 13.)		

I. TIMOTHY.

ἀγαθοεργέω (vi. 18.)	ἐκγονα (v. 4.)	οἰκοδεσποτέω (v. 14.)
ἀγνεία (iv. 12. v. 2.)	ἐντευξίς (ii. 1. iv. 5.)	οἰκοδομία (i. 4.)
ἀδηλότης (vi. 17.)	ἐντρέφομαι (iv. 6.)	ὁμολογουμένως (iii. 16.)
ἄλλως (v. 25.)	ἐπαρκέω (v. 10. 16.)	παραδιατρέβη (vi. 5.)
ἀμυοῖν (v. 4.)	ἐπίτορκος (i. 10.)	πατραλότης (i. 9.)
ἀνδραποδιστής (i. 10.)	ἐπιπλήττω (v. 1.)	περιέρχομαι (v. 13.)
ἀνδροφόνος (i. 9.)	ἐτεροδιδασκαλέω (i. 3. vi. 3.)	περιλείπομαι (iv. 15. 17.)
ἀνεπίληπτος (iii. 2. v. 7. vi. 14.)	εὐμετάδοτος (vi. 18.)	περιπείρω (vi. 10.)
ἀνόςιος (i. 9.)	ἥρεμος (ii. 2.)	πλέγμα (ii. 9.)
ἀντίθεσις (vi. 20.)	ἡσύχιος (ii. 2.)	πορισμός (vi. 5. 6.)
ἀντίλυτρον (ii. 6.)	θεοσέβεια (ii. 10.)	πρόκριμα (v. 21.)
ἀπέραντος (i. 4.)	καταλέγομαι (v. 9.)	πρόσκλησις (v. 21.)
ἀπέχλητος (iv. 4.)	καταστολή (ii. 9.)	ῥητῶς (iv. 1.)
ἀποδοχή (i. 15. iv. 9.)	καταστρηνιάζω (v. 11.)	σκέπασμα (vi. 8.)
ἀποθησαυρίζω (vi. 19.)	καυτηριάζομαι (iv. 2.)	στόμαχος (v. 23.)
ἀπρόσιτος (vi. 16.)	κοινωνικός (vi. 18.)	τεκνογονέω (v. 14.)
αὐθεντέω (ii. 12.)	κόσμιος (ii. 9. iii. 2.)	τεκνογονία (ii. 15.)
βαθμός (iii. 13.)	λογομαχία (vi. 4.)	τεκνοτροφέω (v. 10.)
βλαφερός (vi. 9.)	ματαιολογία (i. 6.)	ἐδροποτέω (v. 20.)
γραῦτης (iv. 7.)	μετάληψις (iv. 3.)	ὑπερπλεονάζω (i. 14.)
γυμνασία (iv. 8.)	μητραλότης (i. 9.)	ὑπόνοια (vi. 4.)
διατροφή (vi. 8.)	μονόομαι (v. 5.)	ὑστερος (iv. 1.)
δίλογος (iii. 8.)	ναυαγέω (i. 19.)	φιλαργυρία* (vi. 10.)
διώκτης (i. 13.)	νεόφυτος (iii. 6.)	φλύαρος (vi. 13.)
ἐδραίωμα (iii. 15.)	νοσέω (vi. 4.)	ψευδολόγος (iv. 2.)
	ξενοδοκέω (v. 10.)	ψευδάνυμος (vi. 20.)

II. TIMOTHY.

ἀγωνί (iii. 10.)	ἀφιλάγαθος (iii. 3.)	λογομαχέω (ii. 14.)
ἀθλέω* (ii. 5.)	βέλτιον (i. 18.)	μάμμη (i. 5.)
ἀκαίρως (iv. 2.)	γάγγραινα (ii. 17.)	μεμβράνα (iv. 13.)
ἀπραγής (iii. 3.)	γόνυ (iii. 13.)	μηδέποτε (iii. 7.)
ἀναζωπυρέω (i. 6.)	γυναικάριον (iii. 6.)	νεωτερικός (ii. 22.)
ἀνάλυσις (iv. 6.)	δειλία (i. 7.)	ὀρθοτομέω* (ii. 15.)
ἀνανήψω (ii. 26.)	ἐκδηλος (iii. 9.)	παραθήκη (i. 12.)
ἀναψύχω (i. 16.)	ἐκκαθαίρω (ii. 21.)	πιστόν (iii. 14.)
ἀνεξίκακος (ii. 24.)	ἐνδύω (iii. 6.)	πραγματεία (ii. 4.)
ἀνεπαίσχυντος (ii. 15.)	ἐπανάρθωσις* (iii. 16.)	στρατολογέω (ii. 4.)
ἀνήμερος (iii. 3.)	ἐπισωρεύω* (iv. 3.)	συγκακοπαθέω* (i. 8.)
ἀντιδιατιθέμενος* (ii. 25.)	ἥπιος (ii. 24.)	σωφρονισμός (i. 7.)
ἀπαίδευτος (ii. 23.)	θεόπνευστος (iii. 16.)	φίλαυτος (iii. 2.)
ἀποτρέπομαι (i. 15.)	κακοπαθέω* (ii. 3. 9. iv. 5.)	φιλήδονος (iii. 4.)
ἄρτιος (iii. 17.)	κνήθω (iv. 3.)	φιλόθεος (iii. 4.)

TITUS.

ἀδιαφορία (ii. 7.)	ἰουδαϊκός (i. 14.)	πρεσβύτες (ii. 3.)
αἵρετικός (iii. 10.)	καλοδιδάσκαλος (ii. 3.)	στυγητός (iii. 3.)
αἰσχρός (i. 11.)	κατάστημα (ii. 3.)	σωτήριος (ii. 11.)
ἀκατάγνωστος* (ii. 8.)	ματαιολόγος (i. 10.)	σωφρονίζω (i. 7.)
αὐτοκατάκριτος (iii. 11.)	νηφάλεος (ii. 2.)	σωφρόνας (ii. 12.)
βδελυκτός (i. 16.)	οἰκουρός (ii. 5.)	φιλάγαθος (i. 8.)
ἐγκρατής (i. 8.)	ὀργίλος (i. 7.)	φίλανθρος (ii. 4.)
ἐκστρεφόμεαι (iii. 11.)	περιούσιος (ii. 14.)	φιλότεκος (ii. 4.)
ἐπιδιωρθώω* (i. 5.)	περιφρονέω (ii. 15.)	φρεναπάτης (i. 10.)
ἐπιστομίζω (i. 11.)	πλήκτης (i. 7.)	φροντίζω (iii. 8.)

PHILEMON.

ἀποτίω (19.)	ἐνημαι (20.)	(Acts xxii. 5. xxvi. 11.)
ἄχρηστος (11.)	προσopheίλω (19.)	τιμωρέω*
ἐκούσιος (14.)		

APPENDIX, No. IV.

TABLE of Pauline Words, occurring in more than one Epistle, and not occurring in the Epistle to the Hebrews.

1 ἀγαθωσύνη.	4. Rom. xv. 14. Gal. v. 22. Ephes. v. 9. II. Thess. i. 11.
2 ἀγιοσύνη.	3. Rom. i. 4. II. Cor. vii. 1. I. Thess. iii. 13.
3 ἀδιαλείπτως.	4. Rom. i. 9. ix. 2. I. Thess. i. 2. ii. 13. v. 17. II. Tim. i. 3.
4 αἰσχροκερδής.	3. I. Tim. iii. 3. 8. Tit. i. 7.
5 αἰσχρόν.	3. I. Cor. xi. 6. xiv. 35. Ephes. v. 12.
6 αἰχμαλωτεύω.	2. Ephes. iv. 8. II. Tim. iii. 6.
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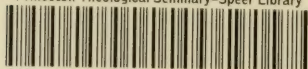
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